

ACTA

OR

ACTA

THERE

NATIONAL SYNOD,

IN THE NAME OF OUR LORD JESUS CHRIST,

Held by the authority of the High

States-General of the United Netherlands

TO DORDRECHT,

IN THE YEAR 1618 AND 1619.

To this are also added the complete Reviews of the

Five Articles and the Post-Acts or After-Acts.

IN THE CURRENT SPELLING AFTER THE ORIGINAL DUTCH EDITION

UNDER THE SUPERVISION OF

J. H. DONNER and S. A. VAN DEN HOORN.

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FOREIGN -

TO THE

REFORMED CHURCHES OF CHRIST;

In which the origin and progress of the Dutch differences, for the elimination of which this Synod was chiefly called, are briefly and faithfully related.

In the summer before last, the opinion of the Venerable Synod, recently held in Dordrecht, was published, concerning some chapters of doctrine, about which, to the great disruption of the Dutch Churches, there has been a difference for a long time, contained in certain Canons, Rules or Articles. And as the Synod of the august and high lords States General, as high government of the united provinces, had been called together, mainly to remove the differences that had arisen in the religion, many had thought, that it would be enough to publish the opinion of the Synod about these differences. But since it was afterwards understood that many were still reluctant to find out from the Synodal Acts themselves what else, apart from this, had happened there, and in what manner and how the shepherds, especially those called Remonstrants, had been treated in the Synod; and noticed no doubt that the Remonstrants, in order to cover their stubbornness, will not faithfully publish anything of these matters, so it has pleased the august and high-minded Lords of the States-General, that also the Acts and Acts of this Synod, for the benefit and usefulness of the Churches, should be faithfully transcribed from the public scriptures. In these there are thus very many things that belong to the history of the things that happened in the Dutch Churches, and which the readers, who are unfamiliar with these matters, cannot too well understand or distinguish, for the reason that the National Synod (as can be seen in several sessions) has several times charged the deputies, especially of the South Holland Churches, to describe a short story of what was discussed with the Remonstrants; so it has been decided that some of the things that have happened in public should be put forward as a preface, so that the Churches, especially the indigenous ones, may once understand in good faith, what the origin and progress of these differences has been; and from what occasion and causes the Lords: and High-Mighty Lords States-General have convened this very excellent Synod at such great expense, especially since many things are mentioned by the Remonstrants in their writings, handed down and inserted herein, which do not correspond very well with the truth of the stories.

What great unity in the congregations of the United Protestant Churches in all chapters of pure doctrine, and furthermore what a good order and propriety in the government of these churches, has always been maintained, is better known to Christendom than that it is necessary to recount it in detail. This lovely peace and unanimity, very pleasing to God and all friends, have been sought to disturb some who, leaving the Papacy, but not having completely purged the acidity of Papism, had come to our Churches, and were admitted to serve them in that first scarcity of ministers: Caspar Coolhaas at Leiden; Hermannus Herberth at Dordrecht and at Gouda; and Cornelis Wiggers at Hoorn; with a very unrestrained boldness, but not with very great progress. For although these in the aforesaid places had obtained some, who were the Reformed religion. However, in spite of this, their malicious rebellion, as well by the authority of high government as by the careful prudence of the ministers and the fair censors of the churches, has been contained in time; Coolhaas in the National Synod of Middelburg; Herberth in the Synod of South Holland, and Wiggers in the Synod of North Holland. Then Jacobus Arminius, pastor in the famous Church of Amsterdam, tried to do it with a brave intention, a man of a clear mind, but who had no pleasure in anything, but in what he himself recommended by a schism of

novelty; so that he seemed to be disgusted with most of the doctrines accepted in the Reformed Churches, for no other reason than that they had been accepted from the Churches. To this cause he first of all paved a way, openly and in particular, reducing and blackening the name, fame and authority of the most outstanding teachers of the Reformed Church, Calvius, Zanchius, Beza, Martyr and others, in order to make himself a step up to prominence by the ruin of their names. Then he began to openly present and disseminate various strange opinions that had great fellowship with the errors of the ancient Pelagians, especially in the explanation of the Epistle to the Romans. But by the diligence and authority of the venerable Church Council of this Church, his intention was partly sustained, so that he could not cause such upheavals in the Church as he seemed to imagine. Nevertheless, he did not cease to propagate his opinions, both among himself and among several ministers of other churches, Johannes Uitenbogaard, Adrianus van den Borre and others, whose friendship and favor had made him the subject of common studies in the past, in every way that he could; and also to summon the very famous Professor of Theology at the University of Leiden, Franciscus Junius, to a conference (on this subject).

And now, in the second year of this century, D. Junius, to the great sorrow of the Dutch Churches, was deprived of the Academy of Leiden by death on Aug. 28, 1602, so Uitenbogaard, who from that time already held the opinion of Arminius, commended him to the E. Curators of the Academy of Leiden with great diligence and earnestness, in order that he might be appointed to the office of theology in place of D. Junius. Having understood this, and fearing that the appointment of a person, who was so much under suspicion of foreign teachings, would afterwards cause confusion and schism in the Churches, the deputies of the Churches prayed that they would not thoughtlessly put the Churches in this danger, but would much rather see another competent person appointed, who was free from this suspicion. Have also admonished Uitenbogaard to desist from this recommendation. Who, disregarding these admonitions, did not refrain from pushing the promotion of this appeal to such an extent that he obtained it at the last. The Church Council of Amsterdam did not want to consent to his resignation; Mainly for this reason, because the moderates among them felt that a mind, which was so frisky and so inquisitive, would be in greater danger in the Academy, where the youth, appropriated for the service of the Churches, is educated, and where more freedom of learning is used than in some other private Churches, where it could be restrained and kept in check by the diligent supervision and authority of the Church Council. His resignation, however, by the repeated and frequent prayers of the E. Curators, of Uitenbogaard and also of Arminius himself, was finally obtained, but with this condition, however, that he should first consult with D. Franciscus Gomarus about the matter. Franciscus Gomarus about the most important chapters of the doctrine, and to repel all tired of foreign opinions by a round statement of his opinion, after he had also solemnly promised, that he would never again spread his opinion, if he had any particular one. This conference was held in the presence of the E. Curators and the Delegates. Trustees, and the Deputies of the Synod, May 6 and 7, 1603, in which; after having stated, that he expressly rejected the main doctrines of the Pelagians; of natural grace, of the powers of free will, of original sin, of the perfection of man in this life, of the praedestinatio and others; expressly rejected, and that he also admitted all that Augustine and other Fathers had written against the Pelagians, yes, that he judged that the Pelagian errors had been refuted and rejected by the Fathers, and that he immediately promised that he would teach nothing contrary to the accepted doctrine of the Churches; he was admitted to the ministry of theology. At the start of this, he sought in every way to repel all sorts of suspicions of foreign opinions, in such a way that he also rejected the doctrine of the Reformed Churches of the satisfaction of Christ, of justifying faith, of justification by faith, of the perseverance of true believers, of the certainty of salvation, of the imperfection of man in this life, and other chapters of

doctrine, which he afterwards contradicted, and which are nowadays disputed by his disciples, against his opinion (as Jobannes Arnoldi Corvinus roundly confessed in a certain German scripture) in the public disputations, as presiding. But when he had been in office for a year or two, it has been said that he began to blaspheme, to question many doctrines accepted in the Reformed Churches, openly and in particular, and to arouse suspicion in his disciples, because he did not understand the main arguments of proof, with which these are confirmed from God's Word, with the same exceptions and excuses that the Jesuits, Socinians, and other enemies of the Reformed Church tend to use, and to exalt, on the contrary, the proofs of the contrary; Because he gave some of his tracts, handwritten, in which he expressed his views, to his disciples to write out; because he mainly recommended the writings of Castalio, Comhert, Suarez and similar writers to his disciples, spoke ill of the writings of Calvyn, Beza, Martyr, Zanchius, Ursinus and other excellent teachers of the Reformed Churches; yes, he also openly declared, that he had many objections or insights against the accepted doctrine, which he would reveal in due time. Some preachers, who were related to him, boasted that they had a whole new theology. His disciples, having come home from the Academy or having left for other Academies, opposed the Reformed Churches with disputing, contradicting and denouncing the teachings. The Dutch Churches, noticing these and other things more, and being rightly concerned that the sincerity of the Reformed doctrine was thus weakened, and that if the youth, who were brought up in this plant-sun court to the hope of the Churches, were taken in with strange opinions, this matter would in the last analysis lead to great harm, disruption and destruction of the Churches, have deemed it necessary for their Deputies (to whom the common care of the Churches should be ordered) to inquire further into the whole matter, so that at the next Synod it may be seen to, that the Church may not suffer any damage. For this reason the deputies of the Churches, both from South and North Holland, went to Arminius, and informed him of the rumours that were being spread here and there about him and his doctrine, and how much all the Churches were concerned, and kindly requested him, if he had anything to say about the accepted doctrine, that he would sincerely inform the brethren; So that either he might be satisfied by an amicable conference, or the whole matter might be brought to a legal Synod. He answered them that he had never given just cause for such rumors, nor did he consider it advisable to enter into a conference with them or with the deputies (if they would report to the Synod). But insofar as they wanted to give this quality, he would not refuse to confer with them as with private ministers of doctrine, but with this condition, if they did not agree, that they would not report to the Synod. As the delegates considered this to be unfair, and the churches could not be taken care of by such a conference, they separated from him without further ado. Nevertheless, the other professors of theology showed that among the students of theology several disputes and questions of praedestination, free will, perseverance of the saints, and other chapters of doctrine were held with good earnestness, such as had not been among them before the arrival of Arminius.

He was also, July 26, 1604, admonished from the Church of Leiden, of which he was a member, by the E. Messrs. Phaedo van Brouckeroven, mayor of the city of Leiden, and Paulus Merula, professor of history, elders of this church, that he would like to come before the church council of Leiden in a brief conference about what he may have against the accepted doctrine with his fellow brethren or fellow professors, from which it may appear whether or not he, and in which doctrinal points he would agree with his fellow brethren and the other preachers. To which he replied, that he could not do so without the permission of the E. Curators of the Academy, and also did not see what use the Church would gain from such a conference.

The time was then, that the annual Synod of the churches of South and North Holland was held, and so according to custom the objections of the churches of each class were sent over; so this was also sent over from the class of Dordrecht: "Since rumor has it that in the Academy in Leiden Church some differences have arisen, concerning the doctrine of the Reformed Churches, the Classis has deemed it necessary for the Synod to deliberate on the means by which these differences may be settled in the most expedient and speedy manner, in order that all schisms and annoyances, which may arise therefrom, may be averted in time, and the unity of the Reformed Churches may be preserved against the slander of the enemies. " Arminius resented this very much, and did his best that this objection should be overruled; when he could not obtain this, he obtained from his fellow professors, through the help of the E. Curators of the Academy, a testimony, Aug. 10, by which it was declared, that although there was more dissension among the students than they liked, but that among the Professors of Theology themselves, as far as they knew, there was no difference in the foundations themselves. A little while afterwards, Aug. 30, the Synod of the South Holland Churches met in the city of Rotterdam, which; having heard from the Commissioners of the Classis of Dordrecht, many and important reasons why they had sent this Objection, and immediately from the Deputies of the Synod, how things were in Leiden, and what had been discussed with Arminius and the other professors of theology; after mature deliberation it was decided, that this creeping evil should be dealt with in good time, and that no delay should be made on the uncertain hope of a National Synod. And has therefore charged the Synod delegates to find out with all diligence what articles in the Academy of Leiden the students of Theology mainly disputed and argued about, and that the E. Trustees would request that the professors of theology be charged to state their views roundly and honestly with regard to these; so that their difference or agreement may become apparent, and the Churches, in so far as perhaps the difference was either none at all, or not serious, may be relieved of their worries, or, if it is found to be more serious, may administer medicine in it. The Synod also, Nov. 8, ordered all pastors to sign to show their unanimity in the doctrine of the Confession of the Churches and of the Catechism (which had been omitted in many classes and refused by others).

The Synod Deputies, after diligent investigation of the matter, handed over to the E. Trustees nine questions, about which they understood that at that time there were mainly many disputes, and prayed their E. that by their authority the professors of Theology might be charged to give a full explanation of their views on these matters; who replied, that there was now some hope of obtaining a National Synod in a short time; and that there was now some hope of obtaining a National Synod in a short time.

Synod; and that they therefore thought it wiser to leave the matters until they were resolved, rather than to cause disagreement by further investigation. The ministers also, who had adopted the opinion of Arminius, refused to obey the Synod's command to sign the Confession and the Catechism. This has increased the concern of the Churches, when they have seen that these preachers, relying on the favor of some, at one time disdained the authority of the Synod, and continued more boldly in their intentions. Therefore, since the evil could not be healed in this way, the Lords of the States-General have shown casually how great danger the Churches were in, and requested, in order to avert this calamity, that the National Synod, which had now been postponed for many years in succession, by the authority of their Lords, be described at the first opportunity. They declared, Nov. 26, that the States of all the Provinces had given their consent to the convocation of a National Synod; but that there were some among them who had added in the letters of consent this condition or clause, that revision of the Confession and the Catechism of these Churches should be made at this meeting; and that therefore the

description of the National Synod, could not be done without the prejudice of the States of the Province, unless this clause was added; since it was sufficiently known, who the E. M. of the Netherlands was. M. Lords States of Holland for several years had advised that this clause should be added, and who were still floating it; and it was to be feared, if it were put in the letters of convocation of the Synod, that those who sought a change in doctrine would misuse it for their purposes, and at the same time, that it would not give the Churches (especially on this occasion) any little offence, as if the Lords States or our Churches had been informed about it. M. Lords States or our Churches themselves doubted the truth of the doctrine contained in this Confession and Catechism, so the Deputies of the Churches requested, Nov. 30, that the convocation of the Synod of the Churches be convened, that the convocation of the Synod might be called and described in general terms, as they say, according to ancient custom; the more, as this clause did not seem to be so necessary, being in all National Synods permitted, if anyone thought to have anything against any article of these scriptures, to present it freely and properly; thereupon the H. M. Lords of the States-General declared that they would be able to do so. M. Lords States-General, declared that this clause should not be understood as if they wished to change anything in the doctrine of these Churches, since revision does not always imply change, but also confirmation of the doctrine; but nevertheless that it could not be omitted without the prior judgment of this Province, which had expressly placed it there. Therefore, on March 15, 1606, they gave letters of consent to the Deputies of the Churches, wherever this clause was set, which they sent to the Churches of the respective Provinces, at the same time informing them of the diligence they had exerted to have this clause omitted. The Dutch Churches, having received these letters, were glad that after so many years of waiting, finally permission was obtained to convene a National Synod, but were nevertheless not little annoyed by this clause. Not that they did not wish the Confession and the Catechism to be validated in the National Synod in the usual and proper way, but that they feared that these people, who seek a change in doctrine, would become more stubborn as a result, as if this clause would allow them, by public authority of the Holy Lords States, to be governed by their own laws. M. Lords States to stir up and renew everything at their will; and as if these disputes and differences had arisen, not out of curiosity, but out of desire to satisfy the will of M. Lords States. The Lords also gave notice in these letters that they agreed to call together some learned and peaceable Theologians from each province to consult with them concerning the time, place and manner of the National Synod. Accordingly, the annual Synod of the Churches of Holland was held at Gorinchem, in August 1606, at which, after the Deputies of the Churches had reported what they had done in the matter of the National Synod, and what the Lords of Holland had decided, it was decided to charge them to diligently insist that the convocation be continued. And although the Synod judged, that the Confession and the Catechism, according to the way and manner x usual for this, should be reviewed in the National Synod, they nevertheless wanted, that those, who would be summoned by the E. M. Lords States of Holland from South Holland to that meeting, in which the time, place and manner of holding the National Synod would be dealt with, would be admonished by the H. M. Lords States General, to attend the meeting. M. Lords States General to request, in the name of the churches, that the aforesaid clause in the letters of convocation, for reasons mentioned before, be omitted, and instead of these, some softer words, which would cause less offense, be used. At this Synod it was also imposed on all pastors of the churches of South Holland, and on all professors of the h. Theology in the Academy of Leiden, that they would submit their thoughts and insights, which they had on the doctrine, included in the Confession and the Catechism (because Arminius and the Preachers, who adhered to him, often boasted, that they had very many); the Preachers in their Classes; and the Professors, to the Delegates of the Churches, to bring

these to the National Synod, insofar as they could not be satisfied in the Classes. When this was demanded of the ministers who were devoted to Arminius, they refused to present them to the classes, because they were not yet ready, they said; but that they would do it at the proper place and time. Arminius, also being admonished of this by the Deputies of the Churches, answered that this could not be done gracefully at that time; but that he would reveal them fully in the National Synod.

Not very long afterwards, May 23, 1606, the High Mog. Lords States General convened from each Province a few Theologians, namely, Johannes Leo, Johannes Fontanus, from Gelderland; Franciscus Gomarus, Jacobus Arminius, Johannes Uitenbogaard and Johannes Becius, from South Holland; Werner Helmichius and Gerardus Hermannus, from North Holland; Hermannus Faukelius and Henricus Brandius, from Zeeland; Everardus Botius and Henricus Johannes, from the Province of Utrecht; Sybrandus Lubbertus and Johannes Bogerman, from Friesland, Thomas Qoswynius, from Overijssel; Johannes Acronius and Johannes Nicafius, from the city of Groningen and the Ommelanden, to understand their advice concerning the time, place and manner of holding the National Synod; and have proposed to them the points and documents to be dealt with in this meeting; and it has been unanimously declared necessary, as far as the time is concerned, that the Synod should be held at the beginning of the coming summer, in the year 1608; Concerning the place, that the most competent to hold the Synod would be the city of Utrecht; concerning the method, 1, that the objections, which would be dealt with at the Synod, would be brought to the National by each Provincial Synod; 2, that from each private Synod, by votes of its members, four ministers with two elders would be deputized, in place of which elders could also be deputized men of singular learning, experienced in theological matters, and of godly testimony, although they did not hold any ecclesiastical office; 3, that power would be given to these Deputies, in all matters to be discussed in the Synod, not only to deliberate, but also to make decisions and give descriptions; 4, that the rule, according to which in all disputes, concerning doctrine and morals, the only Word of God or Scripture would be judged; 5, that the rule, according to which in all disputes concerning doctrine and morals, the only Word of God or Scripture would be judged, would be the h. 5, that not only the Churches, which are in the United Netherlands, namely, of the German and French speech, but also those Churches of the Dutch nation, which are scattered outside the Netherlands, whether gathered under the cross or elsewhere, would be described to the National Synod; 6, that the High. States General to send their deputies, professing the Reformed religion, to this end (who would preside over the order there on their behalf); 7, that the professors of theology would also be called to this end. In all which points they did all agree; but not in any others; for Arminius, Uitenbogaard and the two Utrecht ones, whom they had drawn to their side, drove these three points against the others : 1, that the decision and judgment of the Synod should not be that which was decided by the majority of votes of those delegated to the Synod, but that which was decided by the votes of all the delegated ministers; and that by the name of Synod not only the delegates, but also all the deputies themselves were to be understood; 3, that the revision of the Confession and of the Dutch Catechism was absolutely necessary, and that they therefore saw no reason why the clause for revision of these scriptures should not be included in the letters of convocation. The other preachers and professors judged, 1, that it should be a decided opinion of the Synod, which would be decided either by the concurring votes or by the votes of the majority of the delegates to the Synod. And that under the name of Synod were to be understood only those, who, to this end legally delegated, with power to judge, were assembled together; 2, that it would be lawful, however, to take time off to seek counsel with one's own, so that, however, under this appearance, the proceedings of the Synod would not be disturbed, but that when, how and for what causes one would take time off, this would not be done at

the discretion of any delegate in particular; 3, that the Book of Common Prayer and the Dutch Catechism might well be reviewed, in so far as the Synod, for reasonable reasons, deemed it necessary; that everyone would also be free to present to the Synod what they thought they had against these scriptures, in order to consider and judge them. But; since that clause ran the revision, if it would be put in the letters of convocation, would give them an offence, others too much freedom, to bring forth all kinds of novelties; they judged, that it should be accepted from the B.M. States General, that this clause, for the peace of the Churches, should be omitted from the letters of convocation, and instead of these, these or similar words should be inserted; namely, that the Synod be convened for the confirmation, agreement and propagation of the pure and sincere doctrine, for the preservation of peace, and good order of the Church, and finally for the maintenance of true godliness among the inhabitants of these countries. Many of them have also shown that they were charged to do so by their Churches, and also by the E. M. States of their Provinces. This diversity of judgments and opinions has created a new obstacle for the National Synod. For those who had hitherto opposed the convocation of the Synod, eagerly seizing this opportunity, worked in every way that the convocation of the Synod, although promised, might be prevented. In this meeting Arminius was prayed earnestly by the other professors and preachers that he would freely and fraternally reveal to them, his fellow-servants, what he had expressed against the doctrine in the Confession and the Catechism; With promises that they would do their utmost to make sure that enough would be done to him; or that he would be reconciled with his colleagues on fair terms, and that they would live in peace from then on; also that they would not say anything of what he was going to say outside the place of the meeting, after the reconciliation. He, on the other hand, said that it was not advisable for him; that he was not obliged to do so, since the meeting had not been set up for that purpose.

In the following summer, when the annual Synod of the South Holland Churches was held in Delft, Uitenbogaard was admonished to present to the Synod the reasons why he, in giving advice as to how the National Synod should be held, had felt and guessed along with Arminius completely differently from the other preachers, in order that the Synod might consider and judge them. He answered that he was only obliged to give account of this to the E. States and not to the Synod. Being requested to suggest what he might have against the doctrine contained in the Confession and the Catechism of these Churches, H.J. replied that such a proposal did not seem advisable to him in that meeting, and that he was not prepared to do so. It was also asked at this Synod whether, according to the decision of the previous Synod, any objections or comments on the Confession and the Catechism had been given to the classes; then the representatives of each class replied; that most of the pastors in the classes had testified that they had no objections to the accepted doctrine; but that those who had any testimonies did not wish to make them known; either because they said they were not yet ready, or that they did not think it advisable. Therefore the Synod again decided to charge them again, that without any excuse, refusal and delay, they should immediately reveal all the objections they had against the accepted doctrine, to every one in his class.

It was also shown at the Synod that disagreements in the Churches were increasing in every way, that many young people coming from the Academy of Leiden and the teaching of Arminius, called to the service of the Churches, did conceal their opinions in the examinations with ambiguous ways of speaking; but, being admitted to the service, immediately aroused new disputes, presented new opinions, and boasted that they had several objections to the accepted doctrine. That in the classes and church councils bitter disagreements and disputes (concerning many points of doctrine) arose between

the ministers. That also among the people themselves, to the great annoyance and turmoil of the Churches, various confusions, concerning doctrine, were heard, yea, principles of schisms were detected; that the Arminian preachers appointed several meetings (where they deliberated on the propagation of their doctrine) frequently and secretly; and that the people everywhere became more and more divided. Therefore, the Synod judging, that the remedy of this evil should no longer be delayed; the hope of obtaining a National Synod being very uncertain, in view of this diversity of opinions and judgments; the Synod having decided, on the advice of the E. Committeemen, of the Ed. M. Lords States of Holland and West Friesland to request, that from the two southern and northern Synods of Holland, a Provincial Synod (as had been done in similar circumstances in the past), in order to alleviate and remove these difficulties, be described at the first opportunity. The deputies of both Synods, having shown these daily increasing difficulties to Mr. States, and having requested that this Provincial Synod be convened at once; although the E. Lords Commissioners, Sept. 14, had given great hope, so that the Synod could be convened at once, had given great hope, they were nevertheless not able to obtain it, because they had begun to negotiate a truce with the country, and the Lords of England and Wales, being busy with these very important matters of the Republic, had not been able to take these ecclesiastical matters into account. Arminius, seeing that the Churches were insisting that this matter could be settled by legal ecclesiastical judgments, in order to avoid this court, obtained on April 30, 1608, by requests to the Honourable Lords States, that his case be heard by the Honourable Councillors in the Hague. Councilors in the High Council by political men; and Gomarus was charged on May 14 to enter into conference with Arminius before them in the presence of the ministers who had been present at the preparatory meeting from South and North Holland. The deputies of the churches, having understood this, again asked the Ed. M. Heeren Staten van Holland en West-Friesland requested that, instead of this conference before the Hoogen Raad, the Provincial Synod be convened, so that in this ecclesiastical matter may be heard and judged by ecclesiastical persons, experienced in this matter, and of the Churches legally delegated with power to judge. The Provincial or National Synod was ordered to take cognizance of the matter. In this conference the order of business was debated for a long time. Arminius claimed that Gomarus had to take on the role of accuser and that he had to defend himself. Gomarus, on the other hand, thought that this way of proceeding was neither unfair nor outrageous, especially in an ecclesiastical case before political judges; that he was willing to prove before a legitimate Synod that Arminius had proposed doctrines contrary to God's Word and to the Confession and Catechism of the Dutch Churches, but that this could not be done without prejudice to the case in that place. He thought, that this conference, in order to comply with the intention of the Noble Lords States, could better be held in such a way, that without mutual accusations, each of the two would express and present his opinion about each chapter of the doctrine clearly and distinctly; so that from this it could be understood in the best possible way, in which points they agreed or differed. As for him, he did not refuse to declare his views fully and plainly on all the chapters of the doctrine, as much as could be demanded of anyone; but said, that Arminius too, if he wished to set himself up as a faithful teacher, should declare his views in the same way, and no longer use such excuses. Nevertheless, Arminius remained true to his intention; so that at last he exclaimed, that he was surprised, since several rumors of his false teachings had now flown through all the Churches, and it was said, that the fire, kindled by him, now flew out over the roofs of the Churches, yet no one was found who dared make any accusation against him. In order to counteract this audacity, Gomarus accepted to prove that he had taught one of the most important articles of our faith, namely, the justification of man before God, in such a way that his doctrine was contrary to God's Word and to the traditions of the Dutch

churches. In proof of this he produced his own words from a scripture written by Arminius' own hand, by which he claims that in man's justification before God the righteousness of Christ is not imputed as righteousness, but that faith itself, or the act of faith, by a gracious acceptance, is held and estimated by God for our righteousness, by which we are justified before God. As Arminius found himself entangled here, as he could not deny this because of the clarity of the evidence, so he began to agree to the other way of dealing, namely, that each one would write down and sign his views on the main chapters, in which it was thought that the difference lay, included in certain Articles, on which each one would then write his objections from both sides. This conference having ended, the Councillors of the Supreme Council reported to the Honourable Lords of the States, and said, that they judged, as far as they could learn from the conference, that the differences that had arisen between these two professors were of no great importance, and that they consisted mainly of some cunning disputes of praedestination, which could either be omitted, or could be overcome by mutual forbearance. But Gomarus added, that the difference of opinion was so great that he would not dare to appear before the judgment of God with the opinion of Arminius, and that unless a cure was sought in time, it was to be feared that in a short time one province would rise up against another, one church against another, one city against another, and the citizens against each other. The E.M. States desired that the writings signed by both sides in this Conference should be kept in the High Council until the National Synod, and that they should not be communicated to anyone in the meantime. However, this Conference did not take away the concerns of the Churches, but increased them much more, especially since what had happened there was not made known to the Churches. For it was not considered in vain that this was done in favor of Arminius, so that his views would not be revealed. The Churches, however, did not stop praying earnestly through their deputies, the Honourable States, that this Christian matter, which could not have been postponed without great danger to the Churches, should be examined and settled immediately in the meeting of a legal Provincial or National Synod. Arminius, finding this out, by üitenbogaard, whose authority at that time was great with many of the Regents of the Fatherland, caused the Lords States, even the annual Synods, both of South and North Holland (the time of which was now imminent) to be postponed. Since this could not be done without the greatest damage to the Churches, the Churches again presented their objections to the Lords of Holland, and requested that both annual Synods, both in South Holland and in North Holland, be held as usual, or that a Provincial Synod (as had been requested before) be called immediately.

On this request the Lords States declared on June 28, 1608, that they intended to convene a Provincial Synod in the following October. When the Churches had become aware of this, all the Arminian ministers were again admonished on Sept. 4 and 12 to make their reflections known, each one in his own class, so that these could be legally brought to the coming Synod. But just as before, so they refused, each one in particular, with ordinary excuses. And when the month of October was approaching, and the Churches insisted on the convocation of the promised Provincial Synod, it was again postponed for two months, and in the meantime the Churches were permitted to attend the annual private Synods, both in South and North Holland. South and North Holland, with the condition, however, that the matter of Arminius would not be discussed at these, which they wanted to keep until the Provincial Synod.

In the Synod of the South Holland Churches, which was held in Dordrecht, it was pointed out that all the ministers who were devoted to Arminius had not so far been willing to reveal to their fellow-servants the objections which they said they had against the accepted doctrine, but mocking the admonitions of

the Churches and decisions of the Synod with various subterfuges, it was again decided, that they would again be gravely ordered, within a month after the warning, to make known their objections, under penalty of ecclesiastical censures against the obstinate; That the same should also be demanded of the professors of theology at the Leiden Academy. Theology in the Academy at Leiden, and of Petrus Bertius, Regent of the Theological College. These Preachers, seeing that they either had to reveal their opinions or expect ecclesiastical censure, in order to avoid both, by the help of Uitenbogaard, obtained regulations from the E. M. Lords States, by which these Preachers were ordered to send their objections, which they had, within one month, sealed to the E. M. Lords States, to be kept by them and handed over to the Provincial Synod. The professors, being requested by the Synod delegates, if they had any objections, that they would reveal them to them, answered; Gomarus, that he had not observed anything in the Confession or the Catechism of these Churches, which he thought did not agree well with God's Word, and therefore needed to be changed or corrected; Arminius, that he would answer this request in writing at his tgd. And when he saw that he was thus pressed to explain his feelings, he asked the E. M. Gentlemen in their full meeting. Lords States in their full session with a wide-ranging speech, what he felt about the divine praedestinatio, about God's grace and man's free will, about the perseverance of the saints, about the certainty of salvation, about man's perfection in this life, about the divinity of the Son of God, about man's justification before God, and other chapters of doctrine. And at once sought to make them aware that in these Reformed Churches there was a doctrine of divine predestination which contended with God's nature, wisdom, justice and goodness, with man's nature, with his free will, with the work of creation, with the nature of eternal life and death, and finally with the nature of sin, and which took away the grace of God which was hostile to the glory of God and hindered the salvation of man; which made God the author of sin, prevented sorrow for sin, took away all godly care, diminished the diligence to do good, extinguished the fervor of prayer, diminished the fear and trembling in which we must work for our salvation, caused despair, perverted the Gospel, opposed the ministry of the Word, and finally destroyed not only the foundation of Christian religion but of all religion. Having learned of this, Gomarus, Dec. 12, considered it his duty to instruct these gentlemen States better, so that their minds might not be preoccupied with false prejudices against sound doctrine. Therefore, having asked permission to speak, he explained at length what Arminius' own views were on the grace of God and man's free will, man's righteousness before God, man's perfection in this life, predestination, original sin and the perseverance of the saints; and what just causes he had given for suspicion, that he also was suspicious of Scripture, the Holy Trinity, the providence of the Holy Spirit, and the Holy Spirit. Trinity, of the providence of God, of the satisfaction of Jesus Christ, of the Church, of faith, of good works and other chapters of doctrine, did not feel right; moreover with what practices he scattered his opinion, namely by publicly; although from the Churches asked and prayed for the most; Hitherto concealing his views, but secretly and particularly by drawing to his side the preachers whom he hoped to draw to his side, and diligently inculcating them in his disciples, the principal proofs of ours by which sound doctrine was to be confirmed, to strengthen the evidences of the Jesuits and other foes, with which they fight the doctrine of the Reformed Church, to instill in his disciples various doubts about the truth of the accepted doctrine, and to hang this doctrine with the combatants first in a balance, and then to reject it once and for all. That he had hitherto been unwilling to make any declaration of sincerity and equality in doctrine (although many times he had prayed amicably and brotherly from the Churches), that he had done his utmost that his errors, which had been discovered before the Supreme Court, would not become known to the Churches, that he despised the judgments and decisions of the Synods and Church Councils, Disregarding the judgments

and decisions of the Synods, Churches and Church Councils, he went in the first instance to the Magistrate's Court, and there presented his complaints and accusations against the doctrine of the Churches, and worked diligently by means of courtly practices, in order to gain favor for himself and to arouse hatred and envy for the Churches. Therefore he prayed the Honourable Lords States, since the students of theology in the Academy of Leiden, and many ministers here and there were daily falling away more and more from the sound doctrine, the disagreements and disputes were increasing, the Churches were disturbed and the citizens were divided, that the promised National Synod might be held at once, in which, the causes of the calamity having been legally examined, at last a competent remedy might be used and put into action. The Deputies of the Churches always requested the same, but through the actions of Uitenbogaard and others, the convocation was always postponed.

They have also admonished Arminius several times, that he, according to his promises, would send his written objections, who finally answered, April 4, 1609, that he did not deny having promised this, but because he had understood that the E. M. Lords States had sent the preachers a letter. M. States had ordered the ministers to send their objections sealed to their E. M., that" he had changed his mind, and would wait until he was ordered to do so. Petrus Bertius, Regent of the Theological College; admonished by the same Deputies, if he had anything against the accepted doctrine of the Churches, to declare it freely; has declared his opinion of many chapters of the doctrine without any excuse, and, Feb. 13, declared, that he was in the opinion of the Churches, that he was not in the opinion of the Churches, and that he had no reason to be in the opinion, that in the Articles of justification of man before God, of predestination, of the grace of God and the free will, of the final perseverance of the faithful, he felt differently than the doctrine of the Dutch Churches. This has worried the Church more and more, because they understood that not only Arminius in the Academy, but also Bertius in the Theological Collegium, a parkyard of the Dutch Churches, were presenting a strange doctrine to the youth, who were entrusted to him and assigned to the service of the Churches, and were implanting new ideas in the youngsters, who were removed from the true doctrine. The Churches saw this and were saddened, and although they wished and considered it necessary to take legal precautions, and to remedy this evil, they could not bring it about, because Uitenbogaard and others, whose authority was at that time great with many of the Regents of the Fatherland, prevented all Synodal meetings and ecclesiastical judgments in the most vicious way. Because of this the preachers, who were devoted to Arminius, having become Btouter, began to openly present their foreign opinions to the people, to violate the accepted doctrine with false accusations, and to make abominable and despicable statements against it. Among these, the most prominent was one Adolphus Venator, pastor of the church at Alkmaar in North Holland, who (except that he was not very pious) openly and without feigning the Pelagian and Socinian errors, with unbelievable insolence, spread them in public and in secret, for which reason he was suspended from his service by a lawful judgment of the North Holland Churches. But he, despising the judgment of the Churches, nevertheless continued in his service, against the will and thanks of the Churches. The upright-minded preachers in the class of Alkmaar have judged that this evil man, as well as other few preachers, whom he had drawn to his side, and who had stubbornly refused to express their unanimity in the doctrine of the Reformed Churches by signing the Confession, should not be admitted to their meeting. They complained about this to the E.M. Lords States, and through the help of Uitenbogaard they received an order, commanding them to admit them to their meeting. As the sound ministers could not in conscience suffer this, they submissively prayed the Lords States not to be burdened with such orders which they could not in conscience obey. The representatives of the churches, seeing that these disagreements and annoyances were increasing more and more every day,

again prayed earnestly in the name of the churches that the promised Provincial Synod, for the removal of these calamities, might be described immediately. When (Jitenbogaard and the other ministers who were devoted to Arminius saw that the E. M. Lords States were inclined to do so, they, in order to avoid the ecclesiastical judgments, brought about by those who seemed to favor their cause, that, instead of a Provincial Synod, a Conference would be held between Gomarus and Arminius, in the meeting of the E. M. Lords States, concerning the matter of the Synod. M. Lords States, concerning the Articles which were in difference between them; in which Conference both would take four ministers each, whose counsel they would be allowed to use. Arminius had taken Uitenbogaard, Preacher at the Hague, Adrianus Borrus at Leiden, Nicolaus Grevinchoviu⁸ at Rotterdam and the aforesaid Adolphus Venator at Alkmaar; Gomarus, on the other hand, Ruardus Acronius, Preacher at Schiedam, Jacobus Rolandus at Amsterdam, Johannes Bogardus at Haarlem, and Festus Hommius at Leiden. When these had come together, Gomarus and the pastors, joined to him, requested these two things; 1, that this Conference might be done by writings to be handed over from both sides, in order that by this means all kinds of evil rumors might be prevented; 2, that these writings might afterwards be handed over to the National Synod, in order that the judgment of an ecclesiastical matter might at once be preserved to the Churches. The E. M. Lords States desired that the Conference should take place orally, however, that, for the benefit of memory, writings might be used, and promised by a public act, that this matter, after they had taken cognizance thereof from this Conference, would be preserved until the judgment of the Provincial Synod, and to that end all that would be spoken would afterwards be written down, and these writings would at once be delivered to the Synod. These same preachers also thought it unbecoming, that Adolphus Venator, who because of his impure life and doctrine, had been suspended from service by lawful church censors, would be admitted to such a Conference, with great prejudice of the church censors, and therefore requested, that in his place another could be accepted, which they could not obtain, because Arminius was vehemently against it. In the beginning there was also a debate about the order of the articles that were to be acted upon. Arminius seemed to take advantage of the fact that the praedestination should start first. But, since the article of justification seemed to be more necessary, Gomarus believed that one should begin with it, which also pleased the Lords of Parliament. Regarding this article, the same argument was held which had fallen before the Supreme Court before, namely, whether faith, inasmuch as it is an act of gracious acceptance of God, is the very righteousness by which we are justified before God. Secondly, the doctrine of divine predestination was discussed, which Arminius sought to make hated with the same consequences that he had recently proposed in the meeting of the E. M. Lords States. But Gomarus insisted on the main state of difference, whether faith is the cause or a previous condition of election, or whether it is a fruit and effect of it. The third dispute was about the grace of God and the free will of man. Arminius argued that he recognized all the workings of divine grace that could be set forth in the conversion of man, provided that no grace was set forth that was irresistible. Gomarus pointed out, what ambiguity and deceit was hidden under this word unconstant, namely, that underneath it was hidden the formerly condemned opinion of the Semi-Pelagians and the Synergists or Collaborators, and judged that in the regeneration of man such grace is needed, which is so powerfully working, that, the resistance of the flesh being overcome, by it all those who become partakers of this grace are certainly and irrefutably converted. Finally, the perseverance of true believers was discussed. Arminius declared that he had never disputed the doctrine of the sure perseverance of true believers, nor would he dispute it now, because there were such testimonies of Scripture to their benefit, to which he could not yet reply. Therefore, he would suggest those places in this article that caused him doubt and backward thinking. If Gomarus had answered these places, he

confirmed this teaching from God's Word with many clear testimonies. Having thus passed, the conferees were asked if there were any more articles in which they differed. Gomarus said that there were more, namely, the articles of original sin, of the providence of God, of the authority of Scripture, of the certainty of salvation, of the perfection of man in this life, and some others. Whether these were to be dealt with in this place, was to be left to the discretion of the Honourable Lords, especially since they were to be dealt with again in the Synod. But since the sickly condition of Arminius did not seem to be able to endure the conference any longer, M. Lords States thought it well to cut off this meeting, after they had promised, at the request of Gomarus and the other ministers attached to him, Aug. 22, that this whole matter would be more fully examined and decided in the Provincial Synod, to be described immediately, and had charged the Conferences that each one would deliver his opinion with the proof and refutation of the contrary in writing, within fourteen days, so that they could keep those writings until the Provincial Synod. Gomarus delivered his writings within the set time, which were then published in Dutch. As the troubles of the churches were more increased than removed by this conference, the deputies of the churches again prayed submissively to the Lords of State, Sept. 16, that the Provincial Synod, promised so many times before and also in this conference, might be convened at once. They were given the answer, although some were against it, that this convocation would take place when the ministers of the Classis of Alkmaar had obeyed the orders of the E.M. States to admit Adolphus Venator and the ministers who had joined him to their meetings. So that the Provincial Synod would not be neglected by this matter, the deputies of the churches, travelling to Alkmaar, talked with the ministers of this class about this admission, and moved them that they were willing to admit the ministers of Adolphus under fair conditions, but that they could not admit Venator themselves. For this they informed the deputies of so many and important reasons, that they themselves judged that they should not be pressed any further in this matter. This being pointed out to the States, they still could not obtain the convocation of the Synod. For the Arminius-affiliated preachers caused the Classis of Alkmaar to be charged on Oct. 15 that they would simply admit the aforementioned preachers without any conditions. Since they could not do so, this convocation was again postponed. In the meantime Arminius apologized to the E.M. States by letters, that he could not prepare the scripture, which was charged to him, because of the weakness of his body; which weakness gradually worsened to such an extent, that he died shortly afterwards. And these are the quarrels and disputes with which the Academy and Churches of Holland were exercised while Arminius was alive.

After his death, Oct. 19. ; although all pious people hoped that a large part of the controversies would have been removed and buried with him, if he had been the head and author of all these confusions, nevertheless, while here and there many ministers in the Dutch Churches supported his views, and did not cease to propagate them; so the deputies of the Churches deemed it necessary to nevertheless drive the convocation of the Provincial Synod; to which again the answer was given, that then the E. M. States would have a single ecclesiastical assembly. M. Staten would see to convene an ecclesiastical assembly, when the Classis of Alkmaar would have obeyed their orders.

Thereupon the Arminian preachers; seeing the matter brought to pass, that, the convocation of the Synod* being prevented, they seemed to fear little the judgment and censures of the churches, as well as admitting to themselves the broad measure of boldness and insolence; began to go forth and roar openly and secretly against the pure doctrine of the Reformed Churches of election, perseverance of the saints, assurance of salvation, and other articles, with altogether bitter, defamatory invectives, to the great annoyance of the pious, the delight of the enemies, and to the disturbance of the Churches. And it

has not been enough for them with secret slanders and public riotous preaching to disconcert the hearts of the common people as well as those of the rulers, but also with public writings, which they scattered among the people in great numbers and with equally great annoyance, to tear up the doctrine of the Reformed Churches in such a way, that hardly the sworn enemies of the same could have done it with more bitterness and filth. And, in order to gain the favor of the Magistrates all the better, and to embitter their minds against the other preachers more and more, they have by Uitenbogaard, first, by a speech made in the meeting of the E. M. States, then by a letter from the Magistrates. Lords States, then by a letter published publicly, tried to make the Magistrates understand that the other ministers were diminishing and weakening the authority of the Magistrates, and were striving for a lateral or equal power, and were striving for that for themselves. Therefore the deputies of the Churches found it good to address the Lords States again, May 25, and to pray that they would help these calamities, which seemed to have risen to the highest level, by a legal remedy, calling for a Provincial Synod. And if the E. M. Lords States, because of the great need, seemed to be willing to do so lightly, so the preachers, who were of the opinion of Arminius, gave them a new advice, so that thereby this convocation could either be prevented at once, or so in their opinion could be appointed, that their case would remain certain, and would not suffer any inconvenience; namely, that the persons, out of whom this Synod would be convened, would not be delegated from the Churches (as was fair, and had been customary until now), but that the States themselves would summon one. For they would then lightly acquire, that only those would be elected, who either joined their cause, or were not very strange to it. Although they had made some of the Regents of the Fatherland aware of this novelty, they were unable to persuade the wisest, who thought that this convocation should take place in the ordinary way. Nevertheless, they brought it about, while it was debated among the Honourable Lords of the States that the convocation (which these ministers mainly sought) not only of the Provincial Synod, but also of the Annual Synod, which used to be solemnly held every year, would be delayed and at one time prevented by this means. For as often as those who wished these calamities to be removed from the Churches by this legal remedy spoke of the convocation of a Synod, so often also those who were devoted to Arminius renewed these debates about the mode of convocation. Therefore also the ministers, who allowed his opinion, seeing that they had taken the matter so far that all fear of ecclesiastical judgment and censure seemed to have been removed, became bolder, without knowing and deliberating with their Churches, and without authority of the church authorities, held secret meetings in large numbers. And there, signing their names, they formed a *contoecleratie* or *samen-roting*, a body, separated from the remaining body of their fellow-servants, and caused an open schism in the Reformed Churches.

On this tgd they delivered to M.H. States a request, or what is called, Remonstrance (of which so-called Remonstrants have been called afterwards). In it they presented the doctrine of the Reformed Churches of the divine predestination, of the grace of God, and the perseverance of the saints, in bad faith, not without open and bitter slander; so that zg would make it hated bg the E. M. States. Lords States; and they immediately added a statement of their opinion about these articles, which they tried to hide under ambiguous wrappings of words, so that it would not seem to the simpletons that they were far from the truth; and furthermore, they requested that the Lords States take them under their protection against all ecclesiastical censures. This has greatly defeated all the Dutch Churches, seeing that these differences had now erupted into a public schism, and they have made every effort to obtain a copy of this Remonstrance, in order to answer to all their blasphemies. But they have, by the favor of those who keep these things in safe custody, slightly caused, that no copy of this Remonstrance could get into the hands of other preachers for a long time.

BÖ this pity and misery of the Churches has come another, which has increased their worries and difficulties beyond measure. For when a person was sought to be called to the theological ministry in the place of Jacobus Arminius, the deputies of the churches seriously asked the E. Curators of the Academy of Leiden. Trustees of the Academy of Leiden, seriously prayed and begged on behalf of the Churches, that they would appoint in his place such a person, who was free from all suspicion of wrong doctrine, so that by this means the differences in the Academy of Leiden would gradually cease, and the Churches could be shown their peace, and to this end they recommended several good theologians, both from abroad and from the Netherlands; but in vain. For the Remonstrants, who seemed to have captured the hearts of some, brought about by their recommendations, that Cohradus Vorstius[^] Professor at Steinfort (a person of many years in the Reformed Churches justly suspected of being a Socinianist) was appointed to the Theological ministry in place of Arminius, and Uitenbogaard was sent to Steinfort for that purpose. The deputies of the churches, understanding this, have considered it to be their duty to admonish the Lords States that such a person, who would be like a nail in the wound, especially since the affairs of the churches were so confused, should not be admitted to this ministry without thinking. And in order to do this with all the more fruitfulness, they requested by letters the E. Theological Faculty of Heidelberg, to whom this Vorstius was very closely known, to declare sincerely, whether they judged that this Vorstius, in this opportunity of business, with fruitfulness, peace and foundation of the Churches, could be placed over the young people in the Academy of Leiden, to teach them. Thewho also, Aug. 26, answered, that a certain book had just been published by him, dealing with God and the Divine attributes, in which he overthrows the doctrine of the old and new Theologians, and teaches that God in His essence had quantity, size and finiteness, and that He was composed of essence and accidental things; that He was changeable according to the will; That He was subject to a governing power, and similar 'fanciful notions; that he had been sent to Heidelberg for ten years, to purify himself before the Theological Faculty, where Doctor Pezelius was also present, from Socinianistery, of which the Churches had already accused him in tgd. That he had finally purged himself, leaving a hand-writing; but that he had not sanctioned this purge, but on the contrary had often and in many ways made himself suspect; that he had a nest full of misconceptions in his head, with which he had infected the school and the youth of Steinfort until now. And if a person, who was so suspect in his doctrine, should be appointed to the renowned Academy of Leiden, it would not be anything else than to put out the fire with oil. When not only the deputies of the churches, but also the honourable magistrates of the principal cities of Holland, namely Dordrecht and Amsterdam, the E. Curators, and also the E. M. Lords Staten themselves expressed, and prayed, that they did not want to aggravate the troubles of the churches, and put them in danger of new and more troubles, by the appointment of such a person, the Remonstrants, Oct. 18, 2012, with all their might, urged the E. M. Lords of Holland, to come to the aid of the E. Curators, insisted with all their might that they did not wish to abandon this proposed appeal for gold. In the meantime Vorstius arrived in Holland, who, after being heard in the meeting of the E.M. Lords States (from among the pastors nobody else was present except Uitenbogaard), returned to Steinfort.

About this time, when some students of theology, in several classes, being called to the service of the Word, were to be examined, Aug. 22, Sept. 22, the Remonstrants brought about that the E. Committed Councillors of the E. M. Lords. Lords States ordered the classes not to demand a further statement from anyone in the Article of Praedestination with the adherence to it, than that expressed in the Five Articles of the Remonstrants, which were also sent over immediately, and that in addition it was also forbidden that anyone should be turned away from the service of the Church, who declared himself to feel the

same way as the Remonstrants in the aforementioned Articles. As the ministers, for many reasons, were reluctant to agree to this, the deputies of the churches, having been requested to do so by them, presented their objections in the next meeting of the Lords States of Holland and West Friesland, and immediately declared that they were prepared to prove in a lawful Synod, that these articles of the Remonstrants were contrary to God's Word, and also to the Confession and the Catechism of the Dutch churches, and prayed the Lords States to prove that these articles were contrary to God's Word, and also to the Catechism of the Dutch churches. M. Lords Staten prayed, that they would not allow these impure Articles, which had never been properly examined in any lawful assembly of these Churches, to be thus imposed upon the Churches, but would rather convene a Provincial Synod, which had been so often requested, and so long desired, in which the Articles, according to the rule of God's Word, could first be legally examined. They also showed with what a great annoyance and damage it would be to the Churches, if the proposed appeal of Vorstius should go ahead, and therefore prayed, that it might be prevented by the authority of the Lords States. After this discussion it was decided that in the next meeting of the States in The Hague, before the meeting of the States themselves, a conference would be held about the five articles of the Remonstrants, between six ministers, who would be elected from both sides. The Remonstrants had elected for themselves Johannes Uitenbogaard, preacher in the Hague, Adrianus Borrius, and Johannes Arnoldi Corvinus in Leiden; Nicolaus Grevinchovius in Rotterdam; Eduard Poppius in Gouda, and Simon Episcopius in Bleiswijk. The Preachers on the other side had elected by the Deputies of each Class Petrus Plancius, Preacher at Amsterdam, , Johannes Becius at Dordrecht, Libertus Fraxinus at den Briel, Buardus Acronius at Schiedam, Johannes Bogardus, at Haarlem, and Festus Hommius at Leiden.

Having met on March 11, 1611, the Remonstrants refused to enter into conference with the other six preachers, as well as with the deputies of the classes of Holland and West Friesland, which they showed themselves to be from their credentials, so that they would not appear to be parties of the churches; yes, they protested, that they would rather leave without having succeeded, if they did not want to resign this position. When this had been debated long and hard, the other preachers were more willing to give way to this difficulty than to argue with them. And those who were delegated from the classes, before they joined the Conference, requested from the Lords that the promise made to the churches in the Conference held between Arminius and Qomarus for two years (Aug. 18, that the judgment of this matter, when the Conference had ended, should be left to the Provincial or National Synod, and remain with it) be renewed here also. It was agreed to follow this order in the proceedings, that the parties on both sides would put the proof of their cases in writing, and then hold an oral conference about them. Before the examination of the Articles was concluded, the ministers, who, as mentioned before, had been delegated by the classes, submitted an answer against the Remonstrants' Remonstrance, of which they had finally received a copy a little time before the Conference, in which they showed that the Remonstrants had in bad faith presented the opinion of the Reformed Churches, and by slander had imbued it with many things; nor had they revealed their own views plainly, nor presented all the Articles in dispute. And as there were more different main points than those declared in the Five Articles, they humbly requested, that by authority of the Lords States, the Remonstrants should be charged to reveal themselves plainly and clearly also concerning all the rest. Therefore, when one would examine the first Article of the Remonstrants, in which it is stated, that God from everlastingly decided to save the persevering believer (which no Christian denies), and this Article was thus set up of them, as if it contained the doctrine of the eternal election of God, the Remonstrants were prayed for, in order to explain their sentiments expressed in this Article, to declare these two things more fully; First, whether

they held that this Article comprehended the whole decision of the Praedestination; secondly, whether they believed that faith and perseverance in faith are causes or conditions precedent to election to salvation, or whether they are fruits resulting from election and following it. After searching for some time for excuses, they finally answered. To the first, that they recognized no other predestination to salvation than that expressed in the first Article. To the second, that faith, in the consideration and understanding of God, precedes election to salvation; and is not following it as a fruit. Then they again proposed seven other questions, both of election and rejection, to which they desired the ministers of the classes to answer. As these did not belong to the state of difference of the first Article, and many were also unnecessary and very confused, and to that end proposed by them, in order to divert the others, from the foremost state of affairs and from the right way of doing things, in detours; so the ministers by request to the E. M. H. States have rejected this unfair way. States this unjust way of acting, but did not demand that they would not reveal their feeling of rejection (which the Remonstrants often falsely accuse them of), so they clearly stated their feeling, as much as they felt it was enough for peace and foundation of the Churches, not only orally, but also stated in writing, namely, that when they made an eternal decree of election of private persons, that they also made an eternal decree of rejection and abandonment of some private persons, since there cannot be election unless there is also some rejection or abandonment; that to recklessly examine all the weighty questions concerning this Article, would be nothing else than to fill the Church with useless disputes and quarrels, which serve no purpose whatsoever, and to disturb the peace of the Church; that this statement of theirs, expressed in the request, should be sufficient for all moderate and peaceable minds, namely, that they believe and teach that God does not condemn anyone, yes, has decided to condemn anyone, except justly for his own sins. Therefore it has pleased Mr. States to come to the discussion of the Articles, putting aside these thorny questions. The ministers of the churches presented their reasons for rejecting each article in particular. The Remonstrants also argued against this and gave their reasons in writing, with which they considered to confirm each Article. These reasons and arguments were debated orally in the meeting of His Majesty the King. Festus Hommius spoke on one side, in the name of the ministers deputized by the churches; and on the other side, in the name of the Remonstrants, first Adrianus Borrius, and then, following him in turn: Nicolaus Grevinchovius, Johannes Arnoldi, and Simon Episcopius.

While the preachers were at this conference, Oonradus Vorstius, whom the Ed. States agreed that he should be heard in the presence of all the conferees. On the 27th of April he gave a long speech, with which he tried to purify himself of the errors he had made. Then the Conference was asked by the Honourable Lords of the States whether they had any objections as to why they thought Vorstius should not be appointed to the theological ministry at the Leiden Academy. The Remonstrants clearly stated that they had nothing against Vorstius, nor did they find anything in his writings that contradicted the truth or Godliness. The other preachers gave their reasons in writing, why they thought that this appointment of Vorstius would be very harmful and disgraceful to the Dutch churches, and pointed out, both from the book of Socinus about the authority of the Holy Scriptures, that Vorstius was not the only one. Scripture, which Vorstius had published, as well as from the book of God, and of the Divine Attributes, which Vorstius had recently written and published, his main errors, about which between them and Festus Hommius in the assembly of the E.M. H. Staten, in the presence of the speakers, a conference was held for a few days. When this ended on May 6, the E.M. H. States again asked the ministers on both sides to state whether Vorstius had satisfied them with his answers. The Remonstrants answered that they were fully satisfied, and therefore judged that it would be very useful

for the churches and the Academy, if he continued his profession. The other preachers stated in writing, that far from it being the case, that Vorstius' answers would have turned them away from their first opinion, that on the contrary they were more and more strengthened by it, that his profession would prosper with great damage, both to the Churches and the Academy, and with considerable danger of more disturbance, if it would continue, and therefore submissively prayed the E. M. H. States, that the appointment would be approved by the Academy. M. H. Staten, that the Churches would not be put in that danger by this appeal. When Vorstius had left, they returned to the Conference on the Five Articles. Which continued for a few days and came to an end, the E.M. States charged the Conveners on both sides, that they would hand over to the E.M. States what had been discussed orally, and what they judged to be necessary for a complete answer, by Uitenbogaard and Festus Hommius. And there-
 entu8schen charged, that the preachers should not boast about the obtained victory over each other, but that they should modestly learn from the different Articles with foundation, and live in peace and love with each other; and have also ordained, that these Articles should remain in the same position, as they were before the Conference. In the case of Vorstius nothing was decided at that time, but when not long afterwards the honourable Magistrate of the city of Dordrecht by her deputies, the E. Hugo Muys van Holy, sheriff, Jakob de Witt, Adriaan Repelaar, and Johannes Berk, Pensionaris, requested the Honourable Lords States, because the rumours and aberrations and heresy of Vorstius grew stronger and stronger, that his appeal could either be omitted, or at least postponed, the Ed. Mog. Staten charged the E. Curators of the Academy, that they would intervene no further in his appeal.

And when the rumor of this appeal had come to the most powerful King of Great Britain, James I, protector of the faith, on Sept. 21, who, according to his great and especially in a King's surprising experience in theological matters, and to his so-called eccentric zeal for the Reformed religion, had read through the book of Vorstius, "of God's own accord, and with his hand noted the principal errors, so he sent to H.M. H. States General, both by letters, sending a catalogue of his errors, and also by his envoy, the august. Herr Rodolf Win- wood, thought well to admonish that they would not allow a person, stained with so many serious errors and slanders, to hold public office, to teach the youth in the Academy, but would rather have him leave their posts, so that the youth would not be infected by him with his evil and cursed errors, and thus the state of the country would not be weakened; because on the sincerity of the Reformed doctrine, in which the Dutch Churches had hitherto maintained a lovely unity with the English, and on its preservation, the prosperity of the Republic depended; and when there was a delay, because the Remonstrants worked against it, and especially Vorstius, with various explanations, justifications, precursors, separate and complete answers excused his errors, yet his Royal Majesty did not refrain, by repeated exhortations, yes also with a serious protest, from insisting, that they would let him leave.

While these things were going on, some students of Saint Theology, who, having come from Vorstius' house and school, were doing their best in the Academy of Franeker to contaminate it with Socinian errors, published a certain book (by Faustus Soci- nus, . on the office of a Christian menclr', in which it is recommended, that all who seek salvation of their souls should leave the teachings and assemblies of the Reformed Churches, and adopt the views of the Photinians and Ebionites) in print, with a preface, in which they diligently recommend this book to the Churches. The E. M. Heeren Staten van Frisland, having been informed of this, as well as having received some family letters from these students, in which they declared, with what practices the common cause of Socinianism (which they did not fail to mention, being also carried on by Vorstius, Uitenbogaard and others in Holland) could be secretly

propagated; After they had burned many copies of these books, and had these students leave their posts, they were first suppressed by the Magistrates of the main cities of Holland, but after that by the E. Kemp van Donia, who was in charge of the study. Mr. Kemp van Donia, admonished and prayed to the E.M. H. States themselves; because sincere unanimity in the Reformed doctrine was the main bond and foundation of unity and union between the United Provinces; that they did not want to allow that by the appeal of a person, who was suspected of public heresy, this unanimity would be weakened, and that their E. M. would not be harmed by such deceit. M. would be tempted by such deceptions, by which it is known that these people sought to bring this about. Moreover, the pastors of Leeuwarden, issuing the aforementioned letters of the students with the necessary notes, have emphatically admonished all the churches to refrain from such deceitful underwhelming of the heretics, and especially of Vorstius. The E. M. H. States of the principedoms of Gelderland and of the county of Zutphen, have also warned the E. M. H. States of Holland about this, who answered, that nothing would concern them so much and give them care, as to maintain this unanimity continuously with the other united provinces, in the common cause of religion; and requested, Nov. 15, that the neighboring allies, in the common cause of religion, would be united, that the neighboring allies wanted to be assured of their firm intention; declaring that in the meantime they would heed this admonition, and order Vorstius to leave the city of Leiden and take up residence at Gouda, and to purify himself of the errors he was accused of by public writings.

The E.M. H. Staten van Holland en West-Friesland then ordered that the Hague Conferences of both sides submit in writing the state of the differences, concerning the Five Articles of the Remonstrants, and immediately add their advices, in what way they thought, that these differences could be eliminated in the best way for peace of the Churches and usefulness of the Republic. The Remonstrants, taking the standpoint in the Hague Conference, judged that no more certain means of unity could be used, than mutual tolerance, by which both parties would be allowed to freely learn and propagate their opinion of these Articles. The other ministers declared, that they could not point out a more competent way, than that by authority of His Majesty the States General a National Synod should be called in the first place, and in this Synod, these and all other differences having been explained and examined, it should be judged, which opinion would agree with God's Word and with the common opinion of the Reformed Churches, and consequently should be taught openly; so that the truth may be brought out by the

truth may not be injured or the peace of the Churches disturbed by the floating of different opinions.

The votes of His Majesty's States differed on this advice, as some liked the advice of the Remonstrants, others the advice of other ministers. This was one reason why nothing was decided in the matter to put an end to these differences.

Furthermore, when E.M. H. States understood that, besides these Vgf Articles, many other disputes, which were of no small weight, were causing commotion, they ordained, in order to preserve the purity of the doctrine, and at times to prevent novelties, that the doctrine of the h. G. Beuys was to be kept at its purest. Therefore, that in the churches and public schools of Holland and West Friesland of the perfect salvation of our Saviour, Jesus Christ, for our sins, of the justification of man before God; of the sanctifying faith, of original sin, of the certainty of salvation and of the perfection of man in this life, nothing else would be taught, than what is usually taught in the Reformed Churches, and had been taught in these provinces until now.

In the meantime, disagreements, upheavals and confusion in the Churches increased everywhere. For the Remonstrants did their utmost, that the Preachers, who mainly opposed their intention, inciting the

Magistrate against them by false accusations, were not only expelled from their services, but also from the cities themselves, and everywhere in the Churches, which were not provided with Preachers, such persons, even against the thanks and will of the Churches, were forced in, who were infected with their opinions, excluding all others wherever they could, although they were very well endowed with learning, Godliness and the necessary gifts, and were legitimately desired and professed by the Churches. This was the reason why the right-minded Churches could not choose for their legal shepherds those who either oppressed and expelled their innocent fellow Christians against all right and fairness, or who were forced upon them against their will, and who violated the doctrine of the Reformed Churches every day with bitter and vicious sermons, could not keep their legal shepherds, hear their sermons, and eat the Lord's Supper with them, but preferred to go next door and hear the sermons of the wholesome shepherds, though they had to suffer many libels, insults, and mockery; and these have been the principles and occasions of seclusion. The first among all the Churches, which has been compelled to make such a separation, was the Church of Alkmaar; because Adolphus Venator, Pastor there; being suspended from his service with the North Holland Churches, because of his so-called impure life and completely impure doctrine, so that he, relying on the Magistrate there, in disregard of the ecclesiastical censures, nevertheless continued in the ministry, and, the Magistrate being changed, as it is customary to do every year, such were legally elected, who did not seem to be very favorable to his cause, and on whose protection he could no longer rely; has, inciting the common people against the legal government, brought about that they, having taken up arms in a riot, would not be satisfied until the legal Magistrate was deposed, and others were put in their place, who were alienated from the Reformed religion and committed to the cause of Venator. These, as soon as they were confirmed in the government of the city, by the instigation of Venator, first of all made the Elders and Deacons resign their service, then removed the two Preachers, because they had opposed the errors of Venator, from their services, and drove them out of the city; one was Pleter Cornelissen, who had been a pastor for fifty years with great foundation, and the other Cornelius Hillenius, an upright and pious man, both serious advocates of pure doctrine.

This segregation the Church of Rotterdam was forced to follow. For Nicolaus Grevinchovius, seeing that his fellow-servant, Cornelius Geselius, because of his singular Godliness, sincerity and modesty, was very agreeable to the Church of Rotterdam, and opposed him very much in his intention to introduce the doctrine of the Remonstrants, has brought about, by the Magistrate of that place, first, that he was dismissed from his service, second, that he was led out of the city by the city-servants.

out of the city. Also the preachers of the Classis of Rotterdam, who were devoted to the purity of the doctrine, refused to hold Classical meetings with this Grevinchovius and with the others, whom he had brought to the opinion of the Remonstrants, after he, by authority of the Magistrate of Rotterdam, Simon Episcopus, whom the Church of Amsterdam, where he had lived, had refused to testify to his life and doctrine, had forced the Church of Bleiswyk against the main voices of the preachers.

Many Churches also in the villages, to whom either Remonstrants had been imposed against their thanks, or Preachers, who had acceded to the Remonstrants, because they had not without the greatest annoyance, heard those terrible blasphemies against sound doctrine, which were daily heard in their sermons, sadness and anxiety of their minds, they left their temples, went to the preaching of nearby healthy preachers, or, where they could not get them, were taught by other preachers in their villages, or by healthy proponents in separate assemblies. When the Remonstrants tried in vain to prevent this by strict orders of the Magistrates, they caused no small persecution against those Churches.

Meanwhile, the E. Curators of the Academy of Leiden, on the advice of the Remonstrants, appointed Mr. Simon Episcopius to the Theological ministry, against the thanks and will of the E. Joannes Polyander, who had been called to this ministry in place of Fr. This did not little increase the sorrow and anguish of the Churches, while it could be seen that in that Academy they intended to feed the quarrels and confirm the doctrine of the Remonstrants.

When these troubles could no longer be contained within the confines of the Dutch Churches, this contagion also spread to the neighboring provinces, especially to the Churches of Gelderland, Utrecht and Over-Yssel. In the province of Utrecht, due to the negligence of the pastors, the church order seemed to have lapsed, and under the appearance of re-establishing it, Uitenbogaard, 24 Aug, introduced a few Remonstrantants, and among them Jacobus Taurinus, a riotous and cruel man, into the Church, who afterwards were very diligent and vicious, so that not only in the city, but in the whole province, everywhere they could, the healthy preachers were expelled, and, in their place Remonstrants were installed, the doctrine of the Remonstrants alone took place openly. And, in order to confirm their cause in this Province, they prepared a new form of church order, which was first approved by the Synod, presided over by Uitenbogaard, Prefect of The Hague, and later also by the E.M. Lords States of this Province. In articles 4, and 5, cap. 2, the tolerance of the views of the Remonstrants, which they so strongly held in Holland, was publicly affirmed; where also the doctrine of the Reformed Churches was blasphemed from both sides and hatefully. Furthermore, one finds many innovations concerning the church government in this church order, so that it was clear that these people had nothing else in mind but to change and renew everything, not only in the doctrine, but also in the order and government of the Church.

In Gelderland the Remonstrants had the preachers of Nymegen, Bommel and Tiel at their side, who then also did not serve the neighboring churches, other than their own people. And, in order to make this even more certain, Uitenbogaard, Borrius and Taurinus traveled to Gelderland, when the Lords States met there, and together with the other Remonstrants brought about this, that also in that province the ordinary annual Synodal meetings were prevented. In Over-ice-el, some ministers, especially in the churches of Kampen and Deventer, who, by the help and practices of some, had assisted the Remonstrants, have thereafter stirred up the peaceful churches with new squabbles.

When the Dutch Churches saw that this calamity was also spreading in the other Provinces, and considered it highly necessary to counteract it, without delaying the remedy, they sent, with joint deliberation, two deputies from each Province to the H.M.H. States General.

General, namely, from Gelderland, Johannes Fontanus and Guilielmus Baudartius; from Holland, Libertus Fraximus and Festus Hommius; from Zeeland, Hermannus Faukelius and Guilielmus Telingius (the Utrecht Churches refused to send hers); from Friesland, Gellius Acronius and Godefridus Sopingius; from Overysel, Johannes Gosmannus and Johannes Langius; finally from the city of Groningen and the Ommelanden, Cornelius Hillenius and Wolfgang Agricola. Together with the deputies of the Synodal Church of Amsterdam, Petrus Plancius and Joannes Hallius, who, while expressing the difficulties and dangers of the Churches on behalf of the Churches themselves, as well as of the honourable states of their provinces (whose letters they also showed), humbly appealed to the honourable states. H. M. H. States, that they would like to have compassion with the whole distressed state of the Churches, to seriously look at the remedy of these calamities at last, and to that end, to prescribe a National Synod (which had been promised for many years) with the first instance. Although many of the General States

considered that this convocation of the Synod should not be delayed any longer, and they insisted, nevertheless, since the commissioners of the province of Utrecht were absent, and those of Holland and West Friesland said, that they did not have a clear enough burden from their Principals on this matter, so the matter was postponed until the Committeemen of all the Provinces had given their unanimous consent, which was further prevented by the acquiescence of the Remonstrantists of Holland and Utrecht.

However, the Remonstrants have not ceased to diligently pursue their cause, to win the favor of the great ones, to win the hearts of the Magistrates, to arouse the suspicion of the Policemen and to prevent all Synodal meetings, to seize the Cantones Churches, to propagate their opinions by public sermons and writings, to violate sound doctrine with terrible slanders, to draw the people to their side, and to alienate them more and more from the doctrine of the Reformed Churches. To this end they distributed, each for his own benefit, booklets among the people, written in mother-tongue, under titles of fire bells, further notice, directions and others, with which they not only defended their doctrine and excused Vorstius, but also the accepted doctrine of the Dutch Churches, with the most unashamed blasphemies and incongruous conclusions drawn from it, with bitter and impertinent eloquence, very abominably pierced. From this bitter quarrels and squabbles arose among the people in all places, by which the closest friends and acquaintances, to the great hurt of love, to the disturbance of the Church and the common peace, and to the great sorrow and annoyance of the pious, were embittered against one another and miserably alienated and torn away from one another. And as they had the Magistrate at their side in many places, and through Johannes Uitenbogaard were able to obtain everything from the Advocate of Holland, they were proud and scornful of their Churches and Fellow Servants. Meanwhile, all the pious lovers of the Nation and the Church pitifully lamented and lamented this miserable misery of the Churches; and, seeing sufficiently what these troubles would finally lead to, if they had not been foreseen in good time, as it could not have been done so far by public authority, they began to consider seriously, whether this calamity might not in some way, if not removed at once, then at least supported.

Especially the august Count of Nassau, William Lodewijk, Governor of Friesland, has, according to his excellent love for the Churches and the Republic, admonished in the absence of Uitenbogaard on one side and Festus Hommius on the other, as the state of the Republic itself was heavily troubled by these ecclesiastical disputes, that they wished to consider together in a friendly and fraternal manner, whether no fair means could be found, to quiet this sad dispute, and to achieve unity. Festus declared, if the Remonstrants did not differ from the other preachers in any other articles than those five; of praedestination and those chapters attached to it, that he believed that a way might be found, by which some peace between the parties might be confirmed, until at the National Synod the whole dispute might be settled. But; as there were important reasons why the Churches believed that many Remonstrants differed in most of the articles of greater weight from the accepted doctrine of the Dutch Churches, and it ought not to be tolerated or suffered, that under pretext of these articles of greater weight gross errors should be introduced into them; that there seemed to be no hope of making peace with the Remonstrants, unless they sincerely wanted to declare, that apart from these Articles of Faith, they felt united with the Reformed Dutch Churches in all the other chapters of doctrine. Uiten bogaard, when asked about this, replied that as far as he was concerned, he had nothing else but those vgf articles in which he had a difference, and that he would always be willing to sincerely explain his feelings about the other points; Nor was there any doubt that many Remonstrants would do the same; and that

he wished nothing so much as that for this reason a meeting should be held between a few ministers of temperance. And since he had renewed the same declaration in Leiden in particular against Festus, they both agreed that they would each bring about their own, that three ministers from both sides could be delegated, who would come together amicably, in order to seriously consider a competent way of peace, which could then be communicated to the Churches and recognized by them for good. The E.M. H. States of Holland, understanding that in particular this was being discussed, praised this intention, and publicly charged that with the first this conference would be appointed.

Shortly afterwards, the 27th of February, the members of the Remonstrants, Johannes Uitenbogaard, Adrianus Borrius, and Nicolaus Grevincho- vius met in the city of Delft; the members of the other ministers, Johannes Becius, Johannes Bogardus, and Festus Hommius. After the E. M. Lords States had admonished them by their Deputies, that they were willing to exert all their powers of reason, that among them some competent way of peace might be found; and had declared at once, how pleasing this would be to God, the Churches and all pious people, also especially to the E. M. Lords States. And after all the special preachers had declared that they had come there with a peace-seeking mind, and wanted to do everything in their power to make peace; so an amicable conference was held between them. In this the Remonstrants declared, that they could not use any other way to make peace, than mutual tolerance (as they called it), namely, that each party was allowed to teach the five Articles of Faith openly in the Churches; and they requested the other preachers to declare, if they considered their opinion, expressed in the Articles of Faith, to be acceptable in this way. If they felt it was unnecessary to deliberate further on the way to peace, they would say that it was not necessary. Because in their opinion no means of peace remained. The other preachers judged that they thought this the surest and most capable way to peace, since they were preachers of the Reformed Dutch Churches on both sides, and wanted to be held accountable, that each party would submit its case to the legal judgement of the Dutch Churches, and to that end would work earnestly and sincerely, that the National Synod of the Reformed Churches in the Netherlands, with the first, if possible also, the next summer, by authority of the H. M. Lords of the State of the Netherlands, would be the most competent way to achieve peace. In which, having legally examined and considered the whole matter, either it would be determined, which opinion of both should henceforth be taught in the Churches, as being in accordance with God's Word, or such a way of tolerance, with common opinions of all the Churches, could be entered into, as should be done according to God's Word. That they were willing to submit to the judgment of this Synod; that if the Remonstrants would do the same, peace would be made. But that forbearance, which would be determined with conditions, such as those they had used up to now, and such as they still seemed to desire, would not serve peace and foundation of the Churches cold. However, if they nevertheless wanted to have these determined with honorable conditions, that they were willing to confer with them on these conditions, if they first wanted to assure by a round and sincere statement of the Churches, that they would not, except for those ff articles, in any other chapter of the agreement, have to do so.

articles, in no other chapter of doctrine, would they feel differently from these Reformed Churches. Dewgl now for two years, Dec. 3, 1611, the E. M. Lords States, expressed six chapters of doctrine by names, of which they forbade to teach anything else than what had been taught in the Dutch Churches until now; namely, of the full satisfaction of our Lord Jesus Christ for our sins; of the justification of man before God; of the saving faith; of original sin; of the certainty of salvation, and of the perfection of man in this life; so they especially sought, that they would declare, that they allowed the sentiments of these

articles, expressed in the Confession and the Catechism of these Churches, which they had contained in certain articles of these scriptures; and rejected the contrary sentiments presented in certain counter-articles from the writings of Arminius, Bertius, Vorstius, Venator, and others. Against this the Remonstrants said, that they could not see how these differences could be settled by a National Synod, and that therefore they could neither permit nor request the calling of such a Synod on this occasion. That this matter could not be helped by Synodal decisions, and that they did not believe that the Province of Holland, in matters of religion, should always submit to the decisions of other Provinces. As for the statement that was demanded, they would consult with the other Remonstrants about it. And when they had set down their feelings on both sides in writing, they separated without success. The E.M. States then summoned Uitenbogaard and Festus, to find out from them what hope of peace and unification there was. Festus sincerely told what had happened and declared that there was hope, provided that the Remonstrants would declare their feelings about the articles that had been handed down. Uitenbogaard had, by a courtly cunning, taken care, that he would only be heard in the absence of Festus, so that he could present all the more freely, what he thought to serve for his intention. And, after widely denouncing the actions of the other Protestants, who with the demand for a declaration (which he had promised before the Commission) sought to introduce a new and completely unbearable inquisition, he thereby brought about that they were forbidden to demand the aforementioned declaration from the Remonstrants. In addition, they were ordered to declare more clearly in writing their opinion of the best way of peace and the conditions by which they believed tolerance should be determined. Having done this, they immediately pointed out that the proposed articles, on which the declaration was desired, were to be found in as many words in the Confession and Catechism of the Dutch Churches; And that the counter-articles were to be found in public writings of many with whom the Remonstrants had great fellowship in these countries; after this writing had been openly read to them, they caused the Advocate to forbid it to be communicated to any person, printed or handwritten. And as they saw that the deputies of the Churches or Synods, to whom the common concern for the Churches is directed, were by their efforts (as their office implied) very much in the way, they also brought about, as all annual Synods had been prevented before, that they too were forbidden to use the name of deputy of the Churches or Synod, or to hold such an office; That thus all care for the prosperity and peace of the Churches might be taken away, and all the more fiercely raged over them. By this course of action the Remonstrants made themselves more and more suspicious among the Churches, since all men of understanding judged that, if they did not differ from the Churches in these articles, they would have no reason to disregard this declaration, since it would have been especially for the furtherance of the peace of the Churches and for the benefit of their name and reputation.

Now in order to obtain more lightly by public authority this forbearance, which they desired so much altogether, as through which they gradually hoped to introduce their doctrine in the Churches, they used this skill. A certain

writing, in which the true state of verscnils is not sincerely stated, was sent in England by the lawyer Hugo Grotius to the Ambassador of the H. M. Lords of the States General. Lords States-General, with the draft of a letter, praying him, that he would request from the King of Great-Britain, Jaecobus I, if this matter could not be solved in any other way than by tolerance, that his Royal Majesty would be pleased to write to the Lords States-General according to the draft of the enclosed letter. M. Gentlemen States-General, which was secretly obtained, and such a letter was sent to the H. M. Gentlemen States-General, May 6, old style. On this the Remonstrants rejoiced wonderfully, and, hoping that they might

now arrive at their resolutions, labored through the Advocate, that certain form of forbearance (namely, the same, which is in the 4th and 5th Art. cap. 11 of the Church Order of Utrecht) would be confirmed by public authority of the Lords States and imposed on the Churches. Although the minds of many in the assembly of the Lords States were inclined to this, nevertheless the wisest bravely opposed it, considering it uncharitable to impose upon the Churches a forbearance in articles of faith, which had never been properly examined in any legal ecclesiastical assembly, and which involved a public change in doctrine; and also that the peace of the Churches could not be obtained thereby, since it was to be feared, if there should be allowed to present so far different opinions from one and the same pulpit before any assembly, that the peace of the Churches would be more and more disturbed, as experience had shown hitherto. However, the Remonstrants continued to practise their forbearance in every way, and to recommend it publicly and secretly by writings and sermons, mainly because they said that the articles in dispute were of such minor importance that they did not touch the foundation of salvation, and that one should use forbearance with such articles. And so they finally brought about, July 25, 1614, that the resolution of this forbearance, against the thanks and opposition of some of the most important and powerful cities of Holland and West Friesland, was printed, covered with some sayings of the Scriptures and of the ancient fathers, among which they also introduced Faustus Begins, who had been the head of the Semi-Pelagians.

When Jaecobus Trigland, pastor in Amsterdam, had replied to this by a public letter, Uitenbogaerd also took up the defense of this resolution, in which he blasphemes and violates the doctrine of the Reformed Churches, as well as the foremost lights of these, Calvyn, Beza, Zanchius, and others. Against this writing Trigland, in defense of the honor of both the doctrine and the teachers of the Reformed Churches, made a precise reply, and to that end, with a certain other form of forbearance, set in deceitful manners of speech, by some who secretly adhered to their party and opinions, but were not considered Remonstrants, have summoned all over Holland the preachers, as secretly as in their meetings, to sign it, Sept. and Octob. 1605.

However, when they were not successful, they decided that those they could not talk to should be forced to do so by the authority of the Regents, and that in the end they should break through and end the matter. To this end they have also obtained, that in the name of the E.M.. H 7 States, this resolution of mutual forbearance, issued in the previous year, was sent to each classis, and charged to the ministers to sign it without contradiction; And, in order that they might more readily requite to the services of the churches those who were of their own party, and exclude all others, they further caused another resolution to be added, by which it was granted that in the election of ministers and elders the order was to be used, which had been devised in the year 1591, but not approved; according to which this election would take place: four from the Magistrate, and four others from the Church Council. These resolutions having been sent to the classes, many of them have sent their deputies to the Lords States, to declare openly the objections or gravamina they had in writing, and to pray for their introduction. When they arrived in The Hague to this end, and had now understood from the Commissioners of some of the most important cities, that these resolutions, although they had now been sent, had not yet been confirmed statewise, by full and solemn approbation of all the States, and therefore could not yet have the force of a law, they found it advisable to postpone their intended request, until they would be pressed further. This last resolution again gave rise to new quarrels in many places, especially in the Churches of Haarlem. For when some of the Magistrate wanted to have ministers appointed according to this new form, and the Church did not approve, it happened that the church there refused to keep

church fellowship with the ministers appointed in this way, and to recognize them as legal ministers. By these decrees it also happened, that some classes in Holland, which had maintained unity in the government of the Churches until now, for the sake of peace, with the Remonstrants, were now divided; because many Preachers could not allow this, and the Remonstrants nevertheless desired, that the Churches would be governed according to their rule and law. And, in order to force this from their fellow worshippers by authority, they introduced in the Classical meetings some Policies, either alienated from the Reformed religion or attached to their party, and thus sought to exercise dominion in the Churches. For the orthodox preachers, being tired and sad of these disputes, which for these reasons arose daily with the Remonstrants, judged it better to meet without them, and to take care of their Churches in peace, than to be tormented by their constant quarrels.

Uitenbogaard, meanwhile, caused his fellow-servants, by the authority of a few bigots, to obey these resolutions. When Henricus Roseus, his fellow-servant, said that he could not promise this with a good conscience, he was suspended from the preaching office by their authority and by Uitenbogaard's wrong encouragement. That is why the members of the Hague Church, who loved the purity of the Reformed doctrine, first in the village of Rijswijk, then, having received preachers by loan from other Churches, continued the practice of religion in a separate Church in The Hague, in which afterwards the representatives of the States, the Councillors of both Courts of Justice and other Collegiums,* and the Doorl. Prince of Orange himself and Count William Lodewgk of Nassau, leaving the meeting of the Remonstrants, came to express their unanimity in sound doctrine and affection for it. The Remonstrants hated this separation and tried by all means to prevent or avenge it; while working to have these resolutions carried out wherever they knew that the Magistrate was in their favor. If because of this many pious people, punished in their goods with imprisonment and exile, appealed to the supreme court of justice, and asked for help against violence, and now the Honourable Councillors of the High Council sought to come to the rescue of the oppressed, they obtained through the Advocate, that the High Council was forbidden to do so, and the High Justice closed their hands.

But, when many cities of Holland, and among them especially the most powerful one, Amsterdam, opposed the execution of these Resolutions, on March 18, 1616, it so happened that Hugo Grotius and some others were sent to Amsterdam on April 24, to advise the Magistrate of that city by his eloquence to adopt these Resolutions. When he had tried to do this with a running speech, it was answered by the E. Magistrate. Magistrate answered, that they could in no way approve that in addition to the legal Synodal meetings one should deliberate, make decisions and implement the resolutions in the meeting of the States of Ecclesiastical Affairs; that their intention was to uphold the true Christian Religion, the practice of which had flourished in these countries for fifty years; And they judged that the slightest change of this would be detrimental to the Republic, if it had first been examined by a lawful Synod; and therefore could not have allowed several propositions and acts, since the year 1616, nor this last proposition. And did not desire that under the name of the city of Amsterdam (since it was not one of the least members of the Assembly of the States) any resolutions would be made, much less that anything would be done, or that anything would be decided against those professing the Reformed religion, unless the differences and changes in religion and ecclesiastical matters, under the authority of the Lords States, would have been investigated and discussed in legal Synods beforehand; nor did they desire that the ministers who supported the opinion of the Reformed religion, defended by the Counter-Remonstrants, should in the meantime be either suspended or dismissed from their services, because they declared that they could not in good conscience maintain ecclesiastical unity with the

Remonstrants; nor that the Churches, which follow that opinion, under cover of schism, or because they are reluctant in their conscience to hear the preaching of the Remonstrants, should now be prevented from practicing their religion. And that they agree to all these things, until, by the authority of the Lords States, a legal Synod is called, where the differences and novelties may be properly examined and discussed. Thus the labor and efforts of the Remonstrants and those who were favorable to them were in vain, especially since this advice of the E. Magistrate of Amsterdam was publicly approved by the E. E. Magistrates of the cities Dordrecht, Enkhuizen, Edam and Purmerend.

About this time, the ministers of the church of Kampen in Overijsel, who had accepted the feelings of the Remonstrants, threw their co-teacher Wilhelmus Stephani, Doctor of Holy Theology, a very learned person and adherent to the truth, because he opposed their intention, out of the service with the help of the Magistrate, and sought to make the reformed religion hated by the people through printed books and public sermons full of slander.

Because of these changes and the subsequent disturbances of the state of the churches, the Remonstrants, seeing that they were more and more hated, presented a second Remonstrance to the Lords States in March 1617. In it they sought, with unbelievable impertinence, to shift the blame for having introduced novelties, and to accuse those preachers who had remained firm in the accepted doctrine of these Churches. To this the other ministers gave a brief and concise answer, which they also handed over to the Noble Lords of the States.

Now these long lasting differences, not only in the Churches, but also in the Republic itself had brought such a multitude of calamities, troubles, upheavals and confusions, that all, who loved or cared for the prosperity of the United Provinces and the Reformed Churches in this respect, understood very well, that the remedy of these miseries could not be postponed any longer without considerable danger, both to the State and to the Churches; but the Noble Lords of the States had so far been unable to agree on the way to remedy them; so his Royal Majesty of Great Britain, James I, according to his singular and sincere affection for these countries and Churches, thought it well to exhort the Most Honourable Lords of the States-General not to allow this cancer to eat away at the body of the Republic any longer, but to oppose at once those unfortunate quarrels, divisions, schisms and partisanship which threatened the State at once with public danger. He also at once prayed very earnestly that they would restore the true and ancient Reformed doctrine, which they had always professed, and which had been confirmed by common consent of all the Reformed Churches, and had always been the principal foundation and bond of that very close friendship and union, which had remained so long established between his Kingdom and these Provinces; in its previous purity, and eradicate the errors, which he believed could be accomplished most expediently by a National Synod, as this is the ordinary, lawful and most powerful remedy that had always been used by Christians in such difficulties. Even the honorable Prince of Orange, Maurice, Stadholder of the United Netherlands, did not, as many times before, as well as still daily, keep the High Lords of the States General, as well as the Noble Lords States of Holland and West Friesland, seriously and vigorously informed, that, as much as they loved the preservation of the Republic and the Church, they also wanted to work as diligently as possible, so that these very heavy calamities could be helped immediately. To this end he also recommended above all the convocation of a National Synod, as an ordinary and sure remedy and held on May 10. Also the Edel Mogende Heeren Staten van Zeeland, through the E. E. Heeren Maldere, Brouwer, Potteij and Bonifacius de Jonge, the Edel Mog. Heeren Staten van Holland en West-Friesland in their meeting solemnly admonished and prayed, May 19th; because the disputes and disagreements to the great danger of the Republic were

daily increasing, and many remedies had been tried in vain until now; that they wanted to give permission for the convocation of a National Synod, as an ordinary remedy for such calamities, proposed by the Holy Spirit, and used altogether by the Christians. The same was also prayed for by the Lords of Gelderland, Friesland, Groningen and Ommelanden, through their representatives.

But, when the Remonstrants saw that the description of a National Synod was so vehemently recommended by the neighbouring Kings, Princes, Republics and Confederations, yes, also by the principal and most powerful cities of Holland and West Friesland, and when they feared that the States of Holland and West Friesland, many of which were themselves inclined to do so, and promoted this cause vltiglk; and that they would have to give an account of their doctrine and actions before the ecclesiastical court once, they first proposed a new means of settling the differences in order to avoid this; - Namely, that by the esteemed Lords States of Holland and West Friesland a few men, both political and ecclesiastical, would be elected to a certain and equal number, who would deliberate with each other and design some means of peace and unity, which would be approved by these Lords States, and after that the Churches would be ordered to follow. But, when this did not succeed (because the intelligent people knew from which and how many persons this assembly would be appointed, and what could be expected from it, moreover, that this was unusual in the Churches and not capable of eliminating ecclesiastical differences concerning the doctrine), they considered that they had to risk the utmost, rather than be driven to this necessity, and therefore desperate counsels were issued.

For some of the Regents pretended that the convocation of the National Synod, which was spoken of at the time, was against the highness and freedom of the Provinces; so that each Province had absolute power in the matter of religion to order, as it pleased them. That it was unseemly and unfair to subject its freedom to the judgment of the other Provinces. That this right of highness should be defended in all ways, yes, if only with weapons. By these and similar reasons the minds of the most imprudent have been so aroused, that the governors of some cities, rioting together, have decided to employ bailiffs, who would not be obliged to the Lord States-General, nor to his Excellency the Prince of Orange, Governor-General, but only to them by oath, to protect the cause of the Remonstrants and their authority, which they had put at risk because of this. This took place in Utrecht, in which city the Lords of the States-General had a garrison strong enough to protect them against all uprisings and mutinies, in Haarlem, in Leiden, as well as in Gouda, Schoonhoven, in Hoorn and in more other places; to which the Remonstrants instigated the Magistrates of the cities, as can be clearly proved from several letters of theirs, which were afterwards superseded. And so the disagreements of the Remonstrants would have put these very flourishing Provinces in danger of an internal and civil war, if only the H.M. Lords States-General, by their singular prudence, and his Excellency, the Prince of Orange, by his never enough praised vigilance and magnanimity, had in time restrained and subdued this mad frenzy. M. H. States-General, seeing that thus the Provinces and the Churches had been placed in the greatest danger, have seen fit, that the National Synod should no longer be postponed, but promoted first of all, the more so, because the Honourable Mr. Dudley Carleton, Ambassador of the Royal Majesty of Great Britain, had sent his Excellency M. M., with a very excellent and prudent speech, earnestly exhorted them, Oct. 6; which speech the Remonstrants did not refrain from afterwards publicly defaming and denouncing with a completely insolent and slanderous book under the title of *Libra*, no one, whatever his rank, even the H. M. States-General, the Prince of Orange, yes also the Royal Majesty of Great Britain, with their slanderous tongue. This book was publicly condemned by the States-General as rebellious and seditious, with a generous veneration for those who could point out the author. This same book was later refuted

by Johannes Casimirus Junius, son of the highly renowned Franciscus Junius, who was by no means degenerate. The convocation then of the National Synod decided at last, Dec. 11, the H.M. H. States-General, to be held, in the name of the Lord, on the first of May of the following year; and at once enacted some laws, according to which they wished the subscription to be made, and the National Synod itself to be held. And as the Remonstrants did not seem to make much work of the judgment of the Dutch Churches, and had always led the people to believe that they felt nothing different from the Reformed Churches, so it was also decided by their Lordships. decided to invite to this Synod, from all the Reformed Churches of neighboring countries, principalities and Republics, a few theologians, outstanding in godliness, learning and wisdom, to assist the deputies of the Dutch Churches with their judgment and advice, and thus these differences, as with a common judgment of all the Reformed Churches, having been examined and judged, may be settled more surely, more prosperously, more wisely and with more joy.

This resolution having been passed, 1618, the Remonstrants marvelously defied, and by several other propositions and concepts to those who were committed to their cause, 'sought to overthrow them and make them useless. Therefore, in Holland, by those who were favorable to them, they requested a Provincial Synod, from which they had so much aversion little before. And while there was talk of calling foreign theologians to the National Synod, they thought that foreign theologians could also be called to this Provincial Synod, if they thought it right. But this was answered, that although the Dutch Churches had requested a Provincial Synod in the past, when there seemed to be no hope of obtaining a National one, and when the differences had been decided only within the confines of the Dutch Churches; but, as the convocation of a National Synod had been decided, and the evil had spread through all the provinces, so that it could not be removed by the Synod of one province, it was beyond reason to think of a Provincial Synod at this time to settle these differences. That, as in every special province, private Synods should precede the National Synod, so also now in Holland, both South and North Holland, the private Synods should precede. The Remonstrants, however, bravely persisted through their advocates, and insisted on such a Synod; either because they thought, that for the Provincial Synod their case would be less inconvenient, since they had many among the Regents and Preachers in Holland, who were devoted to them, or because they would prevent the convening of the National Synod by such an excuse. However, when they saw that their request was too unjust, than that they could make it easy for anyone, they resorted to a new proposal, and requested that this matter be brought to an Ecumenical Synod, that is, to a general and general Synod of all Churches. They were answered that it was quite uncertain if and when a Synod could be convened. And that our diseases needed an immediate remedy; that this National, which would be described by M. H. States General, would be a General one, since most of all the Reformed Churches would have their deputies present in it. If they felt encumbered by the judgment of such a Synod, it would always be permitted and allowed for them to appeal to the Ecumenical Memorandum, provided that they wanted to obey the judgment of the National Synod. They caused so much trouble with these excuses and opposition that the letters of convocation were delayed for some time, and the day set for the meeting had to be postponed and changed.

Meanwhile Mr. Dudlejus Carleton, in the meeting of His Majesty the States-General, openly complained that the honor of the Royal Majesty of Great Britain, his Master, had been violated in the scales, which the Remonstrants, even after their Majesty's edict, had also introduced into French speech, had also had it copied and reprinted in the French language, was very scandalously and insolently denounced; and, after a short and concise refutation of many of the objections of the Remonstrants, his Honour has

made known to His Majesty the King of Great Britain, what manner and means his Royal Majesty of Great Britain used, in settling the differences, concerning the religion or doctrine. As this corresponded to the resolution of His Majesty the States-General, it strengthened His Majesty more and more in this holy intention. Having advised the Magistrate of the City of Amsterdam, with the ministers of the Church, and with others convened for this purpose, the E. M. Magistrate advised many and very important reasons in the meeting of the E. M. States-General. Heeren Staten van Holland en West-Friesland by letter, March 23; with which it was proved very clearly, that these differences for this time could not be settled in any other way, than by a National Synod; and immediately all the objections of the Remonstrants, and all their propositions for a general Synod, were thoroughly answered. The same also confirmed shortly afterwards the E. Magistraat of the City of Enkhuizen, with many reasons bg written and handed over in the Apology of the Cities of Dordrecht, Amsterdam, Enkhuizen, etc. pp. 104, and 113; which reasons were afterwards published in print, March 27, so that everyone might know, how unjust the Remonstrants and their supporters acted, that with the new propositions they so obstinately opposed the convocation of the National Synod, and sought to avoid its judgment.

The H.M. H. States-General, judging, that this so necessary matter, already decided upon for a very important and important reason, should no longer be postponed because of such excuses, decided again, that the convocation of the National Synod, without any delay, should be held immediately, and ordered, that the place of the meeting should be the city of Dordrecht, and the day, the first day of November next. When against this resolution some of the States of Holland and West Friesland, who were committed to the cause of the Remonstrants, presented themselves in the meeting of the H.M. H. States-General, who complained that the highness, the right, and the freedom of their province were thereby short-changed, the H. M. H. States-General decided to hold the meeting in the city of Dordrecht, and on the first day of November next. M. H. States-General declared with a public act, that with this description of the National Synod they by no means wished to shorten or diminish the highness, right and freedom of any province; but that this was their H. M. H. States-General's sincere opinion. M. H. sincere opinion was, without any prejudice of any Province, and also of the Union or Confederation itself, by the ordinary judgment of the National Synod only to settle legally the disputed ecclesiastical differences, concerning the doctrine, as they concerned all the Reformed Dutch Churches, to the honor of God, and peace of the Republic and the Churches.

And have thereupon written to the States of each Province and declared their intention, in the name of the Lord, to convene a National Synod from all the Churches of these Provinces by the first of November next, in order that by this means the differences that have arisen in these Churches may be legitimately examined and resolved in a competent way (always subject to the truth); immediately admonishing them, that they would immediately convene in their Province, as usual, a Provincial Synod, from which six God-salent, learned, or three other able-bodied men, professing the Reformed Religion, would be delegated, who would examine and, subject to the truth, remove those differences in the aforesaid National Synod according to the conditions set by them, of which they would send a copy. They also wrote letters of similar content to the Walloon or French Churches here in Nederland, which make a private Synod among themselves, since they were scattered throughout all these provinces.

Having received these, His Excellency the States of each Province convened the Provincial or Private Synods of their Churches, in which the objections to be brought to the National Synod, and the persons to be sent there with their charge and instruction, were to be set forth and deputized by common consent of the Churches. These things were done in every Province, according to the customary way in

these Reformed Churches until now, except that in Holland and the Sticht van Utrecht, because of the great multitude of Remonstrants, the usual way in all things could not be maintained. Because, when in some classes of Holland there were distinctions, when the Remonstrants had theirs, and the other preachers also had their own clerical meetings separately, the Lords of that province approved. Lords States of that Province thought fit, that the classes, in which there was no separation, in the manner hitherto customary, by majority vote, should depute four, who would be sent with ordinary power to the private Synod, and that in the other classes, in order to avoid confusion, the Remonstrants should depute two on one side, and the other Preachers likewise two, who would be sent with equal power to the private Synod. In the Sticht van Utrecht the Churches were not yet divided into certain classes. Therefore the Lords of the Province thought it right that all the Remonstrants should gather separately in one Synod, and the other ministers who did not follow the opinion of the Remonstrants, of whom a good number remained, in another, and that from each Synod and from each party, three should be deputed to the National Synod, with power to judge. But the Church of Utrecht, being divided into parties, one of which followed the opinion of the Remonstrants, rejected it; which, having very recently been freed from the oppression of the Remonstrants, had not yet been provided with regular preachers, but at that time was served by Johannes Dibetz, preacher in Dordrecht, so it came to pass, that the delegation from another Synod was legally sent in the name of the Utrecht Churches, which did not follow the opinion of the Remonstrants. When the Synod of the churches of Gelderland and Zutphen met in Arnhem on June 25, the Remonstrants, who were deputed from the class of Bommel, did not want to sit with the others, unless they had previously been promised some conditions, which the Synod considered contrary to the resolution of the Lords States. And since before this the Remonstrants of the Classis of Nijmegen, Bommel and Tiel, had delivered to the E.M. H. States of Gelderland and the Noble Court there, ten Articles, which they said the other preachers taught, they were charged to name those preachers openly, who taught these, in order that they might be summoned before the Synod, and lawfully found out, if this was so. For it was evident that the Remonstrants had slandered the Reformed ministers with these Articles in order to make them hated by the authorities. But they could name no one else in the whole province, as the Pastor of Hattem, who had purified himself abundantly^a in the class. And when the Synod nevertheless wanted to summon him to be heard in their presence, the Remonstrants did not persist. Henricus Arnoldi, pastor in Delft, who was present there on behalf of the South Holland churches, also declared that there was no one in South Holland who taught or permitted the aforementioned Articles. Therefore the Synod severely punished them for these abominable blasphemies, and immediately declared that the churches of Gelderland neither accepted nor allowed the doctrine contained in those articles, as they had proposed them; although there were some clauses in them, which, taken by themselves and in a competent sense, could not be rejected. There they finally confessed their guilt about the unjustly imposed lasher, and prayed forgiveness; after that in this Synod the state of the difference between the Remonstrants and other preachers was described, which afterwards was handed over to the National Synod. And, as there were in that province many preachers, who, besides the Five Articles of the Remonstrants, were suspected of many other errors, others unlawfully entered the service, also others of them living disgracefully, so some of them were summoned to the Synod, and for such causes (but by no means because of the opinion of the Five Articles of the Remonstrants, which were preserved until the National Synod) were suspended from their services; and the case of the others has been ordered, in the name of the Synod, to certain deputies, by whom the E. M. Lords States also joined their Committeemen. These, after having fully investigated the affairs of the classes, suspended some from the service, and dismissed others for once.

Meanwhile the High-Mighty Lords States-General, after they had charged for several months, especially those of Utrecht, that they would send away those new Soldiers or Worthies, and since it was also evident, that they had been hired for that purpose, to prevent the execution of the resolutions of the coming National Synod, in case perhaps the Remonstrants could not approve of them, armed themselves; well-wounded all these Waardgelders, who now numbered several thousand, to be immediately sent away by their authority and to be dismissed. When his Princely Excellency of Orange had accomplished this with incredible audacity, prudence, agility and skill, without a single shedding of blood, and the main ones, who had tried to stop or obstruct this abdication by force, had been taken into custody, Johannes Uitenbo-gaard, Jacobus Taurinus and Adolphus Venator, being aware of the evil, left their Churches and fled from the United Netherlands; as also few tgds afterwards Nicolaus Grevinchovius, being cited from the Court of Holland, to answer before it.

And when in South Holland the private Synod was assembled in Delft, in September, so many Remonstrants, disregarding the previous resolution of the Noble Lords States, refused to deputize anyone to the Synod; and requested bg request to the Noble Lords States of Holland and West Friesland, Sept. 13, that, instead of the National Synod, which had now already been called, another meeting be convened according to the same twelve conditions, which the states cited and afterwards proposed again in the National Synod. The E. M. Heeren Staten, having heard the advice of the Delft Synod (which is also stated in these acts) on this request, have ordered that the order and command of the Heeren Staten should be obeyed, and furthermore, that their opinion, concerning the articles proposed at the Delft Conference in the year 1613, contained in writings, of the Delft Synod, and at the same time to add all their objections which they had to the Confession and the Catechism of the churches. They delivered the statement of their opinion on the aforesaid Articles, which was afterwards communicated to the National Synod by the delegates of this Synod in Latin. In place of the considerations, they extracted some things from the writings of some authors, which were considered contrary to the Confession and the Catechism. Before this Synod Johannes Uitenbogaard and Nicolaus Grevinchovius were cited, and as one, fleeing from the field, did not dare, and this one stubbornly refused to appear, both of them, after the accusations against them had been heard and investigated, were dismissed from the Church service by the sentence of the Synod. And since, besides these two, there were also many others, very many of whom, in these disputes, without lawful appeal, had been forced upon the Churches against their thanks; others, in addition to the Five Articles, had also spread various Socinian errors; others, with evil and seditious acts, had seriously annoyed the Churches; others, finally, were leading an evil life; it has been judged necessary that the Churches, purged of these annoyances, and the lapsed discipline Cleri (as it is said), that is of the Church-servants, once again be re-established, and all those irregular preachers be summoned, to give an account before the Synod, as well of their profession, as of their doctrine, as of their life; which even for this reason it was deemed necessary to do before the holding of the National Synod, so that if perhaps someone found himself burdened by the judgment of this Synod, he might appeal to the judgment of the National. Among these some appeared, and after a proper examination of their cases, some were suspended from the service, others were dismissed at once. But of those, who could not be cited or heard because of the brevity of the time, or who, having been cited, did not appear, to take note of this matter, as in the name of the Synod, and to judge, five ministers have been suspended, to whom the Esteemed Lords States have attached their Deputies. These deputies have been expressly charged, that they, because of the sentiments of the five Remonstrant articles, would not exercise any censorship over anyone, and that the judgement of these should be entirely preserved until the National Synod. Nor did they censure anyone; although here and

there many, for the aforementioned and very important reasons, even during the National Synod, partly suspended from the teaching office, partly deposed at one time; because of the opinion of the Five Articles, as can be clearly proven from their actions. In Noord-Holland the same procedure was followed in the Synod of Hoorn, in which the preachers of Hoorn, Johannes Valesius, Johannes Rodingius, and Isaacus Welsingius, suspended from the teaching office, appealed to the National Synod. And if the deputies of this Synod, together with the Commissioners of the E. M. Lords Staten, examined in the Classe of Alkmaar the case of Johannes Geystranus, Preacher at Alkmaar, and of his brother Petrus Geystranus, Preacher at Egmond, it was found, that they were completely devoted to the blasphemous and accursed errors of Socinus, as appears from their confession, which, because it was read openly in the National Synod, with an abhorrence of all, is also inserted in these Acts. Also in the Synod of Overijssel some Remonstrants were charged to give account of their doctrine and actions. And since among them also the four ministers of the church of Kampen, Thomas Goswinius, Assueris Matthisius, Johannes Schotlerus, and especially Emerardus Vosculius, were accused of many errors and of several rebellious acts, it was decided, after the matter had been investigated, to adjourn them to the National Synod; and they were then brought before it.

Meanwhile, on June 25, the H.M. Lords of the States-General had sent letters to His Royal Majesty of Great Britain, James I; to the Delegates of the Reformed Churches of France; to the Serene Electors of the Palatinate and Brandenburg; to the Serene Landgrave of Hesse; to the four Reformed E. Republics of Switzerland, Zurich, Bern, Basel and Schaffhuizen; to the Serene Counts of the Wedderavian Correspondence; to the Republics of Geneva, of Bremen and of Embden; requesting, that they would send some of their theologians, who were outstanding in learning, godliness, and wisdom, to this Synod, who with their advice and judgment could work diligently to quiet the differences that had arisen in these Dutch Churches, along with the other delegates of the Dutch Churches, and to bring peace to these Churches. When, all this being well disposed and accomplished, on the appointed time the delegates of the Dutch Churches, and also the foreign theologians, few excepted, had arrived in Dordrecht, the National Synod, on the thirteenth of November, commenced in the name of the Lord. What further was discussed at this Synod, the sensible reader will gradually learn from the Acts and Acts of this Synod, which are now coming into the light for the benefit and usefulness of the Reformed Churches. But it has been decided to add to these Acts, in addition to other writings submitted to this Synod, the judgments of all the Theologians on the five articles of the Remonstrants, as they were presented at the Synod, so that the Reformed Churches may know more clearly on what scriptures and reasons the Canons are based. There is no doubt that the wise reader will find in these judgments a wholly wonderful and perfect agreement. If it should appear to anyone, perhaps, that in some lesser things there is some diversity, this will even be a proof that in this assembly proper freedom of prophecy and judgment has taken place, and nevertheless, that all have agreed unanimously in the doctrine expressed in the Canons of this Synod, which have been signed by all and sundry, not one of them disregarding or objecting to the declaration of unanimity. Finally, all the Reformed Churches are prayed that they will embrace, preserve, propagate, and deliver up to the descendants, for the glory of God and for the comfort and salvation of souls, this orthodox doctrine so solemnly declared and confirmed in this Synod from the Word of God. And immediately, that the Godly and never enough mentioned piety and diligence of the Arch Mog. Heeren Staten-Generaal der Vereenigde Nederlanden, to preserve the sincerity and purity of the Reformed religion, and be favorable to the labor and salvation of so many excellent teachers of the Churches, who have been in this Synod to stand for this doctrine, and above all pray fervently to the good Almighty God, that He will help the Dutch Churches and all others, who hold

the same sincere doctrine with her, in unity of faith, peace and tranquility, may henceforth mercifully preserve them, and grant the Remonstrants, yea, also all others, who are in error, better senses and understanding, and, with the grace of his Spirit, bring them at last to the knowledge of the truth, for the honor of his Divine Name, for the edification of the Churches, and for our salvation; Through our Lord and Savior Jesus Christ, who with the Father and the Holy Spirit, the only true and immortal God, gives praise, honor and glory forever and ever, Amen.

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THE FIRST SESSION.

The 13th day of November in the year sixteen hundred and eighteen, Tuesday morning.

in the sight of the Lord, a National Synod of the Reformed Churches of both tongues, Dutch and French; by order and command of the august H. M. Heeren Staten-Generaal der Vereenigde Nederland-

n the year, after the birth of six Lords and Saviours Jesus Christ, sixteen hundred and eighteen, on the thirteenth day of November, was assembled and started, in the name of the provinces, convened for the legal removal of the differences and disagreements that had arisen in these churches. To which, by missives of the same Doorl. en Hoogmog. Lords States also summoned and called, from the neighbouring Kingdoms and Reformed Republics many exotic, excellent theologians, outstanding in learning, godliness and wisdom, in order to attend and assist this Synod with their advice, opinions and judgements in these matters.

And first of all, sermons and solemn prayers were preached in the public temples before the congregation of Dordrecht, which was gathered in very large numbers.

in the Dutch language by Balthazar Lydius, and in the French language by Jeremia Poursius. When these were finished, the E.E. Commissioners of the Serene High-Mighty Lords of the States-General, the professors of sacred theology, the pastors and elders delegated to this Synod went to the place ordained for the assembly; and sat down, each in his own place and order, in the pews, which had been prepared and placed there for that purpose.

The foreign theologians were solemnly led from their homes by the ministers and elders of the Dutch Churches (delegated to this cause) to this place, and there they were instructed by the commissioners of the Doorl. Highmog. Lords of the States-General, kindly and amicably welcomed, and, respecting the dignity of those from whom they had been sent, seated each in their own seats one after the other.

When they were thus assembled, Balthazar Lydius, pastor at Dordrecht, commenced this sacred act in Latin, (for it had been decided, that for the sake of the foreign theologians, everything would be discussed in this language) who addressed them thus:

Noble, High, Wise, Provident Lords, Commissioners of the august High Maj. Lords of the States-General; venerable Lord Bishop; honourable, highly qualified and distinguished Doctors of Theology, and Professors of Theology at the Academies and High Schools; careful and diligent Preachers, both of the foreign and of the United Dutch Congregations; Substantial Audience and Supervisors!

Very significant is the saying of King Ahab, who was otherwise godless: He who puts on the armor, does not boast as if he had taken it off. For the fortunes of men have their changes, so that from prosperity comes adversity, and from adversity prosperity. The principles of both are hidden by God the Lord, and commonly the causes of good and evil are hidden by opposite actions. Therefore:

No unadulterated joy, No joy so perfect, Or always fear and worry will intervene.

Since today, then, the day has come to which the Dutch Churches, which have so often wished to hold and start the National Synod, have appeared, so that in it, with God's help, the differences in religion that have arisen among us may be removed and stilled, then it is necessary that we pray to the Lord especially for two things. First, that He grants all and every member of this Synod the necessary gifts to carry out so great and important matters, that He also enlightens everyone's mind, that He sanctifies our movements, that we, as His servants, may discuss everything before Him. Secondly, that the exit may correspond to the beginning, and that having laid down our arms, we rejoice no less than we do now that we have put on our arms. Let us therefore lift up our hearts and hands to the Lord, and following this charge which has now been laid upon me, let us follow you with secret desires and prayers.

Almighty, eternal God, Fountain of all wisdom, goodness and mercy, most merciful Father in Christ, we pray Thee that Thou wilt open our lips, that our mouths may declare Thy praise. We are unworthy of all thy mercies, which thou hast bestowed upon the work and manufacture of thy hands. For thou hast not only created us in thy image, but hast also by sin become children of wrath by nature, made us in thy image. If we owe all that we are to Thee, because Thou hast made us, what shall we repay that Thou hast thus redeemed us? For if it was wonderful and great to be born in Your image, how much greater is it that the One who did not despise being like God deigned to become a man in our image, and having assumed the form of a servant, became of God unto us wisdom, righteousness, sanctification and redemption. But not being satisfied with these benefits (for an unknown treasure is of no use), Thou hast cast us, a people sitting in darkness and the shadow of death, without hope of salvation, out into the field there, in the reproach of our souls, by the revelation of the Sun of righteousness and truth, without which we would have perished eternally in error, not knowing what way we should walk. And when the enemy man had sown weeds in the midst of the wheat, while men slept, and the darkness of it had gradually prevailed, Thou hast delivered us by the light of reformation from the darkness more than Egyptian. Thou hast planted Thy vine in these places, whose shadow has covered the mountains, and its tendrils the ceders of God. And when the enemy of mankind, that great and red dragon, this happy stand, now begrudging us, water like streams, to wash us away with the flood of it, was shooting out of his mouth, the bars went very high and had waged terrible wars against thy turtledove and thy one, and thine enemies were bent upon devouring thy congregation in these provinces, thou hast delivered our souls from the snare of the hunters, even when in Holland they knew not of shield and spear. Thou hast chosen new ones, thou hast turned back the gates of the enemies, thou hast been a wall of fire to the cities that had opened their gates, that the King of honor might enter therein. Then thou didst go out with our armies, taught the hands of the Most Serene Prince of Orange to fight, and

taking him by the hand, thou didst break the bars of the enemy's gates, gave peace to our land, made us fat with the fat of wheat, crowned us with thy mercy, and thine feet dripped with fatness. And, which is the head of thy temporal benefits among us, thou hast made our Highmog. When things were at their heaviest and the storms at their highest, Thou gavest our Mighty Lords a pliant heart, that they might judge Thy people, over whom Thou hadst placed them, with wisdom, and Da First between good and evil. Have inspired their holy counsel, and wonder-fully blessed them, and made them anointed children of honor, who would stand with the Lord of all the land. For these thy benefits thou didst expect from thy vine sweet grapes, but behold, it brought forth wild grapes. Thou hast exalted thy people, and they have despised thee. Therefore also thou hast not rightly spared us. Thou hast become as a guest in the land, and as a stranger, who abides therein only to spend the night; as a hero, who is perplexed, and as a giant, who cannot help. Thou hast confused our lips, and the end of the foreign war has almost been the beginning of the inner one. In peace the bitterness of thy Bride has been most bitter. Thou hast laid the axe at the root of the tree, to cut down the barren fig tree; thy inheritance hath become as a lion in the forest, and hath roared against thee. Many shepherds have cast down thy vineyard, thy inheritance hath been trampled underfoot, thy fair field hath become a desert, lonely and empty. The going out and the coming in have not been peace everywhere, but dreadful fear, and very many forms of war: for it was not very near, if according to thy threats, O Lord, one people should have fought against another, one city against another, for thou disturbedst them with all distress. But in thy wrath thou hast been mindful of thy mercies. Thou hast inclined the hearts of the rulers of the fatherland, and hast kindled with a zeal thy⁸ house, that they have earnestly sought what is for the peace of Jerusalem. To this end they have called this National Synod, that the mouth of the Lord may be asked about the disputes created, and that Your law may be a light, dispelling all the mists of error. However, since all this is subject to Your blessing, we pray You, O Lord, that according to Your promise: Where two or three are gathered in My name, there I will be in the midst of them, You will preside at this National Synod with Your Holy Spirit, with the Spirit of truth and peace. And since the Scriptures must be explained by the Holy Spirit by whom they were inspired, and cannot be understood except by pure minds, we pray Thee that Thou wilt first purify them, then enlighten them, that we may understand Thy holy Word well, and act attentively. Make, O God, that we may not deceive anyone by the Scriptures, nor go astray in them; but that, seeking the truth in them, we may find it, and, finding it, defend it with steadfast faith. Sanctify us in your truth: grant that out of one mouth we may magnify you. Do not allow us to be divided, but that we may be perfect in one and the same sense and feeling. Let us not stand for vain glory, reproaching one another, envying one another, but carefully preserve the unity of the spirit through the bond of peace. Let us always remember that such a struggle is much better, which unites us with God, than that peace which separates us from God; and that they are two friends and twin sisters, truth and peace; that peace will not come to us if we do not love truth, its sister. Grant that we, having laid aside the wrong conditions, consider the matters presented, not by sharpness of wit, but by conciseness of matter itself, and wash off the bitter stain of blasphemy with the stream of true reasoning. Give that the erring may be brought back to the right path, that they may not be stubborn, but they may remember that ignorance, being acknowledged, is the highest wisdom: and that truth may be in that which is unbelievable to man, and falsehood in that which is probable, and that the greatest victory is to triumph over an erroneous man. And since thou hast commanded us to pray for kings and princes, and for those who are set in high places, we pray to thee, among others, for those whose theologians we behold and still expect in this ecclesiastical solemnity: For the most powerful King of Great Britain, James I, who is a valiant and careful guardian of the true faith. For his son-in-law, the most august Prince, Elector of the

Roman Empire and Paltz Count of the Rhine, and for the Stadtholder of the Empire. For the Most Honourable Duke and Elector of Brandenburg. For the Serene Landgrave of Hesse. For the United Cantons in Switzerland. For the Well-Born Nassau and Wetteravian Counts. For the Honourable and

Do First worthy Council, the Republic of Geneva, Bremen and Embden. But especially for Zitting- those, whom thou hast placed over us in the Reformed Netherlands: For the Mighty Lords the States General, and for their H. M. Committeemen to this Synod. For the august and warlike Hero, the Prince of Orange, and the whole house of Nassau. For the Noble Lords States of Holland and West Friesland. For the Honourable Lords the Presidents and Councillors of both Courts of Justice; also for the Honourable Council of this city, the Lord Mayor, Aldermen, and the Eight Noblemen. Grant, that they all and every one of them (I serve with fear, and rejoice with trembling. That they may be and remain faithful Feeders of your churches in these regions. Confirm their scoop, and their throne remain firmly on and on. Bless also the citizens of this city; grant that they seek above all the kingdom of God and His justice. And according to your mercy, grant that they may have the temporal as a toemate. Finally, grant that all of us together, in this assembly, may feel and produce that which is pleasing to You, in honor of Your holy name, the preservation of the truth, and the godly peace of the Church and Republic. Amen.

After we have thanked God and prayed, I turn to you, honourable and well-born Lords, my Lords Commissioners of the H.M. Lords States-General, and say to you: 'I am pleased with you. Lords States-General, and say in my power to thank their Highnesses, in the name of the Reformed Church of the Netherlands, that they have not neglected the sighing, complaining, praying and begging to obtain a National Synod, but, following the footsteps of the pious emperors Constantijn, the two Theodosians, Marcian and the like, have made no difficulty in convening this most excellent assembly, less in number than the four common Synods were, but no less in fruit, as we hope, at such great expense. And that they have imposed upon your E. E., who greatly promoted this work, about which we rejoice, this office that your E. E. should preside over this Synod in the name of their Highness. Which also none of us doubts, you or your E. E. will do it to the common and great benefit of the Church. We do know that there are those who seek to cast suspicion on the decision and resolution to convene this National Synod, but as One said, it is royal to do well and be defamed. The Supreme Powers preside over the world, like the sun, which is not moved by its barking and bassing, and furthermore pushes against the other planets, and yet climbs in the highest course of heaven. So continue in this frame of mind, Gentlemen! Be of good cheer, do not let your hands be weak, for your work has its reward. Be steadfast and preserve yourselves to prosperity and happy things.

Likewise Venerable Bishop, Venerable, Highly Learned and Godly Expatriated Theologians, I thank You Venerable. because of your fervent zeal, that you, having compassion for the loss of Joseph in this incompetent time of the year, and especially in the autumn, beyond your own opportunities, and those of your families, yes also of the church, which God has entrusted to you, have not been encumbered to come to our aid, going yourselves on the stormy sea and on dangerous roads. The fellowship of the saints and the unity of the members with Christ, the Head, has forced this duty upon your love. And since we cannot repay it, we will pray God to take your churches and families into His custody while you watch over His house here. We hope that your labor will not be in vain in the Lord, but that God will bless your prayers, labor, diligence and intention to such an extent that, besides the peace of conscience, you will achieve the fruit of the satisfaction of the Dutch churches. And so that neither your Lords (whom we hold in very high esteem and honor) nor you yourselves will ever again regret having undertaken this journey, with which wish I make an end.

So it remains that the Noble and Wise Committeemen of the Doorl. H.M. Lords States-General propose to this Synod those things which shall be observed in all the following sessions, or anything else which they deem appropriate for the service, prosperity and grace of this assembly, and (to use the old manner of speaking) to do the a] >ertiary or opening of the Synod.

When Lydius had finished speaking, the distinguished and prudent Mr. Martinus Gregorij, Principal Councillor of the Duchy of Gelder and the First County of Zutphen, in the name of those whom the H.M. Lords States-General had delegated to Zlittiug' this honorable Synod, opened the Synod with this speech.

Honored, Worthy, and Praiseworthy, the Commissioners of the H. M. H. States-General of the United Netherlands, our Most Honourable Lords and Masters, are themselves especially glad to see you here today in such large numbers (which we hope will bring salvation and prosperity to the Church and the Republic) and therefore respectfully and properly thank the most powerful Prince and Lord James, King of Great Britain, Protector of the Faith; also the Most Honourable Prince and Lord Frederick, the Elector; the Most Honourable Prince, the Landgrave; the Noble and Wealthy Evangelical Swiss Cantons; the Most Honourable Republics and Cities, and finally the Provincial Dutch Synods, that at the request, prayers and exhortations of our Holy Lords and Masters, they have agreed. M. Lords and Masters, have sent their commissioners to this present and future Synod, for the salvation and unity of both the Church and the provinces, and have appeared in large numbers. To you also, honourable, honourable and learned men, we attribute this honour, godliness and willingness, that, in spite of the present storms and the distress of the time, you have come here worthily and willingly, in order to prove your Christian and fatherly duty to the Church, which is in disagreement and danger, and to understand, investigate and settle the ecclesiastical differences; which differences, to great sorrow, not only of our Provinces, but also of the adjacent, and foreign, ones, have hitherto been widely scattered and heard. For who could be ignorant of those sad disputes and controversies, which were first decided within the walls and pulpits of the church of Leiden, very soon afterwards spread among the common man (or from imprudence, or from weakness of mind?), afterwards they swept through all churches, cities, villages, finally also all provinces, in such a way that they seemed to have spread a fire of internal war, as if by drifting stormy winds, and the state of all the churches, and also of our very prosperous Republic, would have been reversed from bottom to top, if only the great care, and watch of our Lords, for the security and prosperity of the Provinces, as well as that brave mind and that courtesy of the great Prince of Orange, and his singular agility, in the conduct of affairs, had embraced each other, and at last this remedy, which all pious men have greatly desired, and which is especially necessary, of convening a Synod, the happy and very large meeting of which we see here today, had been devised and taken by the hand. Now, we pray the almighty, good God, that He will govern your assembly with His Spirit, so that all matters, without any prejudices, which are sometimes brought from home, may be presented, understood and decided moderately, soberly and in the fear of the Lord, with the hope of our High Majesties, and with the hope of the Lord's Spirits, and with the hope of the Lord's Apostles, and with the hope of the Lord's Messenger. And that one may hear from all the people this cheerful cheer with joy, that the heart of the church of the faithful and the residents is now one. And in this wish the Commissioners of His Majesty the Lords States will now finish and leave; and whatever else in ecclesiastical matters is to be discussed or decided, with that they will leave this meeting and Synod.

Then the E. Committeemen of the H. M. Lords States-General, delivered their letters of credence and instruction, which these H. M. Lords States-General had written to this Synod. Balthazar Lydius, pastor of the churches of Dordrecht was charged to read them publicly. Its contents were as follows:

The States-General of the United Dutch Provinces wish salvation to all and every one, especially to the honourable and venerable ministers, doctors and elders, both of the Dutch and foreign churches, called and delegated to the National Synod, who will hear and read our letters.

The First Session.

Because nothing has been more dear to our hearts, all these fifty years, which we have steadily and variously fought and warred with the King of Spain and the Archdukes of Austria, in defence of the Christian Religion, freedom and privileges of these Provinces, inside and outside the country, on water and on land, than that the doctrine of the pure Christian Religion, and the true Religion should be advocated, preserved and propagated in all and every one of our Provinces; So that we also devote all our resources and thoughts, without fail, to that end, that with God's good favor we might so fortunately promote the public interests, that not only the state and unity of the Dutch Churches, but also the peace of the Provinces might seem to be confirmed, so that now, after Truce and Truce with the King of Spain and with the Archdukes of Austria, unforeseen and highly inconvenient some sad quarrels, concerning some chapters of Religion, have arisen, which have been so widely spread among the common man, that already some principles of hatred and disagreements, yes seeds and fire of native wars, seemed to have been scattered through all the Provinces, - so it is that we, deeming it necessary to meet such storms and disturbances of the minds in good time, and seeing, that there was no more skillful, sure and Christian way and means to reassure the minds of the inhabitants, and to restore the former unity and desired unity of minds, than when as soon as possible and/ or in a Christian way, by the unity of the neighboring indigenous and foreign churches, such troubles were settled and the disputes settled, have, without being in doubt any longer, after mature consideration, the opinions and views of all and any provinces being sought, resolved to call, ordain and proclaim a free and lawful National Synod within the city of Dordrecht, to begin in this present sixteen hundred and eighteenth year, in the month of November. In which, in order to promote all good order, manners and progress, and to prevent all obstacles and difficulties, which may occur in the multitude of matters to be handled, we have with our previous advice and consideration, ordained, deputized and commissioned our deputies, as we also hereby ordain, deputize and commission the Doorl. Honourable and Provident, loyal to our States:

Martinus Gregorij, Doctor in both Laws, first Council of the Court of the Principality of Gelder, and of the County of Zutphen; Henricus van Essen, Council of the Principality of Gelder, and of the County of Zutphen; Mr. Walraven van Brede- rode, Baron of Vianen and Ameyde, Viscount of Utrecht, Lord in Noordeloos, etc. Hugo Muys van Holy, Knight, Schout der stad Dordrecht, and Baljuw of the land of Strien. Or N. the present Mayor of that city. Jacob Boulens, Mayor of the city of Amsterdam. Gerard van Nieubi[^]rg, Mayor of the city of Alkmaar; Rochus van den Honert, first Councillor of the High Council of Holland, Zeeland and West Friesland, and Curator of the Academy of Leiden; Ni col aas Cromhout, President of the Provincial Court of Holland, Zeeland and West Friesland; Simon Schotte, Doctor of both Laws, Secretary of the city of Middelburg; Jacobus van Campe, Doctor of both Laws, Councillor of the Lords States of Zeeland; Frederik de Zuylen van Nieuvelt, Lord in Aartsberge, Berckewoude, van Enge; Willem van Harte velt, Mayor of the city of Amersfoort; Ernest van Aylva, Committeeman Council of the Lords of Friesland, and Grietman in Oostdongerdeel; Ernest van Harinxma, first councillor of the Provincial Court of Friesland; Henricus Hagen, nobleman of chivalry in Vollenhove; Johannes van Hemert, mayor of the city of Deventer, and commissioner in the assembly of the High Majesty of the Lords States General; Hieronymus van Hemert, mayor of the city of Deventer, and commissioner in the assembly of the High

Majesty of the Netherlands. Lords States General; Hieronymus Isbrants, Doctor in both Laws, and Etzardus Jacobus Clant, Lord in Essinga and Sandwer.

Charging and commanding all and every one of our aforesaid Commissioners, that they join under our name and authority, as soon as possible and at the first opportunity, at Dordrecht, open the Synod, and in our name, let themselves be found in all and any session and Synodal act, attend the Synod and with their advice, prudence and policy, The First as we fully command our Commissioners, and have privately instructed them, that at last the desired and desired fruit of this Synod, to the honor and praise of the eternal God and our Lord Jesus Christ, to the salvation, unity and godliness of all our churches and of the inhabitants and country people, may prosper. This we pray to grant to God, the Father of mercies, through our Lord Jesus Christ. For certainty and confirmation of all this, we have ordered our Clerk to affix our seal to these documents and to sign them. Given in our full meeting, at The Hague, in the year of our Lord sixteen hundred and eighteen, the sixth day of November.

(Was signed:) A. V. MATHENESS. VT.

(Lower case:)

By order of the aforesaid Lords States-Generaal,

(Undersigned:)

C. AERSSSEN.

The great seal of the States-General, expressed in red wax, was attached.

The Noble and Honourable Committeemen have approved, that the E. Lord Daniël Heinsius, Professor of History at the Academy of Leiden, keeper of the Library and Secretary of that Academy, would be attached to them, to be their Secretary, who also arrived a little later.

THE SECOND SESSION.

The 14th of November, Wednesday morning.

In this session the members of the Dutch Synod also presented the credentials with which they had been delegated to this National Synod, from which it appeared that these Pastors and Elders, whose names are given below, were sent to this Synod from the Provincial Synods of the United Netherlands.

From the Principality of Gelderland and the County of Zutphen.

Wilhelmus Stefani, Doctor of Theology, Pastor of Arnhem; Eilhardus van Mehen, Pastor of the church of Harderwijk; Sebastianus Dammannus, Pastor of Zutphen; Johannes Boulietus, Pastor of Warnsfeld; Jacobus Verheyden, Rector of the School of Nijmegen, and Elder of the church there; Henricus van Hel, Mayor of Zutphen, and Committeeman in the Assembly of H. M. Lords of the States-General; Henricus van Hel, Pastor of Zutphen, and Committeeman in the Assembly of H. M. Lords of the States-General. M. Heeren Staten-Generaal, Elder of the church of Zutphen.

From South Holland.

Balthazar Lydius, Preacher of Dordrecht; Henricus Arnoldi, Predikant of Delft; Festus Hommius, Predikant of Leiden; Gijsbertus Voetius, Preacher of Heusden; Arnoldus Muys of Holy, Baljuw of South Holland and Elder of the church of Dordrecht; J o h annus Latius, Elder of the church of Leiden.

From North Holland.

Jacobus Rolandus, Pastor of Amsterdam; Jacobus Triglandius, Pastor of Amsterdam; Abrahamus van Doeslaer, Pastor of Enkhui- zen; Samuel Bartholdus, Pastor of Monnikendam; Theodorus Heyn-

De Tweede g j u s, Elder of the church of Amsterdam; Dominicus van Heemskerk, Doctor of both Laws, and Elder of the church of Amsterdam.

From Zeeland.

Hermannus Faukelius, Pastor of Middelburg; Godefridus Udemans, Pastor of Zierikzee; Cornelius Regius, Pastor of Goes; Lambertus de Rijcke, Pastor of Bergen op Zoom; Josias Vosbergen, Doctor in both Laws, Council in the Court of Auditors of Zeeland, and Elder of the church of Middelburg; Adrianus Hofferus, Alderman and Council of the city of Zierikzee, and Elder of that church.

From the Province of Utrecht.

On behalf of the churches of this province, which follow the views of the Counter-Remonstrants.

Jobannes Dibbetzius, pastor of Dordrecht, deputy of the Utrecht Synod, feeling right; Arnoldus Oortcampius, pastor of Amersfoort; Lambertus Canterus, council of the city of Utrecht, and elder of the church of Utrecht.

Because of the churches there that follow the views of the Remonstrants.

Isaacus Frederici, Preacher of Utrecht; Samuel Naeranus, Preacher of Amersfoort; Stephanus van Helsthings, Doctor in both Laws at the Provincial Court of Utrecht, and Elder of the church there.

From Friesland.

Johannus Bogermanus, Pastor of Leeuwarden; Florentius Joannis, Pastor of Sneek; Philippus Danie- lis F. Eilshemius, Preacher of Har- lingen; Meinardus ad Idzerda, Com- mitted Council of the Lords States of Friesland, and Elder of the church of Leeuwarden; Kempo van Harinxma van Donia, Councillor of the Provincial Court of Friesland, and Elder of the church of Leeuwarden; Johannes van der Sande, Doctor of both Laws, Councillor of the Provincial Court of Friesland, and Elder of the church of Leeuwarden.

From Overijsel.

Casparus Silebius, Pastor of Deventer; Hermannus Wiferdingius, Pastor of Zwolle; Hieronymus V o- gelius, Pastor of Hasselt, serving the church of Kampen at the time of the deputation; Johannes Langius, Pastor of Vollenhove; Guilielmus van Broeck- huysen, Elder of the church of Zwolle; Johannes van Lauwieck, Mayor of the city of Kampen, and Elder of the church there.

From the city of Groningen and the Ommelanden.

Gornelius Hillenius, Pastor of Groningen; Georgius Placius, Predikant of Appingadam, Wolfgangus Agricola, Pastor of Bedum; Johannes Lolingius, Pastor of Noord- broek; Egbertus Halbes, Licentiate in both Laws, Elder of the church of Groningen; Johannes Ruffelaert, Elder of the church of Stedum.

From Drente.

Themo van Asschenberg, Pastor of Meppel; Patroclus Rommelin- gius, Pastor of Ruinen.

From the Walloon-Dutch Churches.

Daniël Colonius, pastor of Leiden, and Regent of the Walloon-Dutch Collegium at the Academy of Leiden; Johannes dela Croix, pastor of Haarlem; Johannes Doucher, pastor of Flushing; Jeremias de Pours, pastor of Middelburg; Eue- rardus Becker, elder of the church of Middelburg; Petrus du Pont, elder of the church of Amsterdam.

From the number of these it was decided to elect by ballot, who would direct and sign the Synodal proceedings, a President, two Assessors and two Scribes or Secretaries.

From the Noble and Honourable Committeemen the E. Messrs Mar tinus Gregorij, and Simon Schotte, were requested that they be appointed with four ordained Elders, Ar- noldusMuysvanHoly,JacobusVer- heyden, JosiasVosbergiusandJohan- nes Latius, would verzamize the votes. By which number was elected as Praeses of the Synod, Johannes Boger- mannus, Pastor of Leeuwarden; as Assessors, Jacobus Rolandus, Predikant of Amsterdam, and Hermannus Faulkelius, Pastor of Middelburg, and as Scribes or Secretaries, who would annotate the business transacted, S e b a- stianus Dammannus, Pastor of Zutphen and Festus Hommius, Predikant of Leiden.

In the same Session the E. Professors of Holy Theology, at the Academies and High Schools of the United Provinces, openly presented the letters of the E. M. H. States of the Provinces, from which they had been sent. These were read and approved; whose names follow here.

From the E. M. Lords States of Holland and West Friesland.

Johannes Polyander, Doctor and

Professor of Theology, at the Acade-ly Second mie of Leiden.

From the E. M. Lords States of

Groningen and the Ommelanden.

Franciscus Gomarus, Doctor and Professor of Sacred Theology, at the Academie of Groningen.

From the E. M. Lords States of the Principality of Gelderland, and of the County of Zutphen.

Anthוניus Thysius, Professor of Sacred Theology, at the College of Harderwijk.

From the E. M. Heeren Staten van Zeeland.

Antonius Walaëus, Preacher of Middelburg, and Professor at the School there.

THE THIRD SESSION.

The same day afternoon.

In this session the credentials of the pastors and elders of the Dutch Churches, which had been submitted before, were read out in public, examined, and approved. In the credentials of Overijssel it was noted that they were charged to judge not only according to the Word of God, but also according to the uniformity of the faith contained in the Confession and Catechism of these Churches. Thereupon, if it should appear that the Confession and Catechism were also set as a guide to judge the truth of the doctrine, and to the same degree, and authority with the Word of God, those of Overijssel declared that they and the brethren who sent them recognized the one Word of God alone as the only rule by which the truth of doctrine was to be judged, and that they would also judge according to it alone. But that in the credentials mention was also made of the Confession and Catechism, that by this the brethren from Overijsselsche did not want to indicate, that they considered these writings in one degree of authority with the Holy Scriptures; but only, that they considered them to be scriptural and forms of unity in sincere doctrine. About which unity, if there was any question, was to be judged from these forms. With which statement they satisfied the Synod.

Also in the credentials, which the deputies of the Remonstrants, from the province of Utrecht, had delivered, these three things were considered. 1. That no power was given to them to act on other matters than the five articles of the Hague. 2. If other matters were proposed, that they were ordered not to act thereon until and unless they had consulted with those who had delegated them.

The Third 3. That they were only given the power to deliberate, and to present the opinion of the Remonstrants, or (if they spoke) to submit, but not to conclude or decide anything. These considerations the Utrecht Remonstrants requested that they be given a written copy of the credentials delivered to them, and immediately time to deliberate on the answers until the other day; which was granted.

Then the E. Theologians from abroad were asked if they had any credentials to deliver to the Synod. To this the E. Committeed Heeren, and also the indigenous theologians themselves answered, that they all had also brought credentials to the Highmogh. States General; also some of them to the Prince of Orange, with whom they had expressed their commission. The theologians who were sent are those whose names are given here.

Of the Great-Powerful King of Great Britain, James I.

Georgius, Bishop of Landa; Jo- sephus Hall, Doctor of Holy Theology and Dean of Wigorn; Johannes Davenantius, Doctor of Holy Theology, and Public Professor at the Academy of Cambridge, and Regent of the College of the Queen there; Samuel W&r- so, Doctor of Holy Theology, Archdeacon of Taunton, and Regent of the College of Sidney, at the Academy of Cambridge.

From the august Elector and Paltz Count.

Abrahamus Scultetus, Doctor and Professor of Sacred Theology at the Academy of Heidelberg, and Court Preacher; Paulus Tossanus, Doctor of Sacred Theology, and Councilor in the Church Council of the Lower Paltz; Henricus Altingius, Doctor and Professor of Sacred Theology at the Academy of Heidelberg, and Regent of the Collegia Sapientiae.

Of the Thoroughbred Landgrave of Hesse.

Georgius Cruciger, Doctor of H.

Theology, Professor and presently Rector of the Academy of Marburg; Paulus Steinius, Court Preacher, and Professor of H. Theology, at the Noble Mauritsche Collegie, den Broederen at Cassel; Daniel Angelocrator, Pastor of Marburg, and Superintendent of adjacent Churches on the Laan en Eder; Rodolphus Goeienus den Ouden, the principal Professor in pure Philosophy at the Academie of Marburg, and presently Dean.

Of the four Reformed Republics of Switzerland.

Johannes Jacobus Breytingerus, Pastor of Zurich; Marcus Rutimeyerus, Doctor of Sacred Theology and Predicant of Bern; Sebastianus Beckius, Doctor of Sacred Theology, and Professor of New Testament, at the Academy of Basel, and there Dean of the Faculty of Theology; Wolfgangus Meyerus, Doctor of Sacred Theology, and Pastor of Basel; Johannes Conradus Kochius, Pastor of Schaffhausen.

Of the Republic and Church of Geneva.

Johannes Deodatus, Preacher of Geneva, and Professor of Sacred Theology at the School there; Theodorus Tronchinius, Servant of the Divine Word, in the Church of Geneva, and Professor of Sacred Theology there.

Of the Republic and Church of Breinen.

Matthias Martinus, Rector of the renowned School of Bremen, and Professor of Sacred Scripture there; Henricus Isselburgius, Doctor of Sacred Theology, and at Bremen, in the Church of the Virgin Mary, dienaar of Jesus Christ and Professor of New Testament at the School; Ludovicus Crocius, Doctor of Sacred Theology, Pastor at Bremen in St. Maartens Church, and at the Great School Professor in the Old Testament, and in Practical Philosophy.

From the Republic and Church of Embden.

Daniel Bernhardus Eilshemius,

oldest Pastor of the Church of Embden; Ritzius Lucas Grimershemius, Predictator of Embden.

The Theologians of Geneva also handed down other letters (written to the Synod), with which the church of Geneve expressed its sadness, created from the Dutch disputes, and about the re-

medie, now taken by the hand, were far- Da Der<1" blijdd: and earnestly and diligently admonished the Synod to cure these ills skilfully and faithfully, wished her the blessing of the Lord. For which this church is also thanked. This was the content of the aforementioned letter.

Venerable and honourable men, fathers and brothers, in the

Lord Jesus Christ.

How great hitherto has been all pious sorrow on account of the disunity of the Churches in the simplified Dutch Provinces, and how heavy and sad danger hangs over all the regions that profess the purity of the Gospel, in case the calamity of the schism should be further extended, is sufficiently known to your Godliness, Venerable Fathers. That therefore that day, for which the joyful ones have so often prayed, and all men have so longed, has come, we rejoice with you with all our hearts, we who are a

part, though small, of this spiritual body, yet a little something among the thousands in Judah; on which day sure and certain means may be planned, by which, according to the Lord's command, unity may be re-established and confirmed. Having this oversight, that Christ, who is truth, and also our peace, shall not forsake the pious purpose, that the sincere truth and the love of the minds, bound together in the Spirit of the Lord, may be indissolubly united, and that the one may not be granted anything rashly, which on the other hand has been taken away from the other against reason and equity; but that this abominable fire, with which the house of the Lord is burning, may be extinguished, that the coming ruin may be prevented, and that the harmful and thorny questions, with which we see, not without tears, that the field (once bearing good crops) is burdened and occupied, may be trampled underfoot, and thrown out of the pale of the Church, that the salutary light of peace may be gladly restored not only to one province, but to all Christendom. It is evident that the prayers of the wise Princes, the Christian Republics and the servants of Christ have been looking for it for many years. We have understood that this is the reason why the High Lords of the United Provinces convened a Synod. And since it has pleased them to summon for this purpose some of us from our assembly, in order that by this diligence, spirits, prayers, advice, brotherly love, a matter which is most pleasing to the Lord, may be promoted, we have, leaving aside the disquiet of our Church and School, appointed these E. men and brothers, Johannes Deodatus, and Theodorus Tron- chinus, faithful servants of Christ, pillars of our Church and School, decorated with excellent testimonies, as well of learning as of Godliness, out of our number, with the approval of the honourable Magistrate of this city, and, having ordered the protection of God, have committed and sent them to your holy assembly; praying the almighty good Lord to bless their labor, and the cause of their accepted labor believe, and with the Holy Spirit governing all things, to be and preside in your assembly, that neither they nor others walk in vain. Now what kind of faith our Church has, what kind of prayers we say, what kind of work we do, what kind of opinion and feeling we have, they will explain to you roundly, what kind of sorrow and fear we have, what kind of anxiety our hearts constantly feel and feel. For who would not be deeply saddened by this internal struggle, which is tearing the most powerful provinces (defenders of freedom and religion) apart in a most pitiful way? Who does not fear, that, the schism increasing, the latter will become worse than the former, that the same sickness and pestilence will in a short time destroy the members of

The Third will afflict the other Reformed Churches? For the contagion is creeping ever more seditiously before^a and, according to the righteous judgment of God, this sprinkling and misery hangs over our times, that the senses, itching for novelties, have no taste for anything but that which seizes the head of faith, resting on God's Word, touches the heart and loosens the foundations said ven; to whom do not the jeers and jeers of the enemies of the Gospel, whom we have become a spectacle, woe? Who, having once fed their cruelty with our blood, now amuse their eyes with these fights and ribbings. They laugh, namelpk, in their fists, that the fires and torches of disputes, thrown from their armies among our ranks, have increased so much, that now the fire is devouring the first part of the Churches. For these disputes, these struggles, to whom are they profitable, to whom are they profitable, since the outcome of them is not more amusing to the victors than to the vanquished? Therefore, Reverend Fathers and Brethren, ye who are there the brightness of the Churches, a chosen crown of scholars, work to this end with all your might, that you may root out the roots of this calamity, that you may heal the wound of Israel rightly, and that you may meet in time God's very severe judgment poured out against the temple and the Prophets. The devil rages, and stirs up what he can; and nothing he loves better than the strife of the brethren, which God the Lord detests. The thieves creep in; and, as in a fire, all things are turned over and plundered from top to bottom, so now we see that the articles of faith, which ought to be preserved

and locked up immovably, and in the treasure of a good conscience, are being disturbed and torn up by contentious disputes, and suspicious novelties. We see, that the names of the most faithful servants of God are counted a disgrace; moral learning and scholarly simplicity a fault; the confessions, taken from the Word of God, and confirmed with the blood of so many martyrs, a loss. We see, that sharpness of reason, and sharpness of scripture, which should have been turned against the enemies of truth, are driven into the motherly bowels, and the old and long banished heresies of Arians and Pelagians are revived. We see that everything, secretly and publicly, is full of suspicions, squabbles and complaints in the Church, where perhaps there is nothing to fear. What counsel at last? Now it is that through you Christ, wishing to come to the aid of His Church, assists, admonishes, warns, and testifies that you seek the best of consciences. For as in the past, when differences arose in the Church concerning doctrines, the Apostles convened Synods from the earliest times, and the same means followed by the most pious Princes, so also at this time the powerful remedy lies in the holy assembly of the brethren who seek not themselves, not the world, not the flesh, but serve the one and only Christ. We have already learned enough in our times, how sad and harmful is the example of contention in the matter of Religion, in the Ashkenazi schism; what a great shame the Gospel is laid, and how much the honor of Christ is shortened; we have found it, alas, all too often. Well then, by the immortal God, Reverend Fathers, as outcast children of God, draw near to the mercies of Christ Himself; serve the truth; seek the peace; give the house of God its former splendor; save the name and fame of God's godly servants from the abominable blasphemies and blames. By your unity enrage the enemies; restore joy to the sorrowing saints; deliver the Churches from schism, the pious from sorrow, and everyone from sorrow. We shall lift up humble hands to the God of peace for the peace of Jerusalem, that, as he hath performed all our affairs, so may he perform this right divine work; that he, who hath saved us, may now also heal us, and come to our aid in this besetting woe. Let the Lord come into His temple, cleanse the children of Levi, and let the splendor of His truth shine forth, that through an unblemished service of pure Religion, pleasing gifts may henceforth be offered to Him. We earnestly pray that He will sanctify you, honourable Fathers, as chosen Priests for Himself; fill your hearts with His Spirit; sanctify your mouths with the holy fire; that, distinguishing the precious from the unknown, the false from the true through spiritual judgment, you may bring forth a very rich harvest of consolation for the benefit of the whole Church, and finally,

that you may give a certain proof of you, which may serve to increase p^o Derdo Christ's kingdom, to the glory of God's name, and to your own praise and salvation. session.

At Geneva, the 7on October, in the year 1618, according to the old style.

(Was signed:)

Your E. E. Respected, the Pastors and Professors of the Church and School of Geneve, and on their behalf:

Simon Goulart, Preacher in Geneva; Petrus Prevost, Preacher in Geneva; Benedict Turretinus, Preacher and Professor of Saint Theology; Daniel Cha- breus, Preacher in Geneva.

The inscription was: To the Venerable and Esteemed Men, Faithful Servants of Christ, the Right-Fearing Churches, Bishops, Preachers and Teachers, Committed to the Dord- sche Synod, Their Favorable Lords, Fathers and Brethren in Christ Jesus, at Dordrecht!

THE FOURTH SESSION.

The 15thth November, Thursday morning.

The Utrecht Remonstrants replied in writing to what had been noted in their credentials. I. That power had been given to them by their Deputies, not only to act on the five Articles of Faith, but also on other objections, as well concerning the doctrine as the order of the Church, and that they had clearly been given enough power to decide, that is, to decide, as in the credentials the word judge is expressed, which they did not refrain from explaining by the word decide or decide. II. That they also, without the permission of the Synod, would not remove themselves to go to theirs. However, if they judged it necessary to do so, that they would request permission to do so from the Synod, and in this matter would gladly obey the judgment of the Synod. With which statement, after they had declared that their letters of instruction were in conformity, the Synod was satisfied.

When the credentials had been examined and the matter itself was to be proceeded with, it was decided, in order to act more in accordance with the rule of the High Majesty of the Netherlands, that the Synod would obey the judgment of the Synod. Lords General, it pleased the E.E. Commissioners, that the laws of November 11 of last year, drawn up by the same H.M. Lords States, in which the manner of holding the National Synod was prescribed, be read out. These read as follows:

Articles of the convocation and discourse of the National Synod, in the meeting of the High Maj. Lords States-General of the United Provinces of the Netherlands, the eleventh day of November of the year 1617. November of the year 1617, planned and decided.

I.

first and foremost, it has pleased the High. States-General to proclaim a general day of prayer and fasting in all the provinces, in order to pray fervently to the almighty and good God, that He might bless the coming action; that both the church and the citizens might be restored and given their peace and quiet, to the glory of God.

II.

That the convocation and calling of the National Synod by the High Maj. States-General themselves.

The fourth And that in these letters express mention be made of the five Articles. Moreover, if there are any Provinces, which in addition have any other objections and difficulties, which seem to concern the general Churches of the Netherlands, or if there are any remaining ones, which could not be dealt with competently in the Provincial Synods, that they, who will be sent to the National Synod, put these objections clearly and plainly in writing, and bring them to this National Synod.

III.

That the whole transaction may proceed properly and orderly, and all confusion be avoided, that from each private (as they are called) Synod, six persons, who shall appear to be the ablest, may be deputed. Among these shall be at least three ministers of the Divine Word, and the other three or two, either elders or other members of the congregation, professing the Reformed Religion, pious and godly conduct and walk.

IV.

That to this Synod the French Churches, which are under the jurisdiction of the High Maj. Lords States-General, be also called, as also the Churches that in Flanders, Brabant and other Dutch Provinces, under the cross in both speeches profess Christ with us; which will have to join the coming and adjacent Provincial Synod.

V.

That moreover from the most powerful King of Great-Britain, as also from the Reformed Churches in France, from the very august Elector and Count of Paltz, from the Landgrave of Hesse Mauritius, as also from the Churches, which in Switzerland profess the pure and Reformed Religion; likewise also of the Genevan Churches (that the more unity and agreement in the Religion may be confirmed) be requested, that each one will send three or four peaceful and learned Theologians, who with their presence and presence, and prudence, attend the Synodal proceedings, and seek to remove or settle the disputes or objections that have arisen, as much as will be in them.

VI.

That, in addition to them, the professors from the Academy and High Schools of these Provinces be called to this Synod.

VII.

Likewise, that from the neighboring Reformed Churches of East Friesland, as well as from the Church of Bremen, several learned theologians be called for the same purpose.

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In addition, all and any (in addition to the Delegates already mentioned) ministers of the Divine Word appearing at this Synod shall be free, after permission of the President or the assembly, to present their difficulties or objections (if they have any), on the condition that they submit to the judgment of the Synod. However, to avoid confusion, they will not be present when the Synod decides on anything, unless the meeting agrees otherwise.

IX.

The meeting shall first and foremost deal with the five Articles in dispute, and with the difficulties which have arisen therefrom, in order to see with earnestness how these, while preserving the tranquillity of the Church (but principally the purity of the doctrine) may most skilfully and with the least difficulty be averted from the churches. Then the other remaining objections, both general and private, which concern the churches, will be presented.

X.

In all this, whenever there is a question about the truth of the doctrine, the Committeemen shall see to it, with proper and careful investigation, that the Word of God alone, and not some human scriptures, shall be used for a certain and undoubted rule of truth. That this may now be done, and that it may be clearly seen, that they have no other aim than only the honor of God, and the peace of the Church, they will commit themselves to this in this Synod or Assembly by oath.

XI.

And that which is thus known to be good by a majority of votes shall be considered a resolution of the Synod. However, those who voted otherwise shall not therefore be suspected, questioned, or in any way burdened.

XII.

If any differences should arise, of which either the assembly is not sufficiently clear, or any doubt arises, it shall be for the Synod to adjourn for deliberation, on such matter as it may deem proper, and at such time and in such manner as it may deem advisable. This having been done, the Committeemen together will rejoin the meeting without further admissions.

XIII.

The time of the convocation of the Synod is fixed for the first of November, of the year 1618, new style.

XIV.

It will also be done diligently, that immediately by the High Maj. States to warn the respective provinces about this, and that the French Churches that are therein also be informed; so that every one, for the preparation of affairs, may describe, convene and meet the Provincial Synods, at the latest before the first of December.

XV.

Concerning the ordained place of the Synod, which shall be the city of Dordrecht.

XVI.

It has also been deemed advisable that from each province, two pious and capable persons be nominated for that matter.

be nominated, professing the Reformed Religion, and being members of the Church, that they, being fully authorized by the Noble Lords States, may be steadily present at the Synod, attend it, and govern and direct all its proceedings, that all disturbance and confusion may be avoided.

XVII.

That after the decision of the National Synod, every action be reported to the Most High Lords of the States-General, in order that proper and lawful order may be established by their Highness concerning the approval of the Synodal acts, after they have been delivered.

And since in the ninth article it was ordered, that first of all the known five Articles should be dealt with, and the objections arising from them, in order to do this properly, it was also found good, with the advice and counsel of the Lords Committeemen, that some of the principal Remonstrants, who were considered to be the best practised in this matter, should be summoned immediately, to appear before the Synod within fourteen days, after they had received the letters of invitation, and to present, explain and defend their feelings there, as much as they would be able to and deem necessary, and at the same time hand over all objections they had to the doctrine contained in the Confession and Catechism of these Churches.

Who and how many would be summoned, is at the discretion of the Noble Commissioners. They have decided to summon:

From Gelderland, and the area of the Count.

Henricus Leo, vicar of Bommel; Bernerus Wezekius, vicar of Echteld; Henricus Hollingerus, vicar of the church of the county.

From South Holland.

Mr. Symon Episcopus, Professor of Theology at the Academy of Lei-

Fourth den; J o h a n n e s Arnoldi Corvinus, .itting. pastor of Leiden; Be mar du sD wing-

Ionius, Preacher of Leiden; Eduard Poppius, Preacher at Gouda; Theo- philus Rijckewaert, Preacher in den Briel.

From North Holland.

Philippus Pinackerus, Predikant of Alkmaar; Dominicus Sap ma, Predikant of Hoorn.

From Overijssel.

Thomas Goswinius, Preacher of

Kampen; Assuerus Matthisius, Predikant of Kampen.

From the Walloon-Dutch Churches.

Carolus Niellius, Preacher of Utrecht. Also all the delegates were admonished, that, while awaiting the arrival of the Remonstrants who were to be summoned, they wished to be prepared by diligently reading the writings of both parties. But mainly the noble Dutch professors were requested to do their utmost.

THE FIFTH SESSION.

The 16th of November, Friday morning.

The credentials, which were to be sent to the Remonstrants, were read, and approved by the Synod. Of which a minute is enclosed herewith.

Venerable and Very Learned N.! The National Synod of the Reformed Netherlands Churches, legally assembled in the name of the Lord, by order and authority of the E. High Majesty Lords States General of the United Netherlands, to examine and remove the disputes that have arisen in the aforesaid Churches, has understood that it is the will of the aforesaid High Majesty Lords, that in the first instance the Remonstrants of the Remonstrants of the Netherlands should be removed. Lords, that in the first place the five Articles of the Remonstrants should be examined and judged; since the disputes mainly arose from them. Simon Episcopus, Johannes Arnoldi, Bernardus Dwinglonius, Eduar- so Poppius and Theophilus Rijckwartius; from North Holland, Philippus Pynackerus and Dominicus Sapma; from the province of Overijssel, Thomas Goswinius and Assuerus Matthisius, and from the Walloon-Dutch churches Carolus Niellius, as being most practiced in this matter, in order that they may freely propose, explain and defend in these aforementioned Articles, as much as they will deem practicable and

necessary. And that they immediately deliver to this Synod in writing, all the objections, if they have any, about the doctrine included in the Confession and Catechism of these Churches, and the reasons for these objections, so that the aforesaid Synod, having heard and considered everything, may judge all the more righteously in the fear of the Lord. Therefore the aforesaid Synod, also on the authority and with the approval of the E. Delegates, hereby summons and invites you, N., to appear in person at the Synod, with the others who have been summoned and invited to the same end, within fourteen days after the receipt of this present letter, without any refusal or excuse, so that no blame of negligence or stubbornness may be found in you, or that you do not appear to have abandoned or neglected your business.

Given at Dordrecht in the National Synod, the 16th of November, new style. The Praeses, Assessors, and the Scribes had, in the name of the Synod aforesaid, signed.

It has also pleased the E. Lords Committeemen to send them this letter. The fifth session.

Venerable and learned N. It cannot be unknown to anyone, that the E. High-Mighty Lords States-General of the United Dutch Provinces, by the first of this month, have called a National Synod, to which they have called some time ago from the principal Theologians, from Great Britain, France, Paltz, Brandenburg, Hesse, Switzerland, Geneva, Bremen, Embden and from other churches, who make profession of the Reformed Religion; in order to examine these sad, and in general as well as in particular harmful differences regarding the Religion, and by this means to restore the prosperity of the Republic and the peace of the Church, to soften the minds which are embittered on both sides, and in the near future to the glory of the one immortal God, and to the prosperity of the common Fatherland. So in this meeting, on the 13th of this month, well and orderly, in the presence of the E. Lords Committeemen of the High Majesty's. Heeren Staten-Generaal, and commenced at a good hour, also the other foreign theologians were present, not considering the difficulties and inconveniences of travelling. But since only the Utrecht Remonstrants have agreed to this act, it is we, Commissioners of the E. High Majesty. Lords States, in order that everything may be done properly and properly, and as it should be done in the house of the Lord, have invited them, as we herewith also invite and summon UE. (invite and summon) and given to understand, that not only all, but also all of the most prominent and learned, whom we know to be adherent to that party, and who know how to produce something concerning the five articles (as they are called), which are to be acted upon in the first place, are to be found within fourteen days, according to the purpose of this, in this meeting legally and with full authority of the E.H. M. Lords States, convened together. This is done so that they may, in the fear of the Lord, freely present, declare, and defend as they deem necessary, their views on the aforesaid articles, and whatever else they may have on the doctrine contained in the Catechism and the Confession of the Churches, of which they have doubts, that, and the reasons therefor, may be set forth in writing, so that it may be more fully and carefully examined, so that there may be nothing which would invalidate this holy act; that this sacred act may, in future times, delight the minds or disturb the peace of the Republic. As we did to the others, we have also thought it right to make this known to the EU in particular, so that no one in future times pretends ignorance, or complains that we have left anything behind that is for the peace and foundation of the people. He who has not obeyed our invitation within fourteen days after the receipt of this, will be considered a forbearer and stubborn, and will cut himself off from disputing for the time to come, or questioning, or questioning, or disputing anything in any matter to the injury and ruin of the Church, or finally disputing anything founded on the Word of God, at will, after something has been legally decided. Farewell, venerable and learned N. Given

at Dordrecht 1619, the 16th of November. (Was signed:) The Committeemen of the Ed. Highmog. Lords States-General, and on their behalf, Daniël Heynsius.

These letters having been sent to everyone, so that in the meantime, while the invitees were expected, this period of time would not be spent without fruit, the deputies of each Synod were admonished and requested, that they would deal with the objections of the Churches, which they had brought with them, and which concerned neither the doctrine nor the common order of church government, to hand them over to the Praeses, so that he, together with the Assessors and Scribes, would read out a few of these, which could be acted upon in the meantime.

It has also been judged, that to the benefit, honor and foundation of the Synod it would serve, that sometimes in this meeting some public exhortations would be made in Latin. Therefore the foreign Theologians were requested to prepare themselves for this sacred exercise, and that according to the order of each seat of the nation this may be continued.

The fifteenth continued. Concerning the native session. Theologians, of this would be further deliberated.

And since none of the professors of the Holy Theology had come from the Frisian Academy in Franeker, the Lords Committeemen were requested to invite the E. E. from the Frisian Academy.

were requested to write letters to the Lords States of Friesland, requesting that Sybrandus Lubbert us be sent immediately to this Synod. They replied that they would take care of this matter.

THE SIXTH SESSION.

The 19th of November, Monday morning.

After the usual prayers had been said by the president, we started talking about a new and better translation of the Bibles, from the original languages, into Dutch. Arnoldus Cornelij and Wernerus Helmichius, who had been authorized by the Dutch Churches to make a new translation from the original languages several times, and who had hardly started the work, were long dead, these three points were proposed.

First, whether it would be necessary and beneficial to the church to adopt a new translation of the Bible.

Second, how it could be done for the benefit and edification of our churches.

Thirdly, how many and to whom this work, in the name of the Dutch Churches, would be assigned.

The foreign theologians, being asked to give their opinion, replied that the Dutch churches could best judge the necessity of this conversion, since the reasons were better known to them than to the expatriates.

But in regard to the most expedient way to undertake this work, and in regard to the number and necessary gifts of those to whom it should be imposed, they gave their very wise advice, and, time having elapsed, the further deliberation on these matters was postponed until the next day.

THE SEVENTH SESSION.

The 20th of November, Tuesday morning.

The Theologians of Great Britain have stated in writing, how and in what manner the Most Great King Jacobus has set about the work of the very perfect English transcription, what manner was observed in the division of the work; what laws were prescribed for the transcribers, in order that they might take from it what they judged to be of use to us. The copy of that document is given below. The manner in which the English Theologians translated the Bible.

The Theologians of Great Britain, not finding it advisable to give a hasty and prompt answer to so important a question, have thought it their duty, after mature deliberation, since praiseworthy mention has been made of the English transcription, which the King Jacobean has recently brought into the light with great care and expense, to tell this Reverend Synod how and in what way his Majesty has accomplished this holy work.

First, in the division of the work, he has willed that this way be kept: the whole body of the Bible has been divided into six parts; to the transcription of each part seven or eight of the most distinguished men, experienced in the languages, have been ordained.

Two parts were imposed on some theologians of London, and the four remaining parts were divided equally between the theologians of both Academies.

After each one had completed his imposed work, twelve select men were convened from these in one place, who reviewed and improved the whole work.

Lastly, the Rev. Bishop of Winton Bissop together with Doctor Sraith, who is now Bishop of Gloucester, an excellent, and from the beginning wholly experienced person in this whole work, after mature consideration and investigation of all things, have reviewed this transcription for the last time.

The laws prescribed for the transcribers were such.

First, it was assured that no entirely new transcription would be made, but that the old one, which had been accepted by the Church for a long time, would be purified of all errors and deficiencies, and that, to that end, the old transcription would not be deviated from, unless the original truth of the text, or some emphasis required it.

Secondly, that no annotations would be made on the side, except for the identical places.

Third, that where the Hebrew or Greek word allows a competent double meaning, one should be expressed in the text itself, the other on the margin, which is done when a different reading is found in the approved copies.

Fourth, the heaviest Hebrew and Greek ways of speaking are set on the edge.

Fifth, in the transcription of Tobias and Judith, since a great difference is found between the Greek text and the old ordinary Latin transcription, they have preferred to follow the Greek text.

Sixth, that the words, which had to be inserted somewhere in the text in order to complete the sentence, would be distinguished with another, lesser letter.

Seventh, that for each book new arguments and new tables of contents for each chapter would be drawn up.

Finally, that a complete genealogy and description of the Holy Land would be appended to this work.

The professors of the Dutch Academies and Colleges have also given their opinion about the necessity, usefulness and manner of this work.

THE EIGHTH SESSION.

On the same day, afternoon.

The ministers and elders of the Dutch Churches also expressed their opinions on the proposed questions, and it was unanimously decided that a better transcription of the Bible from the original languages themselves into the Low German would not only be profitable for our Dutch Churches, but also entirely necessary, and therefore, as had been judged and done in the previous National Synods, that diligence should be done, that this work of a new transcription, may be started at the earliest, and in the shortest and most competent way. By the votes of the Synod it was also considered more advisable to propose a new text immediately, than to review or improve the old Dutch text; however, in order to avoid annoyance in view of too great a change, everything should be retained from the old text which, without prejudice to the truth, purity and quality of the Dutch language, could be preserved; especially in the historical books of the Old Testament, and in all the books of the New Testament, in which many things worthy of improvement are found.

The Eighth Amendment are not found in the old version. It was furthermore deemed proper that this translation be made from the phonetic or original languages of the Holy Scriptures, the Hebrew and Greek, yet in such a way that the best translations, explanations and brief explanations, as well as the judgment of learned men in the most difficult places, may be used for this purpose. Finally, it was decided to prescribe the following rules for the translators who will be ordained for this purpose.

I. That they always remain carefully to the original text, and maintain the manner of speaking the original languages as much as the clarity and quality of Dutch speech will permit. But, if somewhere a Hebrew or Greek way of speaking occurred, which was harsher than it could be kept in the text, that the text, that they should diligently demonstrate it.

II. That in order to fulfill the sense of the text, which is not fully expressed, they add as few words as possible, and conclude them in the text with a different letter, and between brackets, so that they may be distinguished from the words of the text.

III. That for every book and chapter they set a short and clear content, and in every way mark on the side the places of Scripture which are identical.

IV. That they add a few brief explanations, whereby reason is given for the transcription in the obscure places; but to add the observations of the doctrinal points has been judged neither necessary nor advisable.

THE NINTH SESSION.

The 21stth November, Wednesday morning.

Since it is evident that the Apocryphal books are nothing but human writings, and some are also condensed and falsified writings, such as the History of Judith, Suzanna, Tobias, Bel and of the Dragon, and especially the third and fourth books of Ezra; since some of them also contain some teachings and histories, contradicting the Canonical books; and since these have not been added to the book of the Old Testament, neither in the Jewish nor in the oldest Christian church, it was doubted whether they needed a clear transcription; idem, whether it is feasible, that they should be joined together in one book with the sacred and canonical books in the future; especially, if that joining together, could cause the same peril, which one has seen happen in the Papal church, that these writings, being nothing but human writings, were in the end mistaken by the ignorant for canonical and divine. After lengthy deliberation, and after several important reasons had been brought and presented on both sides, time was requested to consider the reasons brought forward more thoroughly.

THE TENTH SESSION.

November 22nd, Thursday morning.

DGomarus, and D. Deodatus, and

- some other ministers, have expressed by writings what they feel about the transcription of the Apocryphal books and about adding them to the Canonical ones. And, having sought the opinions of the others, it was decided by a majority of votes, that the Apocryphal books should be transcribed again from Greek into the Dutch language; but that it does not seem to be necessary, however, to use such care in the transcription.

as is required in the transposition of canonical books.

And since time immemorial these books have been united with the holy books in one piece, and this uniting is still maintained in the Reformed Churches of all nations, and that this separation was not approved either by example or by the consent of other Reformed Churches, but could easily give rise to annoyances and blasphemies, Although it would have been desirable, that all these Apocryphal books had never been placed with the holy Scriptures, it was nevertheless found good, that, at this time, they should not, without the consent and approval of other Reformed Churches, be separated from the body of the Bible, but be added to it, with this proviso:

That they would be distinguished from the canonical books by a proper interval, and by a special title, in which it would be expressly indicated, that these books are human writings, and therefore Apocryphal.

That they be printed in other, lesser characters; that all places be noted and refuted on the side which are contrary to the truth of the canonical books, and especially all those which the Papists produce against the canonical truth from these books.

In addition, the printers separate them by a special number of pages, so that they can also be bound separately.

And although hitherto those books in the book of the Holy. Bibles, in the place between the canonical books of the Old and New Testaments, because the occasion of history seems to assign this place to them, nevertheless, in order that the people may learn to distinguish and recognize them better from

the canonical writings, so the Dutch have agreed (for the natives have wished to be spared), that in publishing this new edition, they should be moved to the end of all canonical books, also of the New Testament.

To accomplish this work of new transcription the labor of six Dutch theologians, who with excellent knowledge of theological matters and languages

The Tenth, three of whom will undertake the transcription of the Old Testament and three of the New Testament and the Apocrypha. And, in order that they may at once engage in this work, until they have completed it, it has been decided, that in the meantime those transcribers shall be discharged from all other duties and writings, and go to one of the most illustrious Academies of the Netherlands, in order that there they may, whenever necessary, avail themselves of the advice and assistance of the professors of Saint Theology and languages, as well as the public library.

To this end, in the name of the Dutch churches, the Lords of State and Government will be prayed for, that their Lordships, by their authority, may promote this holy work, and take care of the necessary expenses.

It was also decided that two overseers shall be appointed by this Synod from each Dutch province, one for the transcription of the Old Testament, the other for the transcription of the New Testament. To these the transcribers shall, after they have finished any book, send as many copies of it as possible, that the transcription may be supervised and examined by them; and if they have observed anything which is not too correct or skilfully transcribed, they shall diligently note it down. When now the whole work has been completed, a meeting will be held, both of all the revisers and of the overseers, where, having held a conference about the observation, everything that is in doubt will be decided by a unanimous vote of the assembled, in such a way that at this meeting the final judgement will be passed on this new conversion.

If perhaps, before the completion of this work, one of the revisers, however, should die or pass away, or be prevented by a long illness or other necessity from continuing with the others in this work, then in place of such a person the one who had the most votes next to him at the election will be put. And if one of the overseers should die in the meantime, the private Synod will appoint another competent person to take his place.

THE ELEVENTH SESSION.

The 230th of November, Friday morning.

DSybrandus Lubbertus, Professor .

. of Holy Theology at the Academy of Franeker, appeared at the Synod, and showed letters of the E. M. Lords States of Friesland. When these were read and approved by the Synod, he was ordained a place among the Dutch professors and admitted to the Synod.

It was also asked whether a certain time should not be set for the revisers, within which they should complete this pre-written transcription, so that the expectations of the Churches might be fulfilled, and they might be aroused to greater diligence in the promotion of this work.

After hearing the voices, it was stated that it was considered that it could be completed within four years, if proper diligence was used, and that it was desired that it should be completed within this time. However, in order not to scatter it too soon, it was judged that a certain set time should not be prescribed for the surveyors, but that everything should be left to the loyalty and diligence of the surveyors. However, in order for the churches to be aware of their progress and diligence, it was decided that every three months they will show what they have transcribed (as a proof of their diligence) to Her Majesty the Lords States General, and send it to the overseers. It will be their duty, should they perhaps notice that they are proceeding too slowly in the work, to encourage more diligence. It was also decided that this work shall be started three months after the end of this Synod.

It was also asked, since it could easily happen that some of the transcribers might die before the end of this work, whether it would not be advisable to start with the heaviest books in transcribing, so that the churches could at least enjoy this work. But, since this difficulty could be remedied by means of substituting others, it was decided that therefore the order should not be broken, and therefore it was deemed advisable to transcribe the books of Scripture in such order as they are in the Holy Bible, and all the more so, because by transcribing the lightest books, the transcribers will be able to become more competent to translate the heaviest ones.

THE TWELFTH SESSION.

The 24th of November, Saturday morning.

Some questions relating to the transcription of the Bible were presented. The first of these was whether in all those places in which God is spoken of in the second person singular, this should, after the example of other nations, be expressed by the Dutch word *du*, and likewise the Dutch words of the second person in the singular number, referring to this, etc., or whether it would be better to keep the adopted manner of speaking. Various arguments having been brought forward from both sides, it was decided by a majority of votes that it would be better to keep the word *Gij* (thou), now customary, in those places, because it is now used by all the Dutch, according to an old custom in the singular number, and especially, because the Dutch words of the second person, in the singular number, belonging to the word *dy*, have long since fallen out of use, and give a rough, unpleasant, and unusual sound in the Dutch ears.

The second question was how to transcribe the word *Jehovah* in the Old Testament. Whether it should be kept in the Dutch language, or whether it should be expressed by the word *H e r e*, as has long been done, or something similar. It was deemed advisable, since there is no competent and common Dutch word with which to express the power of this word, that the translators translate the word *Jehovah* by the word *He ere*, and that this word be expressed in the text in large letters. But since the word *Jehovah* seems to have a bizarre emphasis, that an asterisk be put there, and the word *Jehovah* put aside. Also, the translators will be admonished, where this word has the points of the word *Elohim*, to pay attention, whether in those places it could not be translated more skillfully by the word *G o d* as by the word *H e r e*.

The third question was whether the proper names of the Old Testament should be expressed as they read in the sacred language, or whether they should be retained as they are now read in the ordinary transcription. It was decided to keep them as they are now read, unless perhaps a slight change in some of them might seem necessary.

The fourth question was whether a better division should not be made of the chapters and verses in many places. It was agreed that the usual division of chapters and verses should be retained, but where but where some changeThe Tw**If- ,. , , , 6 , , " the Session.

seems necessary, they will be marked on the side.

Finally, it has been asked whether it would not be good to add to this new translation some good description of places and regions mentioned in the Old and New Testaments, as well as chronologies, that is, time registers, and genealogies, that is, genealogical registers. It has been judged that such descriptions would be profitable, and may be placed at the end of the Bible, but that the translators should not interfere with them, and especially, that one should refrain from adding descriptions which are either not pure or not certain; idem, that in the description of the maps, or in the titles, images should not be painted which could give offence.

It has also been judged that the transcribers should be admonished to add a complete register of things and words, with a better interpretation of the Hebrew names.

Idem, that in the deputation of the interpreters and overseers one may also take into account the rejects, the names of the rejects are mentioned and noted, who in each Province, for the transposition and oversight of this work, were held to be the most competent.

THE THIRTEENTH SESSION.

The 268th day of November, Monday-namidclag.

An election was held at this Synod for the transcribers and overseers of the Old and New Testaments. The E. Lords, Martinus Gregor ij, and SymonSchot- te, have assembled the votes, and by a majority of votes have been appointed as transmitters of the Old Testament, Johan- nes Bogermannus, Pastor of Leeuwarden, Guilhelmus Baudartius, Predictator of Zutfen, and Gerson Bucerus, Pastor of Veere. Next to them came, with the most votes, Antonius ThysiuB, Professor of Theology at the University of Harderwijk. Jacobus Rolandus, clergyman of Amsterdam, Her mannus Fau- kelius, clergyman of Middelburg, and Petrus Cornelij, clergyman of Enkhui- zen, were elected as transcribers of the New Testament. Joining them, again with the most votes, were Festus Hommius, pastor of Leiden, Antonius Walaeus, pastor of Middelburg, and Jodocus Hoingius, Rector of the great school of Harderwijk.

Before the appointment and deputation of the overseers was made, the Utrecht ones, who were committed from the side of the Counter-Remonstrants, requested that the deputation of the overseers consist of

The thirteenth province of Utrecht could be postponed until the church had competent overseers. On this request it was decided to postpone the deputation until the Churches of the Sticht van Utrecht could elect a deputation by unanimous vote and with the consent and approval of the transmitters and overseers. Committed to the review of the transcription of the Old Testament are Antonius Thysius from Gelderland; Johannes Polyander, professor of Theology at the Academy of Leiden from South Holland; Petrus Plancius, pastor of Amsterdam from North Holland; Jodocus Larenus, pastor of Vlissingen from Zeeland; D. Sibrandus Lubbertus, professor of Theology at the Academy of Friesland,

Professor of Holy Theology at the Academy of Franeker; from Overijssel, Jacobus Revius, Pastor of Deventer; from the Province of Groningen, D. Franciscus G o m a r u s, Professor of Holy Theology at the Academy of Groningen.

The following were delegated to review the transcription of the New Testament: from Gelderland, Sebastianus Dammannus; from Zuid-Holland, Festus Hommius; from Noord-Holland, Gossuinus Geldorpius; from Zeeland, Antonius Walaeus; from Friesland, Bernardus Fullenius; from Overijssel, Johannes Langius; from the province of Groningen, Ubbo Emmius, Professor of the Greek language at the Academy of Groningen.

THE FOURTEENTH SESSION.

The 27th of November, Tuesday morning.

As the catechism or filial instruction in the first fundamentals of the Christian Religion is extremely useful and necessary in the churches, and it was evident from the complaints and objections of many churches, that the sixty-first article of the last Synod; - in which it is commanded, that the ministers in all places, usually in the afternoon address, shall briefly explain the sum total of the Christian doctrine, contained in the Catechism, now adopted in the Dutch churches, that it may thus be completed every year, according to the division of that Catechism, made to that end; - It has been decided, that this article shall be especially renewed and charged to all ministers, not only in the cities, but also in all villages, seriously and under heavy, ecclesiastical censorship. There shall always be catechetical sermons on Sundays at noon, in which the Heidelberg Catechism, adopted in our churches, shall be explained according to that order, as charged in the aforementioned article. These afternoon sermons shall not be omitted or neglected because of the small number of listeners, which may be pretended in some villages, even if the ministers should preach to few listeners at first, yes, only to their families, while, no doubt, if the pastors lead by the example of their families, and diligently exhort others, especially those who are devoted to the Reformed religion, in time, many will come to these sermons. And in order that the people on the afternoon Sundays, delayed by other work or exercise, may not be distracted from these afternoon sermons, the Magistrates will be requested to discontinue all serviceable or daily works, and especially the games, drunkenness and revels, and other desecrations of the Sabbath, with which the afternoon time on Sundays, mostly in the villages, is usually spent, with strict decrees, so that they, also in this way, all the better may be brought to the afternoon preaching, and thus learn to celebrate the entire Sabbath.

And since the combinations, or assemblies of churches, which very often occur in the countryside, in many provinces, often do not allow the same minister to preach two sermons on every Sunday in a village, diligence will be applied, that in all classes, if it is at all possible, these combinations are abolished, and every one of them will be able to celebrate the whole Sabbath.

be abolished, and every church have its preacher. But, if that cannot be brought about, then those ministers who serve two Churches shall do diligently, that they preach catechism at least every other afternoon. And, that all ministers in this matter may properly and diligently perform their office, the visitors of the Churches shall take good care, if they find any, who do not obey this ordinance of the Synod, to report them to the Classis, so that their negligence may be severely punished by proper

censure, just as ecclesiastical censure must be properly exercised over those, who, professing the Reformed religion, refuse to attend the afternoon sermons, and their families to this end.

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While the Churches also complain, and experience itself teaches, that this explanation of catechetical doctrine, which is so far customary in our Churches, and which is done openly in the temples of the pulpit, is not sufficient to teach the ignorant youth the first foundations of Christian Religion according to their understanding, and to deprive the crowd in general of their ignorance, the whole Synod is requested to devise a competent way, which in addition could serve to teach more precisely the young and old, who have not yet increased sufficiently in the knowledge of the Reformed Christian Religion.

THE FIFTEENTH SESSION.

The 28th of November, Wednesday morning.

Concerning a more common and accurate catechism for the young and the old, the natives as well as the natives, all together, have presented their advices, and those, who only presented them by mouth, have been admonished, that they should set this down in writing, and bring it to the President at four o'clock in the afternoon, so that, after the Praeses, Assessors and Scriba's have discussed it together, a Synodal decision may be made concerning it. The opinions of the expatriates were these.

The opinion of the theologians of Great Britain, concerning the manner of catechizing.

That this method of catechizing is absolutely necessary, is shown by the practice of the Apostles, reason and experience. But as to the manner in which this may be most skilfully done, it is best for those who know the nature of your people to order it.

This is our feeling.

That there be two catechisms, one for the use of the children, short and light, containing the fundamental chapters of Religion, which are included in the Twelve Articles of Faith, the Lord's Prayer, the Ten Commandments, and the Sacraments, explained concisely and clearly. These should also be asked of them by their schoolmasters every week. The other be the Paltz-count or Heidelberg, which is now in use, (for in this matter diversity does not harm little), divided into its parts (as custom will bring). And since there are two kinds of people, those who are young and those who are old, we believe that not every old person could be called to this public (and therefore long uncommon) examination, if only some of them were willing to submit to it themselves.

But since two kinds of opportunities arise to discuss the holy chapters of faith (the one, which is normal, that usually takes place every Sunday, the other extraordinary, when one goes to Holy Communion after proper preparation), the ministers can take this opportunity to speak in a friendly and congenial manner with these and with those challenged people about the matters of faith in particular. It has also been judged, that although all people of all ages are present at the regular examination, the young people alone are connected with the faith.

tee^ttSg.n ^en zÜn z*ck subjects. In the sacred meeting after noon there must be a certain number of these (namely, twelve or twenty), according to the occasion of the villages and houses, who are ready to respond to the set cate- chetical queries.

It is unknown to them from whom the task of answering is required, so they are all prepared. That the same questions are often repeated, so that they may be remembered more vividly through frequent insta- tions. That the preacher should explain each answer as clearly as he can, and, as often as he has finished, immediately demand an account from his students of what has been said, in order to show whether what he has said has been sufficiently understood. If this is evident from their answers, he can rest assured; if not, he will not hesitate to make a clearer (if possible) statement and rehearsal. It will also be necessary, in confirmation of each answer, to demand some testimony of the holy Scriptures, which is most competent, so that they may understand that this teaching of the Catechism is founded in the holy Scriptures. As for the distinction and the choice of things to be spoken of, much must be left to the discretion of the teachers. However, they must be admonished to adhere only to those things that are necessary and according to the understanding of the common people. Concerning those who need to be catechized, we are of the opinion that this way should not be limited to the academic schools, or to the youth who enjoy a higher education. All souls are equally pleasing to God, but the less they are educated in the arts, the more they need some light from elsewhere, so that all the baptized also understand the whole reason for the faith to which they have committed themselves by promise. Now as far as the catechized are concerned, the schoolmasters should join their labor with the teachers, for both have the care to promote the Godly instruction of every soul according to their ability. In order that both who are to be catechized and those who are to be catechized do not neglect their guilty duty, it is necessary that the authority of the high authorities should intervene, which will condemn the negligence of the parents, school teachers and teachers.

which does not let the negligence of parents, school teachers and instructors go unpunished, and also fines the elders for being present at the public catechism of the young.

The judgment of the Paltz Theologians on the Catechism.

We rejoice and congratulate the Rev. Synod that it has seen fit to examine the question of the manner of catechizing, which is especially worthy of such a solemn assembly, for it is very important in what way the true knowledge of God and His mercy can be imparted to the ignorant. Nor do we doubt that the greatest cause of so many heresies and new teachings everywhere is negligence in catechizing. For where no firm foundation of godliness is laid, there it is not possible, unless the people are driven back and forth with all kinds of winds of doctrine.

Therefore it is not necessary that we ask about the necessity of catechism. Rather, we should ask about the manner. When this is properly observed, the hearers of the Gospel should be distinguished into certain classes.

In the Electorate of the Paltz, they are divided into three classes, servants and girls, young people and young daughters, and finally the old or aged. The catechism of the servants and girls takes place in the schools; that of the others in the churches. But since the aged do not allow catechism, it is mainly the instruction of the young that is important.

It is therefore the guilty duty of a Godly government to work diligently to ensure that not only in the cities, but also in the villages, schools of servants and daughters are established, in which they may learn to read and write, and the fundamentals of godliness.

Now concerning this matter, since the most august Elector of the Paltz, our gracious Lord, has spared no expense, it has come to pass in a few years, that in the Paltz, according to the words of Joel, the sons and daughters prophesy, the old dream dreams, and the young see visions.

But over these schools should be placed such teachers who themselves know the teaching of the catechism and have some ability to teach and explain it to others.

For this reason the pastors of the places should often visit the schools. Similarly, catechetical instruction should be modified according to the diversity of the children. The children should be given milk to drink, that is, the five chapters of godliness, and a few questions drawn from the catechism, which understand the essentials of religion.

Those who have grown a little older will be offered more solid food, that is, the questions in our catechism marked with asterisks, which make up a small catechism.

Different it will be with those, who in the schools are older of years, mainly in the villages. For these have to learn the whole catechism by heart; with them one will have to practice the catechism according to all the ways of catechetical instruction. In order to show the ways in which the Paltz Catechism is taught and used in schools, we present them to the honorable Synod.

The teaching of adults who have never been to school is to take place most competently in the churches on Sundays in the afternoon. After a short cate

8^tf "811' chair, read to those present the chapters of sainthood, as well as some read-out questions from the catechism, containing the essentials of religion, and in a lively voice, explain them briefly; at first he will only read the words of the chapters of sainthood and of the questions, but afterwards he will also ask the listeners the meaning of them.

And while some may take this holy and praiseworthy way as if they were thus brought under a new yoke of the Spanish Inquisition, the preachers will often and many times impress upon their hearers that there is great cause to thank God that they have been delivered from the yoke of Spanish servitude, but even greater cause to thank God that they have been brought under the yoke of Christ; which, as the Savior himself testifies, is easy and light.

As it is also customary in these Netherlands that those who are admitted to the fellowship of the sacrament are first examined by a public catechism, the ministers may consider whether this could not also sometimes be communicated to some others who are present, zealous for the honor of God and for the confession of his name, so that this matter may gradually become an example and become general.

THIS, SUBJECT TO BETTER JUDGMENTS.

The views of the Hessian Theologians on Catechism.

In order that catechetical questioning may be legally and fruitfully appointed and carried out for young people, we believe that four things in particular must be observed.

1. That there be a certain catechism, which is not only consistent with the Holy Scriptures, but also suitable to the understanding of those who are to be taught.
2. That there are those who teach and instruct this catechism.
3. That there are those who are taught the doctrine of the catechism.
4. That legal instruction be given, and this in the most competent manner.

The Dutch Churches have partly fulfilled the first, as the Paltz Catechism has so far been adopted and taught in it, since hardly a more correct, more competent, more perfect, and according to the understanding of adults as well as of young people, can be made; In part it can be very easily provided for in the future, if it is dissected by questions on the side, and confirmed with full Scriptural testimony on every question, as it has been printed for nine years in the Paltz, together with the twenty questions which are usually presented to the country people in the churches of the Paltz, transcribed into the Dutch language and written out in detail, and all other catechisms are excluded from the schools by public authority.

Concerning the second, we consider that the office of teaching young people in the of a catechism belongs both to the ministers of the Word and to the school teachers, as well as to the parents themselves.

The teachers of the Divine Word should be diligently charged to do and appoint the catechetical interrogation with such diligence as is proper, as well as the sermons themselves, at set days and hours. Those who are found negligent in this respect must be punished.

The schoolteachers must also be admonished for this, and as soon as they are appointed to instruct the schoolchildren in all godliness, they must promise sacredly and with the signature of their name that they will not recite to the youth any other catechism than the one adopted in the Dutch Churches.

The parents will be admonished by the Church Council, both in the public sermons and, if found negligent, to show due diligence and diligence in teaching their children and families the Catechism. In order that this may be done more skilfully by them, they will be found in the public catechetical interviews, so that they may rehearse at home what is presented by the ministers of the Word, and instill it in their minds.

Concerning thirdly the disciples, by this we mean mainly the youngsters, however we do not want to exclude the well-to-do, the fathers and mothers, from this exercise. Therefore, those who are to be taught the Catechism will be both young and old.

The young are divided into three classes, the first of which comprises those who are under or about eight years of age, engaged in learning the first principles of Christian religion. The second is for servants and girls. The third of the youngsters and young daughters. Thus it should be ordained, with the consent and authority of the Magistrate, and everyone earnestly, and under fine, to pay the poor, that they should be present in as large numbers, all equal, young and old, in these catechetical examinations, as in the sermons themselves. We believe that it will not be unprofitable for this cause, that the ministers and elders of the Churches, especially in the villages, where the number of listeners is less, should be present.

the number of listeners is less, have a certain list of all the families that belong to their assembly, and examine them, divided into certain orders, in the catechetical interrogations.

The fourth has its distinguished members.

1. What is to be taught from the catechism to each class of students.
2. How. 3. When and in what place.

Concerning the first we consider that the first class pupils should be taught the first and bare chapters of the Christian religion, the Ten Commandments, the Articles of Faith, the Lord's Prayer, the institution of Baptism and of the Lord's Supper, which are briefly explained in the twenty aforementioned questions.

We believe that in the first seven or eight years the youth can easily learn these questions, especially if the home instruction is supplemented by school and church instruction. And to obtain this, it will be very useful that in the ABC book, from which the children learn to spell and read, those five chapters of the Christian religion are inserted. And in this class, the first and foremost concern of teachers and schoolmasters will be that the young people learn the text of the five chapters fully and authentically by heart, and diligently watch that they do not falsify the text, substituting foreign words, which sometimes make an opposite and incompetent sense. Because if that happens, when they grow old, they will hardly learn, or not learn at all, what they learned badly in their first youth. Then they must work hard so that they understand the meaning of everything. For this to happen, the school teachers and preachers will 1. present the text several times to the pupils in a clear and distinct voice; 2. 3. The strange or obscure words which are not immediately clear to the children in the text will be explained as clearly as possible. Thus, for example, in the first commandment, so that the young understand what is to be understood by Egyptian servitude and deliverance, the history described in Exodus will be explained in the briefest terms. Thus, in the fourth commandment, the word Sabbath must be explained, and the history of creation concisely told to the children. It would also not be without reason that in this section a few sayings of scripture, especially those containing the essence of the law and the Gospel, and the use of both, should be taught to the children by heart, if perhaps the understanding of the students in the first section could not yet bear it.

In the second section we will add to the previous questions those which are marked with stars in the Paltz Catechism. These questions will 1. be presented to the students of this section as they are in the catechism of the Paltz, and they will be asked; 2. they will be dissected by the margin questions and answers, first by the school teachers and preachers, with clear precedents, then also by the students themselves, by answers given to the margin questions. Similarly, as in the previous section, care must be taken that the students make sense of what they have learned. This will happen even more if the teachers sometimes change the margin questions. Because then, from the answers of the students (which will also have to be changed by the students so that they can answer those who ask them), it will become clear whether or not they have understood the meaning of the questions and answers. If an error is heard, it will be corrected in a friendly way. In addition to this, the students of this class will have to add and learn from outside sources the testimonies of the Scriptures, namely those in the briefly summarized answers that are placed at the edge of each question and noted.

To those who are of the third class, all the remaining catechetical questions will be presented, and these students will learn them from the outside, together with the answers to the marginal questions and sayings of Scripture, recorded in the summarized answers.

If the churches in the country do not have all these classes of students at the beginning of these exercises

If one cannot have all these classes of pupils at the beginning of these exercises, then let the first two classes be enough.

The method of catechizing the young in the schools and churches should be one and the same, so that through the variety of the catechism the young are not confused and are not neglected in the study of the Christian religion. How this should be, and how it should be observed in each division, is clear from the foregoing.

The time of examination and questioning in the catechism is set and certain. In the schools in the country and in the lower classes of Latin schools, two hours shall be devoted every day, one before noon, the other after noon, to this exercise, taking into account the variety that we have spoken of above, the variety of teachings, distinguished in manner and method.

In the towns, three catechetical examinations and questionings will be made every week, one on Sundays, two during the week. In the villages it will be enough that the youth be catechized on Sundays after noon, after the catechism preaching has ended.

The schoolmasters will bring their disciples to this examination, the parents will send their children, who do not go to school, there during the week, and bring them there themselves on Sundays.

The house fathers and house mothers we think should be questioned, although not in the presence of the members of the house, especially when this catechism is first established and renewed, so that they are not shamed in the presence of their own, and do not lose some of the dignity and prestige which they should rightly have with their own, and do not alienate their minds from this praiseworthy and holy custom. Nevertheless, we believe that now and then it will be possible to examine their progress in Christian doctrine, when, bringing their young children to be baptized, they are charged to go first to the ministers of the Churches, and to request the administration of Baptism from them. We notice that this has not yet been done without success in our Hessian churches. It would also be advisable for this purpose, that the ushers and godmothers themselves be given the opportunity to be baptized.

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(as they are called) gave their names to the ministers, as is customary in our Churches.

But, in order that both the teachers and the students may be given some encouragement, and that they may be aroused to proper diligence, 1. the ministers of the Churches of each place shall be ordered to supervise the schools and to visit them at least once every month, during which they themselves shall examine the progress of the disciples in the teaching of the catechism, so that if they find any defects in those who teach, in the students, they may correct them; 2. Certain ministers of the capital cities will be required to visit the Churches, especially in the countryside, at least once a year and in this visitation to inquire about the diligence, among other things, of the ministers and teachers as well as of the students; 3. No one shall be admitted to the Lord's Supper, especially in the villages, except those who know the

doctrine of the catechism, and give a public account of their faith before the whole Church; 4. The bridegrooms shall not be married and joined together, unless they have given sufficient evidence to their ministers of their progress in the Christian religion; 5. By authority of the Government shall be requested to strictly forbid all games and exercises, whereby the Sabbath shall be profaned, and this holy use prevented, and to urge and incite the people to these catechetical questionings in the most expedient ways and manners.

THIS, BARRING BETTER ADVICE.

The Opinion of the Swiss Theologians on the Manner of Catechizing.

Although there is some diversity in the Reformed Swiss Churches concerning the practice of the catechism, in accordance with the diversity of the Republics, special diligence is practiced everywhere, and the E. Magistrates have ordained a certain and severe penalty against the negligent or obstinate.

On Sundays many sermons are preached in the towns and villages, one of which is catechetical.

Every year, the explanation of the catechism is brought to an end, so that when it is rehearsed, it remains all the better in the memory.

In these Sunday catechetical sermons, all those who have either left school now, or who are not allowed to attend school, such as servants, maidservants, etc., must attend.

During the week on a working day, a catechetical sermon is preached every week, for the benefit of pupils of both kinds. In this the teacher explains in plain words, now only the chapters of religion, as there are, the Ten Commandments, the 12 Articles, and the Lord's Prayer, and then the catechetical questions themselves; and on certain Sundays he tests, by public questioning, the diligence of the school teachers, and the progress of the children.

When a minister has to preach in two or three villages, he changes the catechetical preaching. In some regions, where people cannot get both sermons because of the vastness of the places, there is only one preaching in the morning, which is short. When it is finished, the congregation is assembled, the preacher comes down from the chair, gathers the students, questions and teaches them, and tells them what they will learn. Here he pays close attention not only to the young, but also to people of all ages, so that from this there is no small fruit, even for the aged.

There are also lists drawn up, in which not only the names of the persons, but also their ages and progress are noted, so that the diligence of some may be stimulated by public praise, sometimes also with a few small prizes, and the negligence of others may be corrected by exhortation or authority.

Schools are held not only in the cities, but also in the countryside, in which the youth is taught not only to read and write, but especially in the catechism, prayers and Psalms. In addition, on Sundays, catechetical sermons are also held in the homes, when it is so cold that the young people in the churches cannot bear it.

In those places where this method of catechesis was first instituted, so that the countrymen would be all the more obedient, the fathers and mothers and also some of the lowly ones are let out, and in the beginning only the youngest ones are catechized, until one has been able to acquire more through length of time.

So that the desire to learn may be more and more aroused and nourished, all those who desire their marriage to be blessed openly are required to come to their preacher's office to show him what they have accepted in terms of religion. It is also up to the minister to grant or suspend their request, and to prescribe a certain period of time, within which they must learn that which

they cannot be ignorant of without prejudice to faith and good manners.

No one is admitted to the fellowship of Holy Communion unless he is first questioned as to whether he has a firm understanding of this sacred sacrament. Thus the young are given an incentive to learn the Christian religion.

From among the young, no one is admitted to be a witness of Baptism unless he is first questioned as to whether he understands the mystery of Baptism and what the office of the witness is.

Finally, the office of the ministers is often to visit the schools, and with their presence to sharpen the diligence of the school teachers, and the desire of the youth to learn.

The views of JOHANNES DEODATUS and THEODORUS TRONCHINUS on catechetical exercises.

Among such a crowd of advice, and of very good exhorters, in the matter of catechesis, we shall select a few things, according to the custom and practice of the Church of Geneva.

The parents and householders will be diligently and earnestly exhorted in the sermons to have the first principles of the Christian religion implanted in the hearts of their children and servants, either themselves or by hired teachers or in the general schools.

Before every service of Holy Night, it will gradually be ordained, that through the districts of the city, in certain places, in private houses, or also in the churches, from the common hope of the least people, servants, artisans and youngsters, a crowd will come together, and there they will be questioned and exhorted together, by the authority of the Magistrate, to make a confession of their faith and of their progress in divine matters; the slow and ignorant will be examined on a subsequent journey, admonished, and, with holy diligence, exhorted to diligence.

A short and clear form, for such townsmen and countrymen, will be described on the general authority of the Synod. In it the Articles of Faith, the Lord's Prayer, the Ten Commandments, the doctrine of the Sacraments, with chapters and sections, will be explained clearly and concisely, and mainly for the benefit of the conscience.

In the villages two or three such portions of this short catechism with one or two of the most emphatic Scripture passages, expressed in proof, will be explained on the afternoon Sundays.

If the ministers can hardly obtain from the common man that they come in large numbers to the catechism, they will at least, according to their power and authority, demand this from the young children, servants and girls, and obtain it.

They shall select a few of their household members or children, or the most good-natured of the lot, whom they shall by special and private instruction, make fit to answer publicly in church; and as soon as they can honestly introduce that holy public practice, and awaken a holy zeal among those of one kind.

In the towns and villages they will refrain as much as possible from a long and pompous explanation of the catechism. Rather, questions will be asked in order to demonstrate the most intimate sense of the answerer, and the consent of the people listening, and to teach all together, from an early age, sincere and true thoughts and conceptions of God and of divine things in their lives.

things in their minds, and then to speak well and boldly of them.

One should avoid the learned and curious questions, the thorough doctrine of . Godliness, the theology of conscience and that which lies in practice, be impressed on the heart with a diligent explanation of how to use it in life and in death.

In the public schools one will practice and observe all those beautiful things, which the others have advised, and above all

the Heidelberg Catechism will be firmly preserved.

The students of Theology shall be accustomed to the office of catechizing, and shall be used and raised to it before they have a public profession; they shall also learn the laws of sobriety, holy prudence, and Religion from the mouths of the people themselves.

The future Synods will revisit a necessary chapter of its order, and diligently inquire that it be maintained with diligence.

The judgment of the Theologians of Bremen, concerning the manner of Catechizing.

The necessity.

he catechetical instruction is the foundation of church building, so that it can be moderate enough to form the people of God. Nevertheless, diligence must be exercised, that in so great a clearness of doctrine, we may progress to a greater perfection; which the Apostle exhorts Hebrews 5. and 6. Verily, the necessity of teaching the Catechism in the Church is as great as the profession of the general chapters is in the Theological Schools. This must be the example of sound words. Thus everyone is prepared to learn the sermons with fruit, and gradually learns to judge the differences of religion. And this way of teaching the Church will bring back and preserve both the purity of doctrine and the form of discipline.

The way.

2. Now the way of teaching catechism can be threefold.

1. In the school.
2. In the church.
3. In the houses.

In the school.

3. In the schools they are taught either in the mother tongues or in the Latin or foreign languages.
4. For the native and non-native schools, a teacher shall be chosen who is a member of the Church, who understands Christian doctrine well, who is godly and industrious, and who will persevere in such a

way of life, or, if he proves himself worthy of the office of preacher, will proceed to it. Every day he will diligently enjoin at least one or two questions upon the disciples, and urge their use in prayer and in all life.

5. The overseers of these schools shall be the preachers, and every month, when the people are not assembled in such abundance, shall examine the progress of the students, the diligence, faithfulness, and prudence of those taught, praise the disciples who are a good example, punish the sluggish ones diligently, yet with the hope of winning the prize at another time.

6. In our schools we keep this way.

In addition to the two ordinary catechetical hours during the week in which all are indiscriminately questioned, there are special lessons for those who are preparing for Holy Communion. Three months before the Lord's Supper these disciples make their names known, and all the time in between they are questioned about all Christian doctrine, and those who comply with the examination are admitted with an ordinary promise.

In the houses.

7. Those who do not take advantage of the schools may be heard from house to house at convenient and appointed hours, in the presence of the householders; the bare texts narrated, and the meaning of each part examined by clear questions, family by family.

8. Primarily, it will be advisable for the Church to have school teachers in every village. But they shall, in a matter of such great importance, without which the public service of the Church would often be unfruitful, first be provided for their constant and laborious work, and they may be church readers in the villages.

In the Church.

9. Church catechism shall be done, either instead of the second predication (if one cannot have them skillfully), or after. Here, on a certain part of the doctrine, shortly before mentioned, mainly those persons shall be questioned, who are not yet admitted to the Holy Supper.

10. But here it is imperative that the dispensers of the banns of God see what the circumstances of each place may suffer. In order to avoid embarrassment, and to obtain a general order all the more easily, we consider it advisable that each listener remain in his seat, and that the ministers go around the pews, questioning first the young and then gradually the old. If the church is quite large, the teachers will divide the questioning, and one will do it in the upper church, and another in the lower church. We know that this is done with advantage in some places. What these regions can suffer, let us think of the brethren in the interior.

11. Wherever a larger catechism is taught (whatever it may be, which is agreeable to the Dutch Churches), the longest answers will be divided into more questions in a common and wise way, by a dissection or unfolding of them.

12. We also give thought to whether it would not be better for the small and weak to choose a few important questions, which will be taught in full, than to shorten the longest ones by using certain words. We prefer this. Because it confuses the minds of those who want to learn the full questions by

heart. Always be careful not to take words from the middle of the sentences or lines. Because to leave out of the answers whole concluding sentences, which are themselves full sentences, in the short understanding, will not harm anyone.

13. Those now somewhat admitted in doctrine, may be accustomed both to higher questions, and to confirmation of them, at least by those sayings, which in the Old and New Testament are the chief

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are, and in every preaching to the people are many times inculcated. The young ministers should also often be admonished to note in all sermons which parts of the catechism are most explained in them. It is also a great recommendation for catechisms that, either at the beginning or at the end in the briefly summarized narrative, for the young person's sake, it should be stated to which chapter of the catechetical teaching the doctrine explained should be brought.

The force.

14. The force of this method of catechesis will be the authority of the magistrate, the friendly and paternal admonitions of the ministers, the examples of the magistrates and ministers, elders, officers and of their wives, children and servants. We can show that this was also done in Germany in some places by outstanding persons, to the great benefit of the Church. Every three months a closed inquiry can be made about the whole body of doctrine. The elders of the Church and other prominent people will call the people to themselves, and then he will godly persuade any of those whom he knows to be bound to him by benefits. Fines, prisons and similar political improvements we do not consider advisable to introduce in the Church, as contrary to Christian prudence and having no example in either of the Testaments; yes that it is also harmful, we know by experience from several Churches, which we also fear from these regions. Those who wish to enter into the conjugal state, and be confirmed therein, may occasionally be observed modestly and amicably (as can be read in Augustine's lib. de catechisan dis rudibus) and covertly, and as if in passing, be heard of the religion. Likewise, it will be timely to hold Christical conversations with the one who presents his child for Baptism, or who is used as a witness at Baptism.

But above all, no one should be admitted to the Holy Night Supper without a proper examination of his faith and life, and a holy stipulation or promise made.

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Do Fifteenth Session. Adults.

Is it true, that the young in the cate

catechism, there will be no need to worry about the adults.

The Catechism in the Church of Embden.

As there is nothing more necessary to arrive at a firm knowledge of the beatific doctrine than the method of catechizing, and this is the foundation of the spiritual building, so in the first beginning of the Reformation, which took place in 1520, our predecessors made diligent efforts, so that also the children and young youth could be taught the first principles of Christian doctrine.

2. To this end, the preachers first had a certain described form of catechism, short and simple, which they gradually began to implant in the youth.

3. When their number gradually increased in Embden, and in the neighboring villages, which, having left the Papacy, had come to the confession of the Gospel, they designed a catechism, which was more extensive, and inculcated it in the listeners.

4. In due time, however, the great and perfect catechism of Johannes a Las co, mentioned in the preface to the present catechism, was recited and explained to the congregations in the city of Embden and in the villages that had accepted the Gospel.

5. Then, in 1554, the large catechism, which is now available, was drawn up in a shorter form, so that it can be run through and explained every three moons.

6. But always the pastors, elders and overseers of the schools, to whom this care has been recommended, have labored to this end with their utmost ability, and are still laboring, that they may have upright, godly, faithful and diligent teachers of servants and girls, both Latin and German.

7. Schoolmasters of another religion, if they are not members of the Church, shall not be admitted.

8. The school teachers are severely admonished about their office, and bind themselves sacredly, by signing with their own hands, that they will pay close attention to their office, especially to the catechism, and that they will continuously teach it to their disciples, and do their utmost to ensure that it is learned by everyone outside.

9. To this end, the ministers, elders, and school visitors will visit the schools every three months, and examine what diligence the teachers are doing, and what progress the disciples are making, especially in the teaching of catechism.

10. The schoolmasters bring their disciples in large numbers into the Church every Sunday after noon.

11. The servants of five or six years recite the chapters of Catechism doctrine, and the principal questions by heart.

12. The other disciples, 3 (1) or 40 in number, recite the questions that will be explained in the sermon. Thus it happens that children of 8, 9 and 10 years of age know how to recite the whole teaching from the beginning to the end.

13. Afterwards, when the children are used to do other things, it is that the godly parents at home, especially on holy days, rehearse the catechism with them in the evening, and make them recite it by heart several times, so that they do not forget it.

14. When the young people, servants and girls have come to manhood, and other modest people, when they are admitted to the Lord's Table, they are openly asked about the catechism before the whole congregation, and recite it by heart, except however those who are too fearful, with whom we are dealing in particular.

15. The ministers, when explaining the catechism, recite, after they have been done, the chapters of Christian religion, the Ten Commandments, the 12 Articles of Faith, the institution of Baptism and of the Lord's Supper, and church discipline, with the Lord's Prayer.

16. And further, they ask the servants and girls the questions of the catechism, which then must be explained.

17. Then they explain the questions asked briefly, and according to the understanding of the people.

17. Then they explain briefly the questions asked, according to the understanding of the people, and apply them to the practice, as it happens in the explanation of biblical texts.

18. The ministers rehearse and complete the whole catechism within three months.

19. The ministers shall, when the Lord's Supper is to be served on the following Sunday, rehearse the whole catechism every month in two sermons, after it has been recited by the new members of the sacrament, in such a way that in the morning the main contents of faith and works are explained, and in the afternoon the doctrine of the seals of faith; likewise, of church discipline and of prayer; thus, what is necessary for the exercise of faith and good works.

20. The ministers visit the members of the Church from house to house, once a year, and admonish the parents and children, and all the members of the household of their guilty duty, especially to continue in the exercises of the catechism.

21. The visitors of the sick, now that by God's great grace we have been free from contagious diseases for 15 years, also diligently visit the healthy, and thus
thus bring many to the sheepfold of J[®] Jttug? Christ.

22. The preachers in the villages, even there where there are few hearers, preach short catechetical sermons in the spring, autumn and winter. For experience shows that long sermons make the hearers turn away from them.

23. The flatland preachers (because the visitation of the Churches, which is customary in other places, and has been introduced with great success, cannot be done here) are seriously admonished in the meeting of Embden, to which about fifty law-abiding ministers meet every week during the summer, as many times as the discipline of doctrine and morals is held, which takes place every year after the Easter feast, not to neglect this part of their office.

This way of catechizing in Eastern Friesland, used in the orthodox Churches there, we submissively and properly inform the Honourable Synod, whether perhaps something could be found in this, which could be put into practice in the Dutch Churches.

THE SIXTEENTH SESSION.

The 29th of November, Thursday morning.

The Honourable and excellent D. Josephus Hallus, Dean of Wingorn, gave a very learned and well-behaved exhortation in Latin, in the Synodal Assembly, from the seventh chapter of Ecclesiastes, verse

16: Do not be too righteous and not too wise, etc.; for which he was publicly thanked. The oration was this:

Ecclesiastes 7:16. Be not too just, nor too wise.

Today, with God's help, I will speak of righteousness, and of wisdom.

And what could have appeared more skillful to me? Of justice, in the presence of upright and just regents of the Republic. Of wisdom, before a very statewide Synod of learned theologians; but also vice versa, of wisdom in a gathering of commissioned States; of justice in a sacred assembly of prophets. Nor have I any doubt, that this matter will be received with an attentive ear, and a willing heart from both your positions (Noble Commissioned Statesmen, and learned theologians), as it will seem to concern both equally. First of all, righteousness appears to you, of which indeed three wonderful statements come together, and fall naturally into your sight and hearing. The righteous perish, vs. 15. Be not too righteous vs. 16. There is none righteous vs. 20. Well, O prethinking soul, what dost thou consider? That out of that holy mouth come forth conflicting sayings, and they, like the children of Cadmus, destroy one another; when the latter denies what the former does; the latter forbids to do what the latter says cannot be done? If there is none righteous, how can he perish? How can

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someone be all too righteous, if there is no one righteous? O man, the differences of the Scriptures are always amicable. O that ours were always such! And here one does not need Moses as a Mediator to instill the brotherhood. Very nicely, namely, these naturally correspond, in case one wants to apply these three sayings to three kinds of righteousness. There is a perfect righteousness, so there is none righteous; a commenced righteousness and in its kind, so the righteous perish; a righteousness, which can be understood two ways, so do not be too righteous. Thus is lightly, both too righteous, who is not righteous, and who is righteous perishes. So He, who is the perfect pattern of righteousness, does not belittle the followers of righteousness when He says that the righteous perish, or diminish true righteousness when He forbids the "too". Very lightly are we all deterred from good, but hardly do we allow ourselves to be deterred from evil by any knitting of admonitions or threats. How eagerly and skilfully do we all accept whatever advice it may be! For it is as difficult for us as if someone gave a full cup of cold water to a friend who has a fever and blows nothing but fire. Freedom is very pleasing to our nature, and everything that tastes like it is dear to our hearts. We run to and fro through these wildernesses of the world, like mules (it is a word, you know, that Job uses) neither yoked nor turned to wrath. The whole religion binds our hands and senses. Therefore antiquity has given it the name, Religio a religando, that is, to bind, to bind, and among the theologians of our time, the greatest poet has painted it with a toom in its hand. Every commandment is like a sting and anchoring rope, with which these unsteady and to all evils wholly dissolved senses are restrained, 'tis a hard reason, all that it commands. But that chiefly, Be perfect, like thy Father. That which Peter formerly said of the law of ceremonies, that says flesh and blood of the law of morals: A yoke, which neither our fathers nor we have been able to bear. Now, Solomon seems to loosen the bridle, and after the manner of a gentle illitius to allow something, which seems somewhat shameful, Be not too just. Here you also deceive yourselves, who you are, who flatter yourselves, that the holy Preacher would love this wholly depraved nature, allow, command to be wicked; away with that blasphemy! If only he had said, "Be not righteous," you would have something with which to flatter this frisky mind. But when he says, "Do not be too righteous," he commands righteousness, and forbids exceeding the measure. Going beyond the

measure of justice is not justice. Though we lack a word to express it, the matter is well enough known. No one can be righteous enough, much less, too much, even when he holds measure in righteousness. Perhaps this name brings with it a difficult concern of a doubtful mind and misery, or opinion of justice. How many defects commonly appear, clothed with the titles of virtues, especially when a sign of excess is added? One who is too liberal, he is profligate and wasteful; too stout, reckless; too cheerful, miserly. Much more is mediocrity praised, when excess is forbidden. Just as Paulus, when he forbids excessive sorrow for the dead, commands the moderate, so it is said here for all things: Be righteous. Do diligently that you are righteous in yourselves, that you are righteous in Christ. The rule of righteousness is the law, the supreme righteousness of the law. It is necessary that all righteousness be accomplished, says he who was represented by Melchizedek. To give each one his due is righteousness. If then you want to be righteous, always give your neighbor his own, and sometimes also your own. For yours also belongs to him when you are left over and he is lacking. Give yourself as much as your nature and your person is enough. And oh, if only we could learn this one piece once, oh if in this part we had not sinned too heavily! We are not righteous enough who confess righteousness. Each one gives himself everything, his neighbor a little, but not God at all, and indeed both as much as is useful to him. I take you (men, brethren!) as witnesses of men of common life and common morals, how utterly perished is righteousness and truth among men. Why should I not also appeal to you (E. M. Lords) richters deZitting- and punishers of the evils, which sadden the eyes of the people longer to see. You may all lament with the holy martyr Cyprian: Everywhere the evils are kindled, and everywhere, by many ways of sinning, the harmful poison is working through the shameful minds. Yea, even ungodliness is not preserved there, where it is advocated. Rights and sins have come into agreement, and that which is public, that has begun to be lawful. But oh, if you were to stand on that high watch-tower, if you could put your eyes into the secret places of the chambers, open the occupied doors, and see the inner hidden lights of conscience; you would indeed see unclean deeds, which an honorable mind could not see; you would see what is sinful to see, shameful Aretine findings of uncleanness, undigested remains of disgusting drunkenness. Human children, how long will ye be slow of heart, how long will ye love vanity, and seek falsehood? Be righteous enough. You, however, who sit at the helm, want to come to the aid of the republic, so that once by timely censures the furious slander and disgrace may be prevented. Why does the Church not bring forth the keys, why does she not put them to work, who has always threatened freely with the sword of the mouth? Why do ye not at once renew the power and holy fear of the spiritual lightning, and make those who esteem the servants of God small to spare you justice? First this is stated beyond doubt: Be just; then follows that which is forbidden: Not too much; either in opinion, or also in the act itself. Not in opinion. Lightly those who have some righteousness in themselves are exalted by the glory of their own love, and think they have too much. Thus was the praiser of himself, the Pharisee righteous. I thank you Lord, that [I am not like others. He does not say like some; that would have been morality, and a lowly humility; for verily there are some devils disguised with a human form, as Hieronymus truly says; but like others: an indefinite way of speaking, as much as a general one. He will not have with Pompey his equal, nor with Cesar his superior. Let the Roman snorkers and rabble-rousers, if they please, give them a hand, wholly holy men, who boast there, that they keep the law perfectly, and can add to God even more than they are guilty. Verily, these are the straight Puritans of our time (for which they reproach others). Espen seus says bluntly (according to his custom): Today there are those who, comparing the ranks and men in the perfection of righteousness, even with the angels themselves, are new remnants of the old Pelagianism. Of this heresy, as there is none more dangerous or harmful, or more opposed to the necessity of the constant

grace of Christ, so there is none less extinguished, or more renewed. In relation to it, finally Gratian gives these people a clean push, saying, these, if they wished to know their name, should rather call themselves mundanos, that is, worldly, than mundos, that is, pure. Let them build themselves a ladder with Ascesius, by which they climb to heaven (as Jerome says) only to be plunged into the deepest abyss by the wrathful Avenger of all wickedness! Let us abandon this delusion! There are those who are in fact after too much justice, either in general or in particular. In general, or those who follow the strictness of the law, who judge too harshly, and meanwhile disregard all manner of authorization, very bad copyists, who also write milky laws with blood, upright judges of the law, who do not look so much at the opinion of the editors as at the minutiae of the law, and unjustly change the beneficial law, which is the governor of life and the mother of peace, into a servant of death. To these, I would say, belong those who use punishment in such a way that they punish the failures of others too cruelly, were it not a well-known fact, that these times are afflicted with no greater disease, than with too great gentleness. Also it is such with the common sore of malice and anger, that they do not so much soften wicks, and which make the skin sweetly wash again of need.

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have, as burning and cutting off. Virtue itself slows down by giving in too much, while by moderate restraint it always maintains, yes doubles, its strength. The most tiring horse, if you give it the rein, will succumb halfway, and will conform neither to the rod nor to the spurs. If you have the prosperity of the common cause at heart, you will be more just in this part. Or, to name others, who in general are inclined to too much righteousness, those interpreters of Holy Scripture, who commit themselves so much to the letters and syllables, as if (which Tertullian used to speak against) the divine mind did not lie in the marrow, but in the outer. Thus did the scribes and Pharisees, as Christ rebuked. Thus Origenes, who rightly bears the punishment of so many allegories, has violated the circumcision, which is allegorical in the first place, interpreting CD too servile to the letter. He who thus violated the Scriptures ceased to be a man, he who did not cease to be an evil interpreter. And oh, if the Papal Doctors were free from this sin, with whom it is all too usual to mix Heaven and earth under one, to make the humanity of Christ a monster, yes, rather nothing, than to allow in the sacramental manner of speaking with us a figure, while they themselves are forced to allow many figures in it.

It is not one of the slightest sayings of the wise king, made ridiculous by the Papal transposition. When you blow milk, you make butter out of it, and when you blow your nose hard, you force blood out of it. And what is that but to rock and shake the pure milk of truth so that it becomes butter, and to squeeze the nose of Scripture so hard that at last blood comes out. And both of these are all too just in judging, or in explaining. Yes, among these we also include those who wrongly want to be prudent defenders of divine justice, who believe that the cause of God should be pursued in no other way than as it is their own. As if He, who is the true source and fountain of all righteousness and goodness, would flow impure, unless He came demanding water from the wells of these people. Or who, on the other hand, ascribe to God a monstrous and for the godly ears untimely justice. O men, O loam, it is enough: be ye unto Him that which He hath desired you to be! Let Him be to you what He has revealed His desire to be!

Now follows the bizarre excess of righteousness, which consists either in abstaining, or in tolerating, so that we follow Epictetus, or in avoiding lawful things, the use of which God has freely permitted us, or in doing and accepting things which God has nowhere commanded. The one comes from a certain fearful

and too strict care; and the other from a superstitious and too much sought after holiness? How much of what I had thought about these two things I willfully leave untouched, lest I make it too long! With our intention corresponds better that which is next to wisdom: Do not be too wise. He who, having received the choice, chose wisdom for himself, and obtained more than ordinary people, here condemns too much wisdom. What is sweeter than honey? said Samson rightly. Eat not too much honey, said Solomon wisely. The inherent disease of ingenuity is curiosity, that is, the desire to know more than is rightfully ours, with which, even unto death, the first ancestors of the human race were clothed, and which is therefore inherited and innate to us. Ezra, not the upright one, but the one who, instead of being upright, is false, says one thing and does another. I have, he says, not purposed to ask of thee high things. And yet in the same place: shall more come, than has passed? But also the good Dionysius speaks of the ranks of the angels (as you know) as if he had gone up into heaven with Paul. Yes, those things which the holy Apostle saw and did not tell, he did not tell any less than he saw. There was also another who counted the number of heavenly spirits with equal certainty. Even Mathilda, one of the goddesses of the lesser peoples, dared, at the request of a certain brother, to ask (it is truly all too familiar) what would finally become of the soul of Samson, what of the souls of Solomon, Trajan and *© session0' Origenes. The Apostles, who had sat at the feet of Christ for a long time, when there was talk of the mystery of faith, immediately heard: You are given to understand; but when they asked about things, which were not too necessary: It does not belong to you to know. Pliny was devoured by that abyss, which he wanted to see too closely. And the Bethsemites, gazing with their eyes upon the holy ark of the Lord, perished. I know well that I am now touching the sorrows of these times, which I will nevertheless do with a light hand. Let me (Rev. Brethren) rightly complain to you that that previous age has been lost through too much ignorance. O wholly cruel Scribes and Pharisees of those times! Who, keeping the keys of heaven, neither entered themselves nor allowed others who wished to enter to enter. But that this our century is lost by too much wisdom. This disease is more noble, but not less deadly. We all want to know everything, and in order that nothing may remain unknown to us, we break in, and throw ourselves thoughtlessly into the hidden counsel of God. Forgive this freedom of speech. I say that both the people and the teachers are guilty of this error. There are indeed (it should be known) two kinds of Theology, a scholastic one, and one that serves the common man. This one seems to concern the foundations of Religion, the other one concerns the form and ornaments of the adornment. This one, what one must know, that one can know. The knowledge of the one makes a Christian, of the other a disputant. Or (if you prefer) the one makes a right Theologian, the other decorates one. That each one should endeavor to be equal to the knowledge of both, is a matter fraught with danger, and would commonly end in the greatest confusion of all. Indeed there is no art whose innermost and most secret correlations are not, in a certain special way, left to the masters of art. There is no one, unless he desires to have as much understanding of the rights of his country, as he thinks will serve him, whether to enter into his inheritance, or to defend it, who will nevertheless think that he should equally search the highest intricacies, but rather he will order them to the most diligent jurists. It is the same in medicine. Who is there that does not want to be taught by Aesculapius, that he may understand what is harmful to his body, what is beneficial to his health, and yet does not care about the apothecary's boxes, the powers of the herbs, the causes of diseases and the ways of healing? Yes, the same happens in the queen of all arts and mistress of the soul, sacred theology, as well as in the science of law and medicine. It is lawful and beneficial for everyone to learn and understand all things necessary for salvation. Supply your souls, all of you who are there children of the Church, with these sacred delights; while you send the subtlest shrewdness of schools elsewhere. What have ye this vain effort to do! How much less is it

useful and expedient, that every common mind should climb up to the highest heights, with unhallowed feet, and there penetrate God's holy concealments with a stout eye, and of the deepest secrets of God's counsel pronounce judgment; that every pocket-bearer or barge-bearer should fatally besta dispute the hidden cause of predestination! A certain person has said, that what is the Cossan rule in arithmetic is Predestination in theology, of which the most enlightened teachers of the Church have not been ashamed to confess a certain holy ignorance. Also that soul, which had been taken up to heaven, cried out O Depths! And shall we, with the shortness of our understanding, dare to measure the abyss of God's decree, and trample underfoot that which the angels even look upon with wonder and amazement? And here I accuse not so much the common people as the teachers themselves, who have so untimely filled the hearts and ears of the people with these things. It is indeed imprudent to proclaim these profound truths openly in the pulpit, as if they were the only matter for Christians. However, to tell the truth, no one is bound to expect the second blow.

It was not lawful to strike, but it was lawful to deprive the enemy of violence.

¶e session1'. But here it is not so much a matter of carelessness as of perhaps too much wisdom. There are two things, as I have seen, that are very injurious to this Church; for I have not to do with the evil practices of some police; too much shrewdness, and a resulting too great freedom to preach all kinds of things. O you, very changed minds of the Dutch, whom all other people are now blunting, reject (let them go free) that they are occupied with mean things. Hence it is that you, despising the common way of principles, have preferred to enter with such fuss into some higher ways of speculations, of order, of number, of the subject of divine decree, of the natural or moral inclination, of the method and distinction of actions and of habits acquired by practice. Quite differently did the great teacher of the pagans, Paul, who, if he were alive again, would not understand at all the consistent theology of the Jesuits and Dominicans. He sought among his own to know nothing but Jesus Christ[^] and Him crucified. Here the Schools themselves must set their stakes, which to transgress is not to suffer. How far, brethren, have we departed from that first simplicity of Christians? The Apostolic Catechism consisted of only six chapters. But the contemporary Theology, according to the curiosity of human ingenuity, is now set equal to the Quantum Mathematicum or Phisicum, 'which can be divided into parts, which can still be divided into lesser ones. This has Erasmus said with truth, that this almost indefinite mixture of ever rising new quaestien and provisions, has caused all these upheavals in the Church of God. Nor would I hesitate to address all the Scholastics with the words of Festus, and send them at once to the Anticyrian islands to purge their brains, which by too much learning have fallen into the smartest kind of insanity. But we, brethren, who are better educated, let us be wise to temperance; that is, in a word, not above the Scriptures, not above the Fathers. Shall we, poor men, go further, than there God halted? Hear, flesh and blood! He who examines the Majesty shall be overwhelmed with glory. There are fifteen places (as the Jews observe in the whole Scripture) marked with certain bizarre signs of consideration, of which this one and the first is the decrees of God. Had it been God's will that we should know nothing at all of His counsel, He would have been absolutely silent; if fully, He would indeed have declared the whole occasion more clearly and fully. Now He has willed that we should know these things, but sparingly; for as much as He has permitted to be useful to the measure of our smallness and His honor. To be wise to this extent is both beneficial and sure. And verily, in order that I may speak more freely of this (for I take no sides, nor am I an adversary, but a benevolent admonisher), that the Holy Spirit, who speaks in Scripture, should be the Judge of all differences, no one doubts. For whither shall brethren who contend concerning the right of inheritance run else than to the Testament of the Father? And I shall rejoice that

His Lordship's States, whose resolution has led us here by hand in a Godly and prudent manner, are going in this direction. For it is also well known that those places of Scripture which seem to say something obscure or in passing must be checked against clearer ones, and those which deliberately deal with the matter itself. And at last every one must confess that there is no place in both Testaments that has so roundly, clearly and deliberately examined and treated this chapter of predestination, as that famous place which is in the ninth chapter to the Romans. Well then, men, judges, if you will follow my advice, command that both parties to the dispute deliver to the holy Synod with a fraternal hand, a short, clear, and definite statement of the place, without guile, without detours. It cannot be, if this divine torch goes before the truth, it will show itself before the godly and upright eyes. Not above the Fathers, the most faithful interpreters of Scripture, who have been all the lights of hell in the Church. Yes, our King, our commanding King James, over whom I think the whole church of God rejoices, among all the kings, besides the one Solomon, who was taught of God,

the wisest, has in his golden letter admonished the H.M. Lords States, and charged us to urge them with all our might on this point, to sharpen this one thing, that you will always, all together, stick to the hitherto accepted faith, and to the common confession of your and other Churches. If you do so, o happy Netherlands, o unconvinced Bride of Christ, o very flourishing Republic, this Church, tormented by the waves of oppression, will certainly sail into the harbor at the last moment, and the storms of that boom will easily mock and despise it. But, that this may now after all come to pass at the last, seek peace. We are brothers, let us also be fellow-servants.

What have we to do with that shameful name of Remonstrants, Counter-Remonstrants, Calvinists, Arminians? We are Christians, let us also be of one mind. We are one body, let us also be of one mind. Through the fearful name of Almighty God, through the lovely and lovable womb of our mother, through your very souls, and the most holy bowels and compassions of Jesus Christ, our Savior, stands for peace. Brethren, make peace, and conduct yourselves in such a way, that you set aside all prejudice, partisanship and evil affects, and we may all unite together in the same truth. But away with that frenzied liberty of prophesying, yea, unfettered blasphemy, that it should be lawful for any evil-minded newcomer to bring forth the monstrous dreams of his brain, and to command the people and the press. What delights the Spaniard, and what does not sadden the Jew. Everything is permitted, if allowed. True, in the philosophical schools it has always been granted to the frolicsome minds of the young, that they have been allowed to exercise themselves with paradoxes, or strange theses, and with shrewd disputations, but to try to make this take place in the sacred piece of theological truth, is a completely diabolical impudence, which rightly squeezes out the words of the Prophets: Bewilder ye, ye heavens, be ye afraid, ye earth; My interpreter hath forsaken me, the living Spring, and hath dug himself heels, yea unclean muddy pits. Noble Lords, and you, holy Synod, is there any shame, is there any God-salvation, subdue this whole frisky affection and thirst for raving, set a measure to the tongues and pens of men. And make those who do not want to feel the truth, not dare to spread falsehood, so that the error or heresy, if it cannot die, may yet learn to hide, and hide its head, which is dear to Heaven, in the darkness, so that the truth alone may see the light, and only prevail, which will bring salvation to you, glory to the Church, and peace to the Republic. And this worketh the Author of peace, the God of truth, the King of glory, to whom triune God, Father, Son and Holy Ghost, be all praise, honor and glory for ever and ever, Amen.

THE SEVENTEENTH SESSION.

The 30th day of November, Friday morning.

Was read the form of the Synodal resolution concerning a further catechism for the young and the old, drawn and formed from the advice in writing, as well from the expatriates as from the natives delivered in this way.

So that the Christian youth from their early years may be diligently taught the fundamentals of the true religion and be filled with true godliness, this threefold way of catechizing must be observed. In the homes of parents; in the schools of school teachers; and in the churches, of preachers, elders, and readers, or visitors to the sick. And, that all these may diligently perform their office, the Christian Magistrates shall be requested to promote by their authority such a sacred and necessary work; also, all those who are commanded to supervise and visit the churches and schools shall be admonished to take special care of this matter.

The office of parents is to entrust their children at home and the whole family to them, in the principles of Christianity.

uendriit- reiïgiei °P most diligently to teach according to everyone's understanding, to exhort earnestly and diligently to the fear of God and sincere godliness, to get them accustomed to the practice of holy home prayers, to take them with them to the hearing of the divine Word, to diligently recount with them the sermons they have heard, especially the catechetical ones, to read with them a few chapters of the holy Scriptures, or give them to read, to give them the most interesting parts of Scripture to learn by heart, and to imprint them, and to explain them in a way that is pleasant to the tender young, and thus to prepare them for the catechism in the schools, and when they have come to it, to confirm, excite, and to promote it to the best of their ability. To this guilty duty all parents, at which the admonition may take place, must be diligently and seriously admonished, now openly in the preaching catechism, then in particular, both in the ordinary visitation before the Lord's Supper, as well as at other convenient times, by the ministers, elders and attendants. If any parents, professing the Reformed religion, are found negligent in this holy work, they will be brought to their guilty duty by proper admonitions from the ministers, and if the case requires it, by censures from the Church Council.

Schools, in which the young youth is properly instructed in godliness and the fundamentals of Christian doctrine, shall be established not only in the cities, but also in all villages, if none have been established before; And the Christian Magistrates shall be requested to provide the schoolmasters with fair remuneration everywhere, that men may be used who are capable of these ministries, and that they may be the more diligent in their duties; but especially, that the children of the poor may not be educated free of charge, and may not be excluded from the benefit of the schools. To this ministry of schools, no one shall be used except who is a member of the Reformed Church, and adorned with testimonies of a sincere faith and pious life, and well-experienced in catechetical doctrine, and who with the signature of his hand authorizes the confession and the Dutch Catechism, and sacredly promises

that according to this way of catechizing he will diligently teach the young people entrusted to him in the fundamentals of the Christian religion.

The office of these teachers will be to train all their disciples, according to their years and understanding, at least two days a week, not only in learning by heart, but also in understanding the

beginnings of the catechism. And to this end, three forms of the catechism will be used to suit three different occasions of youth.

The first shall be for the children, containing the Articles of Faith, the Ten Commandments, the Lord's Prayer and the institution of the Sacraments and of church discipline, with some short prayer signs, and simple questions appropriate to the three parts of the catechism. To these may be added some of the principal sayings of sacred Scripture, enlightening to godliness.

The second will be a brief understanding of the catechism of the Paltz, customary in our Churches. Therein will also be taught those who have grown in the preceding ones. Both forms will be set up according to the example of the churches of the Paltz or Middelburg, or in the manner prescribed by this Synod.

The third will be the catechism of the Paltz, adopted by our churches, in which those who have advanced in years and knowledge will be taught. The Walloon-Dutch Churches, which have therefore long used the catechism of Geneva, will be allowed to keep it in their schools and Churches. But other forms for catechizing will not be allowed to be used by the teachers in the schools. And the Magistrate will have to be requested to expel all Papal catechisms and all other books containing errors and impurities from all schools by their authority. The schoolmasters will also see to it that the disciples not only memorize these forms, but also understand the doctrine contained in them fairly. To this end they will explain them clearly to everyone's understanding, and ask them diligently and repeatedly whether they have understood their meaning. The schoolmasters, head for head.

shall bring the schoolboys they are commanded to the hearing of the holy preaching, but especially the catechesis, and diligently demand an account of it.

And, in order to be aware of the diligence of the schoolmasters and the participation of the youth, the office of the preachers will be, accompanied by an elder and (if necessary) one from the Magistrate, to visit all the schools, both private and public, frequently, to sharpen the diligence of the masters, to preside in the manner of catechizing, and to teach the youth with their example, to address them kindly, to question them, and to incite them to diligence and godliness with holy exhortations, praise, and with small prizes to the Magistrate. The masters, if any are found negligent or alleviated in their office, will be severely admonished by the ministers and (if necessary) by the Church Council concerning their office. If they do not comply with these admonitions, the Magistrate will be requested to bring them by their authority to their guilty duty, or to replace them with others who are more competent. Finally the Magistrate will be requested to ensure that no schools are tolerated that do not allow or neglect these Holy exercises of catechizing. The ministers' office and discretion in the Church shall be to appoint the catechism sermons so openly, that they are properly brief, and according to the understanding, not only of the adults, but also of the youth, as much as possible, appropriate. Also to be praised will be the diligence of the ministers, who will diligently rehearse them in the schools, especially in the countryside, and who will not spare this labor. Now that those who are older, or who have never been taught in the schools, or have not increased sufficiently in them, may be better instructed in the fundamentals of the Christian religion (for experience teaches that the ordinary church instruction, both catechetical and other, is not enough for many to implant that knowledge of the Christian religion which ought to be in vogue among God's people; and the custom bears witness, that the living voice has very great power, when by common and according to everyone's dispositions

grip appropriate questions and answers, which ^{®nd^J}. is the best mode of catechizing, the principles of religion are imprinted on the hearts; the office of the ministers shall be to go to all those who are teachable, and with an elder, in the houses or in the place of the consistory, or any other place convenient for that purpose, to assemble a reasonable number of them, as well from among the members of the Church as from other adults, every week, to converse with them in common concerning the essentials of the Christian religion, and to catechize them according to their understanding, progress and understanding, to preach catechetical sermons with them, and to make every effort that each one may attain a clear and concise knowledge of the catechism. Those who now wish to enter the Church will be instructed in a certain place several times and diligently, three or four weeks before the sacrament of Confirmation, so that they will be all the more efficient and able to give an account of their faith.

But this prudence the ministers shall use, that they may call unto themselves to be taught those whom they see giving some noticeable hope of fruit, and whom they know to be concerned for the salvation of their souls; and at the same time those should be called together whose equality of condition may arouse one another to boldness of speech.

These meetings shall begin and end with prayers and holy exhortations.

All this, inasmuch as it is done with such lust, wakefulness, diligence, fidelity, zeal and discretion, as is befitting of ministers, who will one day have to give account of the flock entrusted to them, there is no doubt at all, or in a short time, the abundant fruits of this labor, both in the progress of faith, and in the holiness of life, for God's glory and the propagation of the Christian religion, through God's blessing, will prove to all men, and cause favor and growth in our Churches.

Afterwards, Franciscus Gomarus, Johan- nes Polyander, Antonius Thysius, Hermannus Faukelius, Balthazar Lydius, and Godefridus Udemannus were delegated to establish the forms of the Small Catechism;

Do Seventeenth Session.

and have been admonished in the drawing up of these forms to stick as much as possible to the words of the great catechism.

In the same Session the people of North Holland presented a question sent by the Christian ministers from the East Indies, requesting the answer of the Synod immediately, since the ships that were to sail to India were ready to sail with the first wind. Now the question was this: Whether children born of pagan parents, and now adopted by Christians as household members, should be baptized when those who baptize them promise to bring them up in the Christian religion. Everyone is prayed to pay careful attention to this question and to deliberate, and to submit his views in writing at the next Session.

THE EIGHTEENTH SESSION.

The ten December, Saturday morning.

The Indian question of baptizing the heathen young children was more widely explained by the North Holland Brethren, namely, that the young children in question had generally reached a certain age, and had not been adopted as children by the Christians, but only counted as slaves in their families and that they often took them away and bought them against the parents' thanks; and that they again

sometimes came to be alienated from the families of Christians, and again fell into the power of the pagans.

The opinions of the English, Swiss and Bremen deputies, as well as the Dutch professors of Theology and the deputies of the South Holland Synod were read concerning this matter. The remaining delegates promised that they would also submit their answers in writing at the next session.

In the meantime the objection was proposed to better prepare and decorate the students of Holy Theology, especially those who were ready for the preaching ministry. The Zeelanders gave their advice in writing; and it was decided that this would be written out from every Synod, so that by Monday each year they could deliberate what should be added or changed. It read as follows:

Advice of the Brethren from Zeeland, on the question of how to prepare those who want to become ministers for such a ministry.

After the consideration of the catechizing of the ignorant, both children and adults, follows the consideration of the persons capable of the holy service, and of teaching them to such an excellent ministry in the Church. And here it is necessary that first the election and then the proper instruction of these be discussed.

So that the Churches may never again lack competent ministers, the august Lords States will be prayed for, that in every province where this has not yet been done, a certain number of such young people be maintained at common expense for the holy service. The richest shall also be admonished to send their children, whom they find capable of doing so, to the schools, and to have them taught there; so that they may be public gardens, from which such men may be taken to the ministry of preaching, as often as there shall be need.

To this end, young people shall be selected from the small schools, born of honest and pious parents, so that perhaps no disgrace may be brought to the ministry from descent or from the elders' lack of honor. These shall be strong of mind and body, to take up so great a burden and office, and who shall have given such proof of their mind and learning in the common schools

that there is a certain hope that, having become men, they will be useful to the Church in the service; and in whom at last signs of godliness, piety and morality are to be found.

Thus selected, or educated by the parents in this matter, they will, when they leave the small schools, be sent to the Academies or High Schools, in which it is useful and necessary that certain and distinct Colleges of the Provinces be established, where, under the care of the Regents and Overseers, the students may live, pursue their studies according to their counsel, and take a certain short way, according to their counsel and regulations, in their studies, that they may not wander in uncertainty, and, desiring to have something from everything, learn nothing at all. Finally those who take heed to their lives and morals. For too much freedom has spoiled many in the Academies.

Those who will soon be appointed to the Churches are required to join the congregation, and to profess the religion which they will teach others, to attend the sermons often, to take Holy Communion with the congregation, to be subject to church discipline, and that the ministers will take special care of them.

In order to acquire a concise knowledge of philosophy and speech, but mainly of theology, not one or two years are necessary, but the whole time of five or six years. Because, as the thoughtlessness of some young people is great, who, having spent barely two years in the Academy, dare to stand for the preaching office, so is the way of doing things not to be praised of those who spend almost all their lives in the Academies, and come too late to the holy service.

Therefore, to counteract these two errors, it would not be inadvisable to prescribe a time within which they should finish their studies and allow the Church to enjoy their labor. And so that the churches, patrons and parents, may know of their progress, it is advisable that they give an account of their studies every year.

Having completed this course of study in an Academy, it would not be unprofessional to visit foreign Academies and Churches, and to stay so long in the remotest places, until they had seen through and learned what is precious there, so that they could return to their own with native and non-native examples, better equipped.

Having returned home, they will show the testimonies of the ministers of the Church, and the governors of the Academies or professors or deans of the faculties, to the Church and the class, where they will have studied, expecting a legal appeal to the preaching ministry.

And as, having seen these testimonies, no one may be admitted to the practice of preaching except by previous preparatory examinations, so it is also necessary that other exercises be added, by which they may be made still more competent for this ministry of holy service.

Here it would not be unprofitable if those who stand for such service would sometimes read the Holy Scriptures openly in the Churches. And so it shall come to pass, that they may be known to the whole Church, and walk in her presence. The whole Church will have a testimony of their morals, godliness and piety. Finally, they shall conduct themselves so prudently, that they shall not do anything unworthy of the calling (to which they are preparing themselves); and so all shall be known, and of all approved, who shall be appointed over all. Then by this public reading shall come to them a boldness to speak, by which they shall be accustomed to look upon the whole multitude. Their voice and speech will also be formed, in order to come hereider to preach before the people, which we also deem, that they may be admitted after a further and closer examination, provided that the consent of the Classis comes with it.

Then it will be good for them to be often with the ministers, to speak with them about various occasions concerning the conscience, and to accompany them in visiting the sick and comforting the oppressed, and to learn from them how to address such people.

The Eight]ys and the oppressed; finally, tithing Sit- ' . , . , f u

what and how many prayers should be offered at times according to the occasion. For, although they should come to the Churches from the schools trained in speech, yet what they have learned should be put into practice, which they need to learn from the ministers.

And since those called to the service will once be put in charge of the government of the Churches, and the government of the Churches cannot be taught completely in the schools, it would not be without reason, that a few months before the appointment, in the principal cities they were admitted, to attend church councils and the meeting of deacons, however under certain and specified conditions, and thus

to understand how the government of the Church is to be carried out, the manner of asking and voting, how to exercise discipline, and what to do on various occasions. Idem, what care is to be taken of the poor, and such dingen, 'twelk much more by custom than

all which will be of great service to them when they are called to the preaching ministry.

Finally, noticed one has hitherto, in examining for promotion, only taken notice of the doctrine, whether they were after all sound in doctrine, which we confess to be the principal thing; so, however, it may be considered whether it would not also be useful to have an examination of practice, in which they would be questioned as to whether they hold to the word, which is according to godliness, and are capable of reciting Christian morals, to teach mankind all kinds of virtues. For the man of God should be perfectly instructed in all good works, and not only be ready to teach and punish, but also to improve and instruct, which is in righteousness. To this end it would be desirable that in the colleges and academies the young people were taught practical theology, and instructed in various matters of conscience.

AND THIS WE SUBMIT TO BETTER JUDGMENTS AND OPINIONS.

THE NINETEENTH SESSION.

December 3rd, Monday morning.

In this session the answers to the question of baptizing the children of the Gentiles were read out in writing, both from native and non-native theologians, and all the opinions were heard, should not be admitted to Holy Baptism, unless they have previously been fairly instructed in the fundamentals of the Christian religion, make profession of their faith, and can give some account of it, desire Baptism themselves, and that competent witnesses be given with them, who promise to further instruct them in the Christian religion. Those now baptized, that they should enjoy the same right of freedom that other Christians have, and by sale or by any other alienation of the Christian masters or Lords should not be given over to the power of the Gentiles again. Of the children also of the Gentiles, who, either because of infancy or lack of understanding of speech, have not been able to be converted from Christians, although by adoption they may be incorporated into the families of Christians, it has also been judged by most votes, that they ought not to be baptized until they have reached such years that they can be converted into the first principles of the Christian religion according to their understanding, and that this has actually been done. And that competent witnesses also promise to do diligence, that they will further and more closely teach themselves in the Christian faith, and will not

allow, as much as is in them, that they will be alienated from the families or community of Christians again.

The opinions of the boards of the Zeelanders, concerning a further preparation of those who stand for the preaching office, have been read. This was agreeable to all, with only a few things being changed and added. The theologians from the Paltz promised to do their best, that the laws of the Collegium Sapientia and some other ways of doing things, which concerned the students of theology and the seminarians, may be shown to the Synod for this purpose within a few weeks, so that from them the laws of the Collegium Sapientia and some other ways of doing things, which concerned the students of theology and the seminarians, may be shown to the Synod within a few weeks.

so that from these, J?®ndee8zit' 'what is considered to be useful W- for the Dutch Churches, may be extracted. Therefore it was agreed to postpone the decision of this preparation of those who stand for the ministerial office, until they had seen and considered the same. And the Assessor F aukelius was requested to draw those things from it, and to add what would seem to be useful for our churches, and to draw up a form of this preparation from all the remarks, which may then be shown to and approved by the Synod.

THE TWENTIETH SESSION.

December 4th, Tuesday morning.

A number of questions relating to the preceding preparation were discussed. The first was, whether the students of theology, and those who stand for the preaching office, should be allowed to preach openly before the people. The second was whether they should be allowed to be baptized. The third, whether it is advisable for them to appear in the meetings of Church Councils and classes. The fourth, whether it is advisable for them to be used openly in the churches in the reading of Scripture, in order to practice. All these reasons having been diligently considered, it was decided that no one should be admitted to the ministry of Baptism except those who have been admitted to the Holy Service after previous thorough examination. But concerning the remaining exercises the Synod judged that they were useful for such a preparation, but whether, and who should be admitted to them, or should be admitted with foundation, that this should be left to the freedom and discretion of the Churches, Church Councils and Classes. It was also agreed, that these things should not be charged sharply to all Churches, but that it would be enough, that the Churches would be recommended to them.

The Utrecht Remonstrants submitted in writing some objections in the ordained form of catechism, to which the pastor replied.

THE TWENTY-FIRST SESSION.

December 5th, Wednesday morning.

The honorable Wigboldus Homerus, pastor of the church of Zuid-Wolde, appeared at the Synod, and delivered his letter of credence, with which he was substituted for Johannes Lolingius, pastor of the church of Noordbroek, who could not attend the Synod because of illness; and, after hearing the opinion and explanation of the deputies of the Synod of Groningen, he was admitted as a member of the Synod.

As it was the day set for the cited Remonstrants to appear at the Synod, the president openly called all of them, and each one with his own name.

The Kenen* twentieth session.

and charged, if any were present, that they should appear before the Synod. And if no one appeared, but the deputies of the Remonstrants, who were deputed from Utrecht, were told that they did not doubt that they would arrive on that day, it was ordered, when they had come, that they should appear, both to the police and to the ecclesiastical president, so that a certain hour of their appearance could be set for the whole Synod.

In the same Session the complaints of the Churches, of the various and serious faults of the printers, and of the unbearable naughtiness of the printers, were presented; and it was asked, how this unrestrained

freedom, as well as that of the writers, as that of the printers, who scatter all things to the great disquiet of the Churches and the Republic, and with no less vexation among the people, might be curbed. And of this the ordinances of the previous National Synods were read, and also the opinions of the foreign and native theologians were heard: and everyone was prayed to hand them over to the Synod in writing.

THE TWENTY-SECOND SESSION.

The 6th of December, Thursday morning.

The president announced that the accused Remonstrants had come, and that four of the others had been sent to him, because they had not yet been provided with accommodations, and their books and notebooks had not yet been put in order, that their meeting could be postponed until the day after tomorrow, or at least until tomorrow.

The E. president of the Lords Committeemen also indicated that they had requested the same from him. The Utrecht Remonstrants also said, that the defendants wished that their hearing could be postponed until the day after tomorrow, that is, until Saturday, or Monday.

Concerning the request for this postponement, the E. Lords Commissioners, having been asked for their advice, answered that since they had neglected the day of yesterday, set for their appearance, that they should be ordered to appear before the Synod now, and to request this postponement, and to present the reasons for it in the Synod, so that it may be judged publicly. With which advice the Synod was satisfied, and the Utrecht Remonstrants were sent to summon them.

Meanwhile, in the same session the advice, delivered in writing, about the mistakes of the printers, was read out in order to correct them. These having been heard and considered, it was agreed, that from all these the praeses, assessors and scribe, would afterwards make a decisive order, which the Synod could examine and approve, and that the Synod would then send to the Highm. Lords States-General afterwards, as an advice of the Synod, and that they would be prayed in the name of the Churches, that by public edicts published under their authority, all these abuses might be averted, and prevented in the future. But that all members of the Church, whom the Synod had power to order, would be bound to obey this Synodal ordinance, under penalty of ecclesiastical censure. In this matter the Highm. Lords-States-General after the hand to provide.

The judgment of the English theologians, of the printers.

We consider that it is a matter entirely necessary and salutary that the freedom of the printers should be curbed; but since this matter concerns political authority, we must pray the august. States to intervene with their authority. In every city, where there are printing houses, especially in the Academies, it is necessary that ecclesiastical persons, who are mature in judgment and of good authority, be commissioned to this matter, and that they be charged with the task of first publishing the books.

to first read the books that are brought to print, and with their approval, authorize the printing. That no one exercises the art of printing except those who profess the Reformed religion confirmed in these provinces. But we consider that all tear-offs should be repelled, that no book should be

printed, unless, at the end of the cover, the authorization and approval be written Z'ttiug. with the hand of one of those, who are committed to this matter. This piece being well observed, it will relieve both, the Republic and the Church, of great difficulty; 'twelk in our Church is maintained with great fruit.

Warnings of the Paltz Theologians to keep away the abuses of printing.

1.

The printing houses will be set to a certain and fixed number in the cities and provinces, eu no printers will be hired, except sworn ones.

2.

A selection of previously printed books shall be made, as many as shall be found to be infected with the heresies of the Socinians, Libertines, or Spiritualists, or injurious to good morals; but those that are sound, wholesome, and able to teach godliness shall be preserved; And when they are reprinted, they shall be embellished with a new preface; especially such as are according to the understanding and use of the people, that they may know by this judgment, which they ought especially to read.

3.

It shall also be seen to, that impure books, printed elsewhere, whether by heretics or atheists, shall not be imported into the provinces nor sold.

4.

Those newly prepared for the press will not be printed until and unless they have been submitted to the judgment of the supervisors and have been declared approved. We will also pray the Supreme States not to grant privileges to books that have not been approved.

5.

The overseers over the books and printings shall be in the cities the ministers, with a magistrate-person and an elder of the Church; in the provinces, the professors, where there are Academies, or the deputies of the Classes or of the Synods, elected for that purpose with attached polity, as often as the matter requires.

6.

Such books as are first printed shall be delivered to the church council in the cities, and to the board of overseers in the provinces, by whom the following editions shall be examined. For without their knowledge no change or improvement should be made.

7.

But above all one must see to it, that the Holy Bible, in whatever form, is not printed, except by order of the Synod.

8.

Finally, the printers and proofreaders are to be set up by public authority, and posted in all stores, according to which they will practice and execute such a noble art for the benefit of the Church and the Republic.

The judgment of the Hessian Brethren to remove the abuses of printing.

The question of taking away the abuses of printing is worthy of very careful consideration and decision; because the art of printing is a great gift of God, and because it is a very capable means for the knowledge of the honourable arts and teachings, especially for the propagation of the heavenly truth, and because the mischief is very dangerous, which, from the misuse of the excellent gift of God to His Church and Republic, has flowed for a long time, in a sinful way in these United Provinces. In order to prevent, as far as possible, these abuses, one will for-

entwined - namely in two things, must be diligent. 1. That the past and also the present damage, which the books, already written and printed, have done to the churches and provinces, and are still doing, be removed, or at least that they be removed so that they do not creep any further. 2. That the future evil be prevented by certain Acts, confirmed by public authority of high government.

As to the first, we think that one should make a distinction between blasphemous and heretical books; as there are the Turkish Alkoran, Arian, Samosatean, Socinian, Pelagian, and similar books; and between those which contain errors, but nevertheless not such harmful ones, nor violating the foundations of Christianity.

That the first kind of books be removed immediately, we consider both to be important for the dignity of the high magistrate and the benefit of the Dutch churches. For nothing could be more shameful to the Christian Republic than to allow the freedom to print and sell such publicly defamatory and scandalous books. Now this will, in our opinion, be achieved in the best way, if all copies of such books, which can be found at the printers and booksellers, are suppressed, and, by public orders, strictly forbidden, that the copies of such books are neither secretly, nor openly scattered here and there. Concerning the second kind of books, we believe that they can be kept until the copies that have been printed are sold; provided that one sees to it that, after they have been sold out, they are not again printed without the permission of those who will be in charge of their censorship.

Concerning the second point, we consider that in order to avoid mischief and damage caused by the printing and publishing of the corners of these Churches and Dutch provinces in the future, first of all, that the freedom of the scribes and printers should be preserved, and defined, as with certain provisions of laws. Secondly, that there should be certain overseers of the books.

The evil habit of scribal people will be prevented, 1. it is, that with public edicts the high government should take care, that no subordinate person is allowed to write.

that no subordinate of the Highm. Heer- ren States-General to give anything to printers in the United Provinces or outside these, unless it is first approved by those who will be charged with the supervision of the books. 2. If those, who shall henceforth be admitted to teach in the Churches and schools of Holland, shall be bound by word and deed, that as long as they rule the Churches and schools, or are in these United Provinces, they shall not give any matter, written by themselves or by others, to any

printer, without the prior approval of the overseers of the books. In order for this to happen, it seems to us that among the laws with which the doctors of schools and schoolmasters and the ministers of churches, before they are appointed to church or school services, should be associated, this decision not to publish any books without the approval of the overseers should be made.

To prevent the excessive freedom of the printers. 1. It seems to us, that all and every printer should be bound by solemn oath, that he will not print, or permit to be printed, any work, whether printed for him, or first written, that will be printed by his own, without the approval of the overseers. 2. In those places in which there are printers, certain competent persons shall be charged with diligently observing the works of the printers, frequently visiting and examining them, and not allowing anything to come into the light, which the overseers have not well known and signed. 3. The printers are to be seriously charged with making diligent and diligent efforts in the printing of the books approved by the overseers, so that the books produced by the printers are as far as possible free from corrections and errors. 4. Especially we deem that they should be commanded, as often as they shall print the holy books of the Bible, to use all possible diligence, that nothing be inserted that is unworthy of the holy words of God; but especially they shall never print the whole of the Bible, except with the will and permission of the overseers and the Provincial Synod, if it can be obtained. 5. The booksellers are to be

Book sellers are to be severely forbidden, under certain penalties, not to bring in or cause to be brought in any defamatory and obscene books printed elsewhere in these Dutch provinces, nor to sell them secretly or openly. We deem that overseers should be appointed in all maners. The office of these shall be to diligently read the books given to them by the authors or printers, whether they divide the work among themselves or whether they have it collected according to the necessity of the matter, and to promptly annotate what they think needs to be improved in these, and to act accordingly among themselves or with the authors, and after everything has been arranged and corrected in such a way that there is nothing more in it that contradicts the pure doctrine adopted in the Dutch Reformed Churches, or Godliness and good morals, and seems to be detrimental to the common peace and tranquility of the Republic, they will give it, signed and approved by their hands, to the authors or printers, to be printed. Nor does it seem to be inadvisable that the overseers be given the power to reject and prohibit the printing of certain books, especially theological ones, which they think the Church and Christendom can do without without without harm, even if it is not found in them to be contrary to faith, sincerity of doctrine or good morals. For experience shows that, because of the great multitude of books that this writing age

has produced, and is still producing in great numbers, it happens that "tu zituu. the very best treatises in all faculties, published in the last very learned century by individuals, in all faculties the most excellent, with which many newly written books cannot be compared, gradually fall into disrepair, and are kept out of the eyes and hands of the students, not without great damage to the studies; which calamity, that may happen once, seems to require the highest necessity of studies.

Furthermore, it would be desirable, as Mr. Deodatus admonished yesterday, that this care of the books should be ordered, not to a few, but to a full college of many ecclesiastical and political persons who are very learned and practiced in all kinds of faculties, so that not sometimes whole countries and Republics, and often all the Reformed Churches, are forced to suffer the negligence and sloth of a few. But if this does not seem to be possible in these places, this supervision of the books to be published may be ordered in the provinces where there are Academies, to the Doctors and Professors, each in his own

faculty; but in the other provinces, if they are theological books, to those who are deputed from the Provincial Synods; if they are also books in the other faculties, to those whom each province shall elect and depute for this purpose.

ALL THIS SUBJECT TO BETTER OPINIONS.

The sentiment of the Swiss Theologians, of repelling and correcting the abuses of printing. ent^nug- ®en ^oe^> published, without name of the ate zittmg. authors, printers or of the place, unless that it is done for weighty causes, with the knowledge or charge of the Magistracy, is suppressed.

That the art of printing is given to mankind by God, especially to propagate the divine sacred truth, everyone knows well enough; the many and ugly abuses of this art have for a long time seriously and greatly lamented the pious and peaceful. Now all beneficence, the more divine and useful it is, the more its abuse is also harmful.

Especially then the high government must take care of this lamest, which may not only prescribe laws, but also implement them.

Experience has abundantly shown,

that the multitude of printers and printing houses has been detrimental to the Republic. Therefore, our E. Magistrates do not allow this art to be practiced in all places.

All kinds of writers, one with another, which do not conform to the Swiss and Basel Confession, to the Godliness and good morals, the unity and the common peace, also honorable writings, incendiary poems and songs, paintings, idem hateful food of quarrels and disagreements, these are all together strictly forbidden.

A book to be examined at the Basel Academy is first shown to the Rector, then (according to the diversity of nature) to the deans of the various faculties and in the schools of the capital to the supervisors. If it is somewhat long, a few brothers are added to it, and it is finally signed, either known well, or rejected.

A book printed without signature or authorization is suppressed and destroyed, and the guilty party is punished for his money, body or name.

Even if there is no error or harm in any writing, but everything is honest and necessary, if the people who observe it do not know about it, it will not go unpunished.

Persons are appointed overseers who are the foremost in authority and power, both political and ecclesiastical.

Their duty is not only to look over, read, praise or publish the books to be published, but also to take care of the busy-ness, and to provide in all ways that the peace of the Church or of the Republic is not damaged by the mistakes of the printers.

To each bishop and to the public library a copy of the published book is offered in honor; one by the author, and another by the printer.

Matters of greater importance bring the overseers to the Magistrate.

If a disciplinarian wishes to bring his own writings into the light, so that the abuse of his power or the concession of the other disciplinarians is not a matter of bad example, he is also obliged to submit them to the censorship of his faculty or of the whole college.

These laws are imposed not only on the members of the Church, but also on all others, as many as live within the limits of the pious and Christian Magistrate, whether foreign or native.

Our people are not only not allowed to print anything in our printing houses without the knowledge and will of the overseers, but also not allowed to send anything to foreign printers to be printed without the permission of our overseers.

On the contrary, if any writings are sent to our printers to be printed from abroad, they must be given to the overseers no less than the writings of the residents. If it happens otherwise, the printer must be fined, and the Magistrate of that auteur is informed and prayed that he does not allow his own to misuse our printers, or to violate our laws.

Finally, it is permitted by our laws to bring and sell the books of our adversaries or of differences; but if any book is blasphemous against God, detrimental to godliness and good morals, or dishonoring to one's neighbor, the Magistrate is warned in time, who, as he finds the matter, provides for it immediately.

The opinion of those of Geneva on these matters.

That which belongs to the maintenance of law and order in the printing office I do not touch, after long laws have been made about it, as I understand, and this matter concerns the authority of the Magistrates in these countries.

Only that the damage and danger caused by the permission that has become customary should be taken care of and prevented; that book overseers should be established in the provinces where there are printing works, which overseers we hope will be political and academic persons.

It is necessary to yield a little to the will of the people and the country, so that it is not weighed down by a yoke that is too severe for a people who are devoted to leisure and amusements; for nothing renders the best Reformation powerless more than extreme punishment and too great a zeal to bring everything right.

The rest, especially what the brethren in Zeeland have produced and handed down, I praise highly.

JOHANNES DEODATÛS.

The advice of the Bremen Theologians regarding printing.

The unbounded multitude of printing rows should be brought to a proper number, or at least to a useful number for the Church and the Republic.

2.

That there are no printers, except those confirmed and sworn in by the public authority of the Magistrate. These shall be members of the Church, honest, honest people, sufficiently experienced in

the art, and who themselves do the work, or at least oversee the works they have hired with an industrious eye.

3.

Under severe punishment they will be charged with accepting nothing to print, except what has been approved by those to whom the highest authority has ordered this knowledge and supervision.

4.

The overseers shall be at least three; one from the Magistrate; the other from the professors or most learned masters; the third from the ministers of the Church. Now we understand that these three overseers are not sufficient for all these provinces, but that such three shall be given to each province.

5.

That there shall also be at least one general overseer over all the printing houses, who shall visit the printing houses every time, and who may deliberate together with the overseers.

6.

Certain laws shall be described, according to which the offices of overseers and the

SUBJECT TO THE JUDGMENT

The Twenty-second Sitting, printers; these or the like shall be thus.

1. Wherever the overseers are in doubt, they shall consult; first with the general overseer; then, if necessary, also with the magistrate, the ministers and professors; in more serious matters also with foreign legal men.

2. Obscure and shameful books, contrary to the purity of the religion and the accepted confession, and detrimental to the maintenance of the unity among us, and generally to good morals, shall be rejected in one fell swoop.

3. Books sent from elsewhere or already printed somewhere shall not be printed, unless they have informed the overseers thereof.

4. The same is to be said of paintings as of books.

5. The names of the authors and places where the writings are printed shall not be omitted unless the cause has been approved by the superiors, and especially with the knowledge of the Magistrate.

6. Books dealing with other matters than religion, such as philosophical, historical, legal, and foreign languages, shall be sent for examination to those Academies, where they may be proofread by men learned in these matters and especially deputed for that purpose, so that nothing contrary to sound doctrine or godly morals may be revealed to the detriment of the Church or the police.

7. The proofreaders shall be such men, that they are sufficiently known to be faithful and learned men, that our secrets may not be delivered to the traitors of the Church.

OF THE BETTER MINDS.

The august Highmogh. Lords of the States General published this decree shortly afterwards to remove the abuses of the printers.

The States-General of the United Netherlands, all those who shall see or hear it today, salute: Do know: If, notwithstanding our foregoing decree, issued the seventh of July in 't year one thousand six hundred and fifteen, widely published and proclaimed in the foregoing provinces, some curious, anxious and disputatious people, seeking novelties and changes, have undergone, and still undergo daily, bad speaking, various obscene and vexatious books, and songs, refereins, newsmares, and the like, in

Twenty-two poems, to publish them in print and in writing, and to scatter them among the congregation, whereby "in session, not only is spoken and judged inappropriately of the legal government of the countries in general and in private, but also worked and supported, between provinces, cities and inhabitants of the same, strife and discord, so that the ignorant, simple, and inexperienced men, and the common man thereby slightly led to * misunderstanding, uproar and schism, and from their proper and due duty,

which they owe to their lawful Government; That we have also been warned by good hands and credible persons, that some such persons would have the intention to publish in public print some of the writings already handed down at the National Synod in Dordrecht, or which may still be handed down in future times, in their entirety or by parts, and to bring the common man into contempt of the synodal proceedings, or incitement of the common people, without wanting to wait, until the acts of the aforementioned Synod are completed and closed, as is required and appropriate, all of which should not be tolerated in countries of good government, but against which, especially in these times, provision should be made, and according to the rights and previous decrees, laws and customs of the United Netherlands, prevented and punished: THEREFORE BE IT, that we, after previous mature deliberation and deliberation, do hereby forbid and interdict anyone, of whatever state, nation, quality and condition they may be, to speak ill of the legal government of the countries, and of the magistrates of the cities; to bring, print, sell, or distribute, or carry in any language or speech within the aforesaid United Provinces any serious and inflammatory books or pamphlets, songs, news items, scandalous refereins, or others, however they may be, in any language or speech; and this also applies especially to any writings, acts and speeches, which have already been handed over, held and presented at the aforesaid National Synod, or which may still be handed over, held, and presented at it in future times, before the same are otherwise permitted, patented and admitted with public order and authority by us, in order to be able to obtain and enjoy the fruits of this long desired meeting generally and in a particularly good manner; and that the Lords Deputies at the Synod, in the supervision of the Synod, may also come to their own opinion, for the honor of God, the service of the Churches, the peace and quiet in the congregation, the glory and honor of the Synod, as well as that of the Commissioners at the Synod; Forfeited of these books, books, songs and other writings, and of another two hundred pounds to forty groats for the first journey, and for the second journey, on double fines and arbitrary correction, and in addition to that to be punished personally, according to the occasion and the demand of the case, as well as the author and the printer, as the distributor and distributor, and seller of the same. And in order that this may be better pursued and maintained, we prohibit all printers within the aforesaid United Netherlands from henceforth printing anything, or having anything published in print, unless it has first been shown, inspected and admitted by the "Gecommitteerde Raden" (Committeeputer Councils) or "Gedeputeerde

Staten" (Provincial Councils) of the respective provinces, or by those who have been specially authorized in the respective cities, without anything being added or removed after this admission. And all printers shall be required to keep an original copy of all books and acts which they shall print, and to send the same to the Committed Councillors or States Deputies of the respective provinces, before any of them may be published or sold, in order to know what may have been added or subtracted. And also all printers, under their printed copies shall be bound to mention their names, and place of residence, and the year when it is printed, also the author or translator of it, together with the act of permission on the cover of the first page; also by fine for the first journey of one hundred pounds to forty groats the pound, and forfeiture of the copies, and for the second journey of two hundred equal pounds, and forfeiture of the copies, and for the third journey, of three hundred equal pounds, and banishment from the provinces for the time of ten years. And

In order that all this may be better pursued, we order, that all printers in the provinces described above shall be bound, within eight days after the "to session, publication of this, in the hands of the Magistrate, where they respectively reside, to renew the oath, that they will regulate themselves in all things according to this, on pain of forfeiting the sum of one hundred pounds, to forty groots per pound, every month thereafter, as long as they remain in default. One third of the afore-mentioned fines and penalties will be for the benefit of the officer who will perform the executions, another third for the benefit of the offender, and the remaining third for the benefit of the common cause. Therefore we order and command all officers and officials of the law whom it may concern, to investigate properly the offenders, to punish them, and to have them punished, without any excuse, according to the form and content of this deed. And, lest anyone should be ignorant or unaware of it, we hereby summon and request the Lords States, Stadtholders, Committeen Raden, and Delegates States of the provinces, respectively of Gelderland and the County of Zutphen, Holland and West Friesland, Zeeland, Utrecht, Friesland, Overijssel, Stad Groningen and Ommelanden, and all other officials and officers of the law in these United Netherlands, that they will proclaim, declare, publish and post our ordinance and placard everywhere, where it is customary to do so, and that they will prosecute, and cause proceedings to be instituted, against the unwilling and transgressors thereof, to the aforesaid fines, without pardon, and without prejudice to the right of the parties concerned to apply the law. fines, without pardon, ostentation, favor, pardon or treaty. For we have found this to be for the benefit of the country. Given in The Hague under our seal, and with the signature both of us and of our clerk, on the twenty-second day of December, in the year one thousand six hundred and eighteen. Was signed G ijs hert van Boetselaar V'. Understood by order of the said Lords States General. Signed C. Aerssen, being thereupon printed the Seal of the said Lords States in red wax.

During the same session the accused Remonstrants entered the Synod, whom the Praeses explained the reason for their citation, and he exhorted that they would like to explain to the Synod the reasons for the requested postponement. They answered, that in the manner and example of the Apostles, they wished this Synod from God, the Father and our Lord Jesus Christ, the grace of the Holy Spirit, that the latter would give them advice that would be beneficial to the disturbed congregation and the Fatherland. That they had arrived guessing, by the command of genes, whose authority they could not have escaped, so that they would defend their case in good conscience. That they had finally come to understand when they should come to the conference; that they were still busy unpacking their cases, and had therefore shown the president that it seemed fair to give them a day or two to prepare in the meantime. However, they had not demanded this, or wanted to prescribe anything to the Synod, but

put it at the convenience of the E.H. Commissioners and the Synod. They were of the opinion that they should be postponed until the next day, which also pleased the Synod. And since they mentioned that a conference was to be appointed, they were expressly told that it was not the opinion of the E. Committees and Synod. Commissioners and the Synod that there should be a solemn, like between the parties, or a scholarly conference and discussion, because they were quoted (as the citation letters also express) to present their views on the five known Articles, to explain and, as much as possible, to defend them, and after that to expect the judgment of the Synod about it. Further, they were admonished, that they wished to see on this white, and to remain within these posts.

The cited Remonstrants have furthermore given notice, that they had requested by request that the Doorl. Supreme Lords of the States General, that Nicolaus Grevinchovius and Simon Goulartius, whom they called very brave supporters and defenders of their cause, in the defense of this cause, might be added to them, and that the Supreme. States General had presented this request to the Synod. Therefore they requested very earnestly that the two aforementioned

e "twmt?g- may be added to them, whom they also understood to have been appointed beforehand to the same cause, and that they would meanwhile begin the business, and not hold up the Synod while they were expected. And, having left, the Utrecht Remonstrants were sent to them to demand the request with the answer of the Lords of the States-General. These said that they had answered that the request had not been given back to them, because the High Maj. States-General had not replied in writing, but orally. As long as this was done, the

the South Hollanders announced that Nicolaus Grevinchovius had been dismissed from the service at the last Synod of the South Hollanders, held in Delft, as could be seen from the verdict of that Synod against him, which was read out. Likewise those of the Walloon Church declared, that Simon Goulartius had been dismissed from the service of the Church of Amsterdam, with the approval of the Walloon Synod, for a long time already. The E. Committeemen were of the opinion that the answer to this request should be postponed until the next day.

THE TWENTY-THIRD SESSION.

December 7th, Friday morning.

The Permanent Delegates expressed their opinion. Commissioners have declared their feelings about the request of the Remonstrants with this public resolution.

At the request of the Remonstrants, who requested that Grevinchovius and Goulartius, whose presence and assistance they considered necessary for themselves, might be added to them, the E. Delegates of the Highmog. States, having heard the verdict of dismissal of both, pronounced by the added Judges, and lawfully put to execution, and hitherto not suspended by any appeal to a higher, or any other complaint, have declared and hereby declare deliberately, that they cannot and should not allow the desire and request of the defendants, according to the charge of the Lords States. Nevertheless, that they kindly and out of favor allow Goulartius and Grevinchovius, to come freely to the Synod, to promote and assist the cause of the Remonstrants in particular with advice; with the condition, that no delay or neglect of the Synodal activities will be introduced. Furthermore, having heard and fully considered the reasons of these defendants, have admitted, and will admit provided that, if the two

aforesaid should think that an explanation or defense of the five well-known Articles, as well as the rest that depend on them, would be lacking before the announcement of the Synodal decision, which may serve for more complete and further explanations thereof, that they then, having obtained leave of the Synod, may shortly, and expeditiously recite and set down in writing, subjecting themselves to the judgment of the Synod. As they also agree, that all censures and judgements, which have been pronounced against them so far, will remain fixed and firm, which they do not want to shorten or diminish by this benefit. But on the other hand they consider it to be fair, that they will keep their full and fixed authority, as it should be.

With this advice of the E. Committeemen the Synod judged that they should be satisfied.

But since the Utrecht Remonstrants were charged that they would defend the case, and therefore were held to be defendants in defense of the same case with the rest, as was also evident from the letters of citation, and that their embarrassment seemed to be the same as that of Mr. Sim on Episcopius, they were kindly admonished to consider whether, while the case was being dealt with, they would sit under the judges, and take the Synodal oath with the rest, or whether they would rather sit as advocates of the same case with the defendant, or whether they would rather take the Synodal oath with the rest.

for it seemed that they should either do so, to satisfy the burden of those who had deposed them, or abandon that burden and demand a new one from their principals. They requested to have this proposal in writing, and time to discuss it. Although this was no way, and also did not seem necessary, the matter was sufficiently clear, nevertheless to be complied with, it was repeated several times, and then given in writing, and time for deliberation was granted until the next day.

In the same session the challenged Remonstrants appeared, and the decision was announced to them, concerning their request to admit Grevinchovius and Goulartius, and to that end the decision of the E. Lords Commissioners was read. After they were seated, M. Symon Episcopius, professor of Theology at the Academy of Leiden, made an oration in the name of all, without asking permission. öestes, with the use of the sacraments and finally with the ministry of a Christian man could not exist. Which they, on the other hand, thought to be accompanied by great annoyance to the pious, by an unknowable blot on our Reformation, unjustifiable damage to godliness, with which, at last, our contradictors were given clear reason to blaspheme and shame our Reformation. That these things were greater and heavier than they could pass by with a glance. Therefore had

den they had sought to turn away this wrong and this blasphemy from our Congregation; however they had not succeeded in their intention. That they were treated badly for this reason, and had come into the hatred of the community; that they had suffered much wrong for this, which they magnified and recounted widely and with many words. That they had chiefly done these three things: first, that they had sought to set themselves openly and deliberately against those, who said to permit some horrible and abominable opinions of some teachers, or themselves, or said to be held and preserved for the own opinion of our Churches. Secondly, that they had an abhorrence, and openly opposed those who claimed, that because of their five Articles, before the Synod had given any verdict, one could, or should, make a separation either absolutely or provisionally, as one may say, or who, with silence or by their own actions, had shown that they allowed that separation. Thirdly, that they had always rejected the harshness of those who, while preserving the main foundations of truth, had often brought slight and

unnecessary differences immediately under suspicion of abominable heresy. To this had been added the question of the right and authority of government in divine matters. These they considered to be of such weight, that they believed that they would in no way have fulfilled their office, had they been opposed to it to the best of their ability. Finally, they prayed the Synod very earnestly, and especially the foreign theologians, to lay aside all prejudices and take an honest look at the matter.

What concerned them, that they had come with this hope, either to make up for it, as they had hitherto defended it, before the Synod, or to gain the victory of the truth, if they lost it.

This was followed by the Oration of Master Simon Episcopius, made in the same Session, December 7, 1618.

Serene and High-Minded Lords, Venerable, Reputable, Learned and Provident Men-brothers.

We cannot refrain, in the first entrance (as it is commonly said) after the example of the Apostles, and as it befits Christians, from wishing you all and "every one, from God the Father, and our Lord Jesus Christ, for all

The Triune things grace and peace, especially the communion of the Holy Spirit, that this ^session may inspire and breathe into you such counsels, which may be profitable and beneficial to the distressed Church of Jesus Christ, and to our defeated and, alas, all too distressed Homeland. Amen.

Having expressed this wish and prayer from the heart, so that we are not at once without a preface, we will address you with a few words, if you please, praying earnestly that you will not find it hard to grant us the use of a little time and a short time.

Among all the cares, which many and variously, from all past times, and still at this day, concern men, there is no care of any kind, which a Christian man should consider more important and worthy, as that which is taken for the furtherance of the good and sanctifying religion. For the state and position of all other cares is such, that they are either far below the dignity of man, and especially of a Christian man, or that a Christian man has them in common with other animals, to which the soul is given only to preserve their bodies from destruction. Only the diligence of religion distinguishes man from unshrewd animals, and is peculiar to man in such a way that he seems to be distinguished from them not so much by reason (of which some rough principles and research are imprinted in the animals) as by religion, and which is the main thing here, because by this sole means he prepares a way for himself to eternity and blissful immortality.

Therefore, it must be judged to be done well and orderly, not only those who care no other than for themselves, but especially the princes, rulers of the people, and overseers or advocates of the Churches (to whom it has been entrusted by the Most High, that they should watch over and take care not only for their own convenience and profit, but for many others), who devote themselves wholly, more than others, to this care, that they may present themselves and the people placed under them, and commanded by God, as godly as possible before God and His Son Jesus Christ. For in other things a narrow and slightly corresponding care is sufficient; but the care of this one matter requires for itself, by its own right and merit, the whole man.

This has been the cause, Venerable, distinguished and highly learned Lords, why we too, to whom not only our own care, but also that of our congregation, has been commanded and imposed by our Lord

Jesus Christ, have certainly held that this is our office, that we should properly discharge this burden imposed upon us, and diligently and carefully provide for it, that the holy and immaculate religion of our Saviour should not through our fault suffer any harm, that is, that such teachings should not be implanted or poured into the hearts of our hearers, which by their nature and inborn quality would seem to have been brought forth to destroy or weaken the love of the holy religion.

When we call religion, we mean the sincere feeling of God and Christ, the Mediator, and the true and upright religion and obedience based thereon; for, as the one cannot exist without the other, so both these cares are at the same time imposed upon the servants of Jesus Christ, though not with equal necessity. For the Religion does not permit any vice or defect, because it necessarily follows that, because of either, the sincerity of this obedience is wounded, that is, contradicted by the commandment to which is attached the promise of eternal life. The sentiment may well suffer some error and ignorance, which are in no way harmful to religion or obedience. For some feelings are of such a nature and nature that they are not necessary to religion, nor are they in themselves profitable. And if anyone wants to blaspheme and hatefully insult simple ignorance or bare error in this matter, he must blaspheme the entire human race. For we all err and falter slightly in those divine and heavenly things, some about heavy, others about lighter things, and nie-

mancis mind has ever understood all the truth in such a way that sometimes some things have not escaped him or deceived him. But again, on the other hand, there are some beliefs, lenses, on which, as on supports or foundations the whole religion rests, or which at least, to recommend, strengthen and confirm the religion itself, have by themselves no small weight or strength; these no one, who has the holy religion of our Saviour at heart, can or may bear with good conscience that they should be overthrown or weakened. For at the very first a Christian's mind is touched, like the apple of his eye, to which the least speck of dust tends to hurt, and therefore, as soon as it finds itself burdened with it, it seeks to cast it away.

So that you, great men, may understand to what these things are said; we are the ones who pretended to see that some such sentiments, of some otherwise men of great name and standing, which their learning and authority rightly exalted very high, were driven and maintained with great earnestness, who yet with the honor of divine wisdom, goodness and justice, with the love of our Savior for the human race, his satisfaction and merits, with the nature of the holy Word and the service and use of the Sacraments, and finally with the office of a Christian man, seemed to be unable to exist; then also those that seemed to be accompanied with great annoyance to the good, an unmitigated stain of shame on our Reformation, and with incredible damage to piety, and which we saw, gave to our adversaries on all sides an abundant matter, to blaspheme and curse our praiseworthy Reformation, now established with so good principles. And not only this, but what is greatest of all, because we saw, that all these sentiments of some learned men, as certain and unquestionable rules of our Churches were welded and fought by our adversaries, that also in these, as in own and innate wounds of our Church, the nails, teeth, tongues and pins of our enemies are pressed in and inserted from all sides.

Which matter, if it greatly displeased us, we, each one and every one for himself, did our utmost to keep from our Churches this wrong, unjustly imposed upon the whole body of the Church, and not to allow the beautiful and pure face of our Churches to be branded with this stain, and that with these things, which were but special feelings of a few school doctors in the Church, should not stain the whole Church; but alas! This pious intention and purpose has failed us very badly and unhappily; for, when we

thought we were doing the Church a good service, we found that we had put the medicine and plasters on that place, where (as it tends to happen in an unhealthy body) all the bad moods or liquids have been inflamed and stirred up too much, so that a deadly fire has arisen and fallen over the whole body.

Truly against our will and thanks, even though we did not even suspect it, the matter turned out this way, therefore without any merit or blame on our part. For what fault, and not much better honor, could it be that we wanted the honor and reputation of our Church to be preserved and protected from all the blots that were unjustly ascribed to it? Shall anyone count a faithful servant of Jesus Christ as guilty or disgraced for doing his utmost to prevent the whole Church from being blasphemed because of the special feelings of a few? Verily, if anyone will consider this matter well and properly, he will not blame us, but the wickedness and depravity of time.

And so far is it from there, that we should repent of our purpose or intention, that we also think it beautiful and honest to have the hatred of these our times upon our shoulders for such an excellent cause, that we also thought we were guilty in office, to remain in a pious intention, and to persevere, unless we wanted to be held of our Lord Jesus Christ for defectors and forgers of a good cause. For indeed, it is also quite something to lose the happy results of great and important deeds, and even if it does not turn out well, what you guessed well, nevertheless to want to guess for the best, what is useful for the Church, and for that

DtwoiugBtê necessary and profitable means, even if sitting, without good progress.

And indeed, there was no cause or reason why we should think that we should do otherwise. For the things we sought to abolish were greater and more important than that we should keep silent about them, and see them through our fingers. For ye must not think to be true that which, to the great detriment of our cause, has hitherto been sprinkled among the people, namely, that almost for nothing with all, and for the shreds or scraps of nails, a strife has been taken up by us against those great and renowned men. Surely this will not allow that God, whom we love in spirit, that in matters of religion we should quarrel lightly with anyone for small and petty things, yes almost for nothing, or that we should take pleasure in disputing with one another over the cleaving of a straw, as it is commonly said, and pick up the differences, like a sawyer's saw, back and forth. For indeed, a sincere Christian's mind is concerned with serious, gracious and definite things, and which have weight and prestige; small things it puts far under its feet, and throws them behind its back, nor does it delight in small things. It behoves a prudent man not to argue about petty things except with great heartache; but it behoves a godly man not to want to argue about such things at all. It is not worthy of pain, that one should make a difference about other things, when they are altogether necessary and profitable for salvation.

Therefore, since this feeling was rooted in the innermost part of our hearts, we have fallen, without any merit on our part, into a heavy and miserable state, that is, into a public and almost universal hatred. So hard is it to break the bond of outdated and ingrained opinion, especially those supported by the authority of an outstanding or considerable man, and to remove the evil, which is now very well, or, to say better, long and firmly, from its place. For from then on we have been treated cruelly (I will use this harsh word) as public enemies of Religion and Reformation, adversaries of truth, agitators of the common peace, enemies of the Fatherland, floaters of novelties, feeders and advocates of all heresies; all the containers of curses and abominable accusations have been poured out; they have opposed our good name and reputation with words and writings invented and made for this purpose, with such fierceness, such zeal and labor, that we (I will use the words of the Apostles) have become the

excrement and scum of this world. It is not necessary to prove that this is true, which has passed these ten years; the whole of heaven and these Netherlands bear witness to it; nor can it be unknown to anyone. Even the walls of churches, the pulpits, the lecterns or stalls, the strolling places, the markets, the corners of the streets, the meal times do not speak it, but they shout it: everyone, so they say, is aware of it; for at first the hearts of those who were not otherwise in the least evil have been preoccupied and deceived with secret deliberations, as with subterfuges and subterfuges, so that they have become estranged from those whom they used to prefer to their own hearts. What evil suspicion is the first venom to dampen friendship. Then, when the minds were inflamed with public calumny (though vain and false) as with ruined air, they began to flare up to hatred and wrath, yea, when at last those riotous sermons were added, they became, like fans and bellows, so inflamed and inflamed that they began to burst forth invective, jeering, mocking, slander, and other fruits of pomposity, until at last, when all the bonds of glory, equity, and morality were broken and cast down, every one was free to cut and break forth all that his heart desired against us, the victims of common hatred. Good Jesus, what have you not seen and heard from your throne against us, the foolish and innocent! How often have our sighs ascended to heaven with you! How often, how fervently have we poured out our souls before thee, whom alone we knew to be sufficiently transparent and aware of our ignorance! We take You as our witness, Lord Jesus! You, who will judge the living and the dead, whether we have given to anyone rightful

cause of so many grievances, complaints, disorders, slanders and blames. However, distinguished men, do not think that this is being said of us, as if in this heat of discord we had not done, said, written, or done something evil, that was not worthy of reprimand. Far be it from that; for though we are fully assured in our hearts of the righteousness and truth of our cause, yet we know how hard it is in such turmoil and storms of mind, to keep the rudder always straight, and to keep the mind always upright, and freed from all lapses. We are human beings, nothing human is strange to us. But this we will only say, that nothing of ours has been intended, that we have desired nothing, desired nothing, requested nothing, that could have merited such general hatred.

Why also, while we had this whiteness of our counsels and all our efforts in view, we turned to immediate care, with all our might, even if it were that not a few struggled and fought against it, in order that the flourishing bond of our Church, and the holy body of our Lord Jesus Christ, which after so much sweat, after so much labor, under so severe wars, in the midst of the upheavals of our Fatherland, under beatings and ruptures of so many foolish men, from the blood of the martyrs as it had grown together, would not be disfigured and torn apart with a new schism, and would not be torn to pieces with a wretched and lamentable separation, almost in the cradle of its first principles.

We readily confess: in this we have stood very firm for a long time, and as with an anchor we have been immovably attached all our cares, thoughts, counsels, and humble prayers to our supreme and best God. For this, as much as we have been able, together with the pious heroes of our Fatherland, we have exerted all our diligence and diligence, that no new wound should be given to the Churches, to heal which no experienced physician could be man enough. For many examples of former times, of ours and of the preceding century, had sufficiently taught us that one can make a wound with a light act and little effort, but that, having made it, it is very difficult to heal it, and the longer the wound gapes, the worse it is, and cannot be healed and brought together except with an ugly scar, yea, that it is often incurable and insensitive to all remedies.

In order to prevent this evil as much as was in our power, we have shown in some trips to the Rulers of our Fatherland, that they would be pleased to grant us one of these three things, that, either a Synod, on the basis as decided by them, would be proclaimed and convened; or, if the common cause seemed not to be profitable, in order to avoid the great and new upheavals of the minds, which tend to stir up and falsify the sincerity of the judgment, that then a forbearance on both sides might be planned for a time, that is, that each one's views on these different points (being nevertheless decided within certain limits of respectability, modesty, and piety) would be left free until something else was decided; Or, if even that was not considered advisable, and that the peace or preservation of the Fatherland could not exist, if we were to be thrown out of it, that they would order us to leave our ministries and public places, and mind our own business; that we would rather buy peace with our loss to our Fatherland, than allow, that for our sake and for the use of the public churches, any harm to the Republic or our Fatherland should come.

We pray you, dear, illustrious and learned brothers, could anything or better, or more profitable, desirable or advantageous, have been done to us in this state of affairs? Our conscience would not allow us to renounce our convictions and the free profession of them; to abandon our services without charge would have been the crime of a faithless abandonment like a mercenary; to assemble a Synod would not allow those who were encumbered to permit the reservation or restriction of the revision of the Confession and the Catechism in the act of consent of the Lords States General. What else was there

DtwStig8tê remaining than the council of mutual forbearance? For verily those, who say sitting. That it is because of us that no Synod has been convened for many years, they indeed do a great disservice to our good name. For we have been those who have praised and approved the resolution of the Lords States of Holland and West Friesland, and also of the General States, and have not considered anything better or more convenient, than that the Synod was convened in that way, and that at such a time as the minds were not yet heated by disagreements and disputes, as when judgments were not yet troubled, as when there was only strife and difference of opinion, and it had not yet come to this sad and lamentable separation of minds and actual schism, with the divisions that tend to arise therefrom. But, if at that time they obstructed the Synod, which, in our opinion, by no means deserved it, and who did not seem to us to have any right or important cause for it, then we remained firm in our intention of mutual tolerance, not doubting that if the spirits of the heat and fierceness of the disputes would be somewhat calmed, and the turbulent and confused flares of judgment would in time be somewhat put to rest, that one could then easily come to peace and unification. And to this end we were moved by the examples, not only of very great men, who had acquitted themselves very well in our Reformation, but of entire congregations, who have preserved the right of brotherhood, in the diversity of these and more other sentiments, in its entirety and unharmed, not without great benefit and increase; yes, not only from Theodorus Beza was the hand and sign of unity and brotherhood presented to Jacobus Andreae, but also from us to the Lutherans. Finally, we also received the advice of the most august King of Great Britain, and other opinions of the most renowned Doctors and Churchmen of our time. But even by this means the cause did not progress, for the more friendly and gentle we worked for our mutual tolerance, the more severely and violently we were opposed. For at once it was strewn among the people, and with public sermons and scandalous leaflets it was rammed into the people, that bigotry was only a cover and a facade, which was held up to the common people, in order to obscure their eyes, that they might not see what the Remonstrants were playing behind the curtain, and what they were feeding in their bosoms, that they, like some politicians, turned and turned their opinions like a ship to the storm

of the common cause, and as the wind blew, that they hung up their hats; that they did with their conscience whatever they wanted, which is the most terrible, gravest sin one could pronounce or describe. And yet we had never given just, righteous cause for such blasphemy. But in this way the torch of strife is more exposed to the wind, and oil, as they say, poured into the fire. For so much have the minds of most of the people, which hitherto had kept out of partisanship, become alienated, that at last, after we had employed all means in vain, the matter has been vigorously eradicated, that is, a public schism has been brought into the Church, as if a sign had been given by hand. In villages, towns and cities, everywhere secessions have taken place, against the will and thanks of the peace-loving rulers of the Fatherland, who in vain cried out against it, and opposed it themselves. And, so that it would not appear that all this was done by the discretion and authority of some special persons, almost from all the provinces the principal ones were summoned, who would confirm and strengthen these divisions by authority and action, as with a general consent. But, lest any of you should think that this was done solely by the will of the people, there were covenants and conspiracies made, there were secret meetings held, in which not a few of the pastors committed themselves with promise (because they had accepted all the Remonstrant articles, for the honor of God and the true peace of conscience) to make this separation, and this with such intention and understanding, that this separation would be known in this National Synod by common consent.

And verily, if we will consider the matter with sound judgment, among the common and simple people, such a great upheaval cannot fall, unless there be those who, by their authority and example, spur, excite, and drink to it, like a sea, which, unless the winds move and stir it, tends to stand still and unmoved.

And no small proof of this is that hardly any of these, whom this way of doing things seemed to displease, has ever publicly rebuked this schism or its authors, or could suffer them to be punished in any way. But those who wished to be seen as wiser understood that a different paint had to be given to this beautiful work, and, seeking it, they did not fail, namely, they had to make the people believe that there were other things than these, which were now publicly questioned, namely, abominable and of old damned doctrines, that old heresies of old were hung up to show off, and what further pernicious errors had ever been anywhere, that they were now all too often being brought to light again.

Then they began to examine every word and every way of speaking; about every bizarre sentence, yes often about the attachments to it, they almost held meetings and councils; every slight dispute and disagreement was left hanging as on a great cliff; behind every one of them they said, that steep errors and abominable heresies were hidden; that under every way of speaking, as under a heap of stones, serpents were hidden, and more like that. Yes, what was said and not said about us, our private conversations were searched, collected and brought together, so that what had no weight in itself would seem to weigh heavily because of the large number. If on occasion the Remonstrants remained silent, or moderately felt and spoke, that was immediately drawn into an evil suspicion and spiteful slander, and made greater than it was with a dusty reason.

Do not believe us, Reverend, distinguished and learned men, but read with both eyes the booklet, now shortly published, called the Sample, or Sample of Contemporary Differences, where it concerns the Remonstrants; or we are greatly deceived, or you will be able to feel and sense, that what we say is true, and the day itself will prove it clearer.

And yet it is certain that all that is pretended and forged is nothing but deceit and illusion. For verily, we boldly say, search and examine all our public and private writings, and you will find no sign or trace anywhere on which such a terrible and bitter accusation could be founded. Who among us has touched the chapters of the Theologians, let alone dared to weaken or cut them down? Thus far, all that has been well known to the general public has remained unmoved and untouched. Believe us, they are only things that have been condensed by some anxious minds, found to this end, so that this schism may have some color.

However, we do not deny, in order that you may understand what matters have in some cases given the appearance of this accusation, that we have almost always distinguished between the heaviest and largest chapters of faith, which are far beyond reason, and speak most definitely of the truths of the Religion, and between those, which speak not but little, and with moderation, and with the Scripture as much as possible, thinking, as indeed it is, that it is very easy to err in such heavy, dark, hidden, and beyond reason or nature, and that a slight stumble has often caused a great error. We shunned disputes about this with care, for we had learned by experience that some things were believed more surely, without being examined, than after they had been closely or sharply examined. That the highest truths ought not to be treated but with reverence, that their gracious majesty vanishes and perishes, when they are covered with light texts of cunning reasons, as with some whitewash, that they may appear to have a form of

Dtwmüg8tê holy verses, that these things recommend themselves better by their sitting. simplicity, than by borrowed paints. And what mostly happens is that reason, when once called to counsel, becomes frivolous, that it stops somewhere, so that it is thought that there is something to be believed, for which no reason could be given. And from this have arisen those crazy mountains and heaps of various queries about these relics, to which so much has been admitted that whoever falls into them must think that he has fallen into so many labyrinths, detours and wanderings.

If, besides this, some other things have sometimes been adduced, these have been such, of which, without any danger or damage to salvation, scholars have now for a long time felt variously, or of which, by their right, they have been allowed to feel variously, in the high and public schools (where one may present the matters, at the point of a needle, as they say). For verily, we think it is a great injustice, in every trifle and on every title, as well as in the manner of speech, to ask for a consent agreeing in all things; we think, that the freedom and variability of judgment, with such close bands and fetters, may not be closed, yea, that it is much meagre and cold, all that is believed and advocated according to the opinions and beliefs of others; that it ought to be sufficient, if the chapters of Religion remained whole and unblemished.

And verily, there never was such a happy and blessed age, in which the diversities of judgment and opinion did not take place. If we wished to descend from the first principles of Christendom, and from those happy times of the ancients to these present times, it might be proved, that verily many diverse things (remaining unbroken the laws of Christian concord), have been variously believed, protected, and driven. There is hardly one who has no difference from another in many and various things. But, so that we do not go far, we take as witnesses England, France, Germany, yes you too, our Netherlands, and what places there may be somewhere, where yet, I say, is there somewhere a corner, where all jn all agree? Verily, in such a diversity of matters, difference of opinions, and confusion of quaestions, to want to force all the minds and judgments together into one and the same opinion, is as much done as if one

wanted to dig up the land with Nero, to bring one sea into another. Much more must it be said, as the case indeed is, with the renowned Paraeus; That the greater part, both of the ancient heresies and of the contemporary differences, arose and still arise in the Church from this, that the councils, bishops and teachers of the Churches, without distinction, have laid on the consciences all kinds of students of the schools and sentiments of the pulpits, issued for articles of general faith, and believing with equal necessity for salvation, and that from every variety of interpretation of the Scriptures they have all too lightly made heresies and schisms. From which it must necessarily follow what Hilarius said to the Emperor Constance: "When there is disagreement about words, when there is disagreement about names, when there is occasion for mutual quarrels about doubtful things, when there is disagreement about the speaker, when each thinks he is doing the right thing, when there is disagreement about agreement, when one is a curse on the other, it happens that no one becomes a Christian.

These things serve this purpose, honourable and illustrious men, so that you may understand that we have been innocently burdened so far with such a cruel and evil suspicion of others, as if we had intended to turn everything upside down, to flaunt a mixed religion, to launch a Pyrrhonian, or all-doubting theology, to introduce, under the cover of freedom to prophesy, a freedom to say everything very lightly, and to renew it according to our own feelings and lust. Far be it from us; we have not envisaged, not desired, not sought, except for that golden freedom which keeps the middle ground between servitude and ignorance. For as we are not those who for any occasion would be pleased to have a little doubt and suspicion, so we are no less opposed to those who bind themselves servilely to others and their feelings,

as if it were a sin to punish with punishment, to deviate the breadth of a nail from their convictions, and who do not see that situation from their own eyes as much as from other people's eyes, as if they were buffaloes and bears, according to other people's desires, by the nose.

With this confidence of mind, and relying on a good conscience, we have hitherto endured all the wrongs and slanders that have been inflicted upon us, believing with Augustine that it is not necessary to answer the slander from without if the conscience is satisfied within. Supported and sustained by this, we came here for a few days, neither summoned nor called; but of our own will and of our own accord, and I additionally by the special charge of those whose commandment not to comply I thought to be a conscience. Now today we appear again, summoned, or otherwise, which we consider little, if only in good faith, and not so much in pursuit of victory as of truth,

And verily, this alone gave us no little confidence, because we knew that now present, and assembled almost from all parts of the Christian kingdom, were such men, as might be hoped to be more righteous and polite investigators of the whole matter, than those, who, without any previous judgment of the Church, of their own accord and by their own counsel, have struck our names out of the book of their Church, and have publicly separated themselves from us. For thus it is almost common: fairer and more polite are the inquiries of those who have not taken sides, and being impartial in the pronouncement of judgment, have behaved impeccably, than those who have behaved vehemently in the quarrel and between the parties, yea, who have already pronounced the judgment for one side. For he who is very much in favor of one of the parties, and is so devoted to a certain or intended feeling, that he openly confesses that he does not have anything in common with the other party, is not a judge of two feelings, but he is either the author of his own sentence, or of someone else's, who goes before him.

This being so, we cannot fail, Hon. Men brethren (as many as there are among you, who have not found it hard to come from far and various countries to serve this assembly with your godly and insightful counsel, support and votes) we beseech and pray you all, by the inward mercy of God, by his holy and venerable name, which is called upon all of us together, by all that you have ever loved, and by the common law and covenant of Christian brotherhood and unity, that you will not feel or decide anything different about us, as we have now confessed according to this preceding statement. If, on one or the other occasion, something was said, written or done by one or the other person in a bad way, this does not allow us to correct his fault. Whoever wants to judge the case rightly, he should not dwell on the external circumstances; but it is necessary that he understands the case itself and its meaning or purpose. If one has stepped out of line, that should be overlooked, as not serving the main issue.

The short sum of what we have here produced consists of these three main chapters: The first is, that we have publicly and publicly made our work of it, tried to set ourselves against those, who held that rough (as they themselves call it) and abominable (as the people of Gelderland have recently called it) opinion of some teachers on the matter of the Election and its adherence, or for themselves professed it to be good, or what is more, firmly said, that it had to be held for the true and sincere opinion of our Churches; the other is, that we in good conscience have always abhorred, and publicly set ourselves against such, as have for the sake of our Five Articles, as they call them, without previous judgment or decision of any legal Synod, by their own authority, found it proper to hold a schism and separate assembly, and have either forever or at least for the time being and by deed proved to permit such feeling; the third is, that WE have always despised the exactness of those who, while nevertheless leaving the fundamentals of necessary truth unharmed, have so very slight and unnecessary

Dtw^tigestê differences immediately draw under suspicion of very horrible heresies, as if sitting. he was not worthy of the Christian brotherhood, or at least the Reformed, who differed only a straw from this or that opinion of the doctors. Added to this, by reason of these disputes, is the question of the right and authority of the Government, concerning the religion, in which we attribute to the Magistrate the supreme power, under God and His holy Word, of the doubtful things of faith; the others contrary, not a few, deprive the Magistrate of this right, and attribute to them only, I don't know what blind consent of the ecclesiastical decisions.

These have been the things we have always held, and which we have held and still hold to be of such value, that we have in no way pretended that we would fulfill our office properly, provided that we support and attend to these things as much as we can. For we have believed that this was the office of the faithful servants of Jesus Christ, to take care of these two things, among others: that the most holy religion of Jesus Christ should not be offended and hurt on that side, so that piety and Christian holiness may suffer any damage; secondly, that for any cause, or for any slight difference, or slight differences, a schism should not immediately be made in the Church. For these two chapters we fought tooth and nail; these we advocated, as things on which our welfare depended, being assured in our minds, that those things (God the foremost) were done of us, which ought to be employed for the preservation of true holiness and necessary rest. If we are burdened with other charges or accusations with you EE. men, we earnestly pray that you will cease to believe them until you have heard the other party, and understood the whole matter thoroughly. Do not grant us anything except what you would wish, if you were in our place, to be kindly proved to you, namely, a mind free from prejudice. If the accusation is enough, who will be innocent? We have not kissed your hands, we have not requested your faveur or favor, nor do we request it yet. For our cause needs no one's favor; neither can the favor of men satisfy our

consciences. We seek only the favor of our one and only God, before whom, as before the supreme Judge, we shall either stand or fall, and to this end we do our best that we may show our ignorance, if not to our adversary, at least to impartial men, and that we may become known to the consciences of the good. We know before what Judge we shall one day be judged, who knows the secrets of our hearts and will in due time make them public.

And do not, we pray, look upon this small number you see here; for a good cause one lawyer is sufficient, for an evil one not a hundred. But we would not lack a large number to make a Synod, if it were Christian or honest to want to fight with the number, or if it were lawful for us to go to war with equal arms and an equal number. But with what arts, kindly designs and diligence, this was made, which should not be done, that God knows; this we know for certain, that in order that we should be weaker in number, therefore often, by the good will of a few, schisms and separations were made, and many faithful and agreeable pastors, shortly before the Synod, were cast out of their Churches, that they might appear as convicts, without right of vote. We know that the others outside the deputations were mostly closed, so that none would appear, or that those who appeared would make a bad number. If somewhere the Remonstrants made up the largest number, as happened briefly in the province of Utrecht, and with them peace and unity of the Counter-Remonstrants had always been maintained, then just before the Synod a split was made, so that not fewer Counter-Remonstrants than Remonstrants from that province would appear at this Synod.

But all this we have not considered. But there is one thing above all, which we cannot and will not leave uncomplained before you and the whole world. That our predecessors, our champions and the distinguished leaders of our order, by whom hitherto our standard has stood (not that they have served such an office with us, but whose age, wisdom and learning deserve such names) have been thrown out of their services, and made us useless. If you ask, when? A little time before the Synod, the day before, before the decision was made that we would be called to session, the Synod, when we were already empowered, and the matter would be dealt with, and when, so to speak, the battle would now begin. For what cause? We do not know; if there is any cause, it is that which will now be dealt with in the Synod. We say even more, while the matter is being discussed, the deputies of the private Synod are deposed on all sides, and encumbered with ecclesiastical censures, all those who are on our side, and that under a different cover, and as we firmly believe, one and cover only. The others, all together, as if they had done nothing wrong, are free from all censures; but neither this untimely (so that I do not say anything more serious) way of doing things has caused us to lose courage. For thus we have resolved, as befits Christians, to contend not with the number, but with the matter itself. Only Scripture, and that which is annexed to it as a comrade, good reason, shall lead the way for us; and as long as anything other than firm Scripture or reason shall be opposed to it, we shall not budge a foot, nor shall we spare the severest judgments, nor the strictest and sharpest courts. For a wise man is not moved by the number of judges, but by the weight of judgment. And what is most important, the conscience does not rest on many voices, but on the dignity and weight of things, on which the voices must rest. For it may happen, as Seneca very well says, that the great hope is a proof of the evil thing; where one seeks the truth, there reason must be compared with reason, cause with cause, and one thing with another.

If this is done thus, which you, honourable men, together know to be right, then we shall have cause to rejoice with our Churches, because we have been given a fine opportunity to examine and investigate with very learned and experienced men on which side truth and reason stand. For we hope to obtain one of two things, either that we shall live up to the ignorance of our cause, which we have hitherto

advocated, or that, falling down, we shall bring home the victory or triumph of truth as a spoil thereof. For we have come here prepared to be conquered as well as to conquer; for however it turns out, it will not be without profit; for he is not ashamed to be conquered, who, suffering damage from an evil feeling, profits in truth, and has no other intention than the satisfaction and founded rest of his conscience, and that from the acquisition of the truth. For he who does not come here with such a mind, that he is willing to acquit him whom he does not favor at all, and to condemn or prove wrong him whom he loves passionately, verily he is not worthy to have a voice in this assembly:

Our friend must be Plato, our friend Socrates, our friend the Synod, but above all our Rock must be the truth.

Was signed: Simon Episcopus, Professor of the h. Theologio, Eduardus Poppius,

Johannes Arnoldus, Bernardus Dwingeleo, Carolus Niellius, Henricus Leo, Philippus

Pynacker, Assuerus Matthisius, Thomas Gossuinus, Dominicus Sapma, Theophilus Rijckewaert, Bernerus Vesekius, Henricus Hollingeius.

When this oration was finished, the president demanded the script from which he had written it. Mr. Episcopus answered, that he had no other, that it had not just been written, and therefore prayed that he be permitted to write it out first. And when the president insisted, that he would hand it over as it was, Episcopus desired that either the same, or the authentic copy of it, might be given back to him; for that it was fair, that he should keep a copy of the oration, which he had made. But since this oration also seemed to contain some political things, the E. Lords Commissioners charged that the Remonstrants would sign it head for head,

which was done. And having signed them, they handed them over to the Synod. Afterwards the president admonished Episcopus, that he had given this oration out of time and out of order, without having obtained permission from the Synod, especially because they had not yet been told to what end they had been summoned. And that in the first entrance of the Synod it was not decent, with a preconceived oration, full of false accusations against his fellow-servants, to take the hearts in advance, and to embitter them.

And so the Doorl. Highm. Lords States-General, in the laws, according to which they had decided, that this Synod would be convened and called, had explicitly charged in the tenth article, that all deputies to the Synod, in all those matters, which concerned the truth of the doctrine, after due and full investigation, to hold the only Word of God, and not any other scriptures, as the only rule of truth, and to do so, and not to have anything but the honor of God and the peace of the Churches in view, be bound by oath; And as we were now going to deal with a matter of doctrine (since the Remonstrants were now present), so the president admonished, that the matter itself now required, that this precept of the High Majesty of the Lords would be observed. States General. And to this end he presided with this form, in the presence of those cited.

I profess before God, whom I believe and

honor to be here present, and to be a giver of the kidneys and of the hearts, that in this whole Synodal act, in which an examination, judgment and decision, as well as of the Five Articles, and of the objections arising therefrom, as also of all other doctrines, will be appointed, And that in this whole matter I shall have nothing in mind but the honor of God, the peace of the Church, and especially the preservation of the purity of the doctrine. So help me my Savior Jesus Christ, whom I pray fervently that he will always assist me in this intention with the grace of his Spirit!

All the other ministers, as well as all the Dutch elders, deputed to the Synod, and afterwards all the foreign Theologians, one after the other standing up, have declared, head for head, with clear voices, that they sacredly promised and swore this before God, and declared that they had come to the Synod with such a mind, had thus long resided in it, and would also reside in it in the future by God's grace.

Den Utreclitschen Remonstrants; as they had not yet declared whether they would join the other defendants, as advocates of the same cause, or whether they wished to abandon the defense of the cause of the Remonstrants, and henceforth, not to sit in the Synod as advocates, but as judges; the oath was not yet administered.

THE TWENTY-FOURTH SESSION.

The 8th of December, Saturday morning.

The Utrecht Remonstrants, being requested to state their feelings about the proposal, presented to them the day before, answered in writing, that they were willing to take the Synodal oath with the others, and believed, that they were not so closely bound to the charge to defend the cause of the Remonstrants, especially, since their letters of structure left them free in this defense, namely, in so far as they considered it necessary.

necessary. But that they did not consider it necessary to join the defendants in defending this case. In order that this might appear to the Synod, they were instructed to deliver to the president the letters of instruction, or at least that part of these, which contained this permission; these were produced, and a few rules from these were read openly, and the Synod was requested to declare, whether they had been given sufficient authority to defend the case.

whether they were given sufficient authority to judge this matter, and subsequently, whether they should and could sit in the Synod as governors of that matter. Although from the readings of these letters it could not be clearly seen that they were given power to judge and decide, and they would do better to rely on their clearer instructions by which they were commanded to defend this case, especially since no Remonstrants from the Province of Utrecht were quoted in defense of this cause, so that the Synod would not be blasphemed, as if it had wanted to exclude them, it was declared, that they could sit among the judges, on these conditions. 1. That they would declare rationally and sincerely, that they had power not only to agree, but also to decide, not only concerning the truth, but also concerning the falsity of the Five Articles, if they were convinced in conscience that they were false. 2. That they would not share with the defendants in this matter, or reveal to them outside the meeting, what would be done or spoken in the defendants' absence in their case. 3. That, while this matter was being dealt with, they would not disturb the proceedings of the Synod with untimely proposals. 4. That afterwards they would remain in the degree of leaders, and that

Yicren' would not be free to join the Remonstrants, or the supporters of this cause. 5. Finally, that they would take the same Synodal oath that the other judges had taken. These things being proposed, they again requested that they be given these conditions in writing and time to discuss them. Both were granted, and they were given time to deliberate until the evening.

In the same Session letters were read to the president and the assessors, written by the delegates of the South Holland Synod. Therein was requested that Theophilus Rijckewaert, pastor of the church of Den Briel, who was present here among the accused Remonstrants, could absent himself from this Synod for three days, so that he could answer in the classis of Den Briel, which they were in the process of visiting, to the accusations, which were much and heavily brought against him in this classis. The E.

Commissioners, when asked for their advice on this request, answered that, although those who are called before a higher court cannot rightly be called before a lesser one, nevertheless the aforementioned Theophilus should be left free to choose whether or not he wanted to appear before the classis at this time. The Synod agreed with the advice of the E. Committeemen.

THE TWENTY-FIFTH SESSION.

December 10th, Monday morning.

The usual prayers having been said, the president announced that the Utrecht Remonstrants, the evening before, had given him, the assessors and scribes, this reply in writing, which was also read to the Synod.

Answer of the Utrecht Remonstrants to the conditions, presented to them, delivered in private.

To the conditions, given to us in writing, we answer this in general: there is no reason, why we are more bound to tighter and narrower conditions, than other members of the Synod have been bound for the oath taken.

the oath taken, since we have been admitted to the Synod for a long time, and have not done anything that is unacceptable to this honorable assembly. We have come here, having been called with as much right as the others; we have given our votes with as much right, and we now think ourselves to be completely fair, that from now on we will give our votes with as much right alongside others.

Twtntigsu ren ^e this Synod, and here sitting. we know no concession. However, if the other members of this Synod declare, that in conscience they do not know, that they have been given power by the deputies, not only to make a settlement in respect of the Five Articles of the Remonstrants, but also to pronounce their final judgment, not only of the truth, but also of the falsity of these, insofar as they judge them to be false in consistency, as the first condition is; so we will have no hesitation in answering clearly. To the second condition we will answer then, when this Synod will have judged the Remonstrants to be adversaries, to whom it is not permitted to communicate what is said and discussed in the Synod. And that which is said to be revealed from the assembly, seems strange to us, since, in front of and listening to a large crowd of listeners, ecclesiastical matters are being discussed here, all of whom together should be ordered to remain silent, or not admitted to this Synod.

We allow the third condition.

Concerning the fourth, we know very well what is important to our morality for this Synod, and we will not trouble the other members of the Synod with improper interventions, as we have not done before.

Now the oath, which is mentioned in the fifth condition, we are fully prepared to take, and with such conscience, that we know that one day we will have to give account to God, the Judge.

Then the president declared, that the Utrecht Remonstrants, being better informed about the sense and fairness of these conditions, had promised to consider the matter more closely, and to deliberate about it, and to give a round answer that same evening; and that Isaacus Fredericus and Samuel Neranus had not given this answer until that morning.

This last answer of the Synod was delivered.

Since we see that the greater part of the Synod is of this opinion, that they judge that we should join the accused Remonstrants in this matter.

monstrants in this matter of the Remonstrants, and some consider it a concession and a favorable admission, if we would be given a place among the members of the Synod, which we believe we have the same right to take along with others, and that our presence now, because the opinion of the Remonstrants is being discussed, is disagreeable to many, and this matter has been discussed at length; so it is, that we, Utrecht Remonstrants, investigating the matter more closely, and considering it seriously, so that, by prolonged disputation about this matter, the actions of the Synod will not be neglected, will join the company of the challenged Remonstrants in this matter, without prejudice to the right of our principals.

Was undertaken, the 10th December 1688, morning.

ISAACUS FHEDERKTS and SAMUEL NERANUS.

The president also announced that Mr. Steven van Helsingen, elder of the church of Utrecht, had shown his willingness to take the oath properly, and also his sincerity. And since he had not joined those two others, nor appeared at the Synod for the sake of it, it was discussed whether he should not be summoned to the Synod, in order to declare his opinion and feelings there himself. But the E. Lords Committeemen recommended that his case be postponed for a few days.

The E. D. Theodorus Tronchinus and D. Jeremias Poursius, who were absent when the oath was taken because of a security matter known to the Synod, have solemnly taken the oath in this session.

In the same session it was admonished that the Remonstrants had delivered a certain script to the native theologians before they arrived in Dordrecht, in which they gave some background information about the matters belonging to history, and it was asked whether it was not necessary that this scripture was delivered to the Synod. The expatriate theologians stated that such a written apology had been offered to them by the Remonstrants for a few days, and that they would gladly send a copy to the Synod.

Synod. The Synod judged that the Remonstrants had not done well, that, in order to win the hearts of the foreign theologians in advance, they had secretly scattered a scripture, and that if they had anything to defend their case, they should have presented it openly to the Synod.

Again the accused Remonstrants appeared, with whom the two Utrecht ones, Isaacus Fredericus and Sainuel Ne ranus, had joined, who were also charged to sign the oration which M. Sinion Episcopus had recently made. They requested time to read and consider it diligently, which was granted.

In the same session Mr. Episcopus was admonished, because not long ago, when he was ordered to hand over the copy of the oration he had made, he had said that he had only one copy, since it appeared afterwards, however, that he had two, and had given the Synod another one, than the one from which he had read the oration, that he would want to act more sincerely with the Venerable Synod in the future. He answered, that he was not little pleased, that he got the opportunity to wash away the rumor of this matter, about which he had been admonished, already scattered among the people; zituug. that he had never said, that he had only had one copy, but that he did not have a copy, which was just enough written out. At this Eduardus Poppius did, that he and the others, who had sat close to him, also testified the same. Then the Remonstrants were explained the reason for which they had been summoned, as briefly expressed in the letters of citation, namely, that they would present, explain and defend their feelings about the Articles, and at the same time give their reflections on the confession and the catechism of these churches. They were then asked if they were willing to do so now. Thereupon they requested, that they might be allowed, before coming to the matter itself, to present to the Synod some things which they had put in writing, and which they thought they had to present. It was answered, that they were allowed to do so, provided that what was to be proposed would not concern persons, but the matter itself. When they had said that this was the case, they read out this long scripture.

Noble Lords, Commissioners of the august, high-minded States-General, Reverend Praeses, Reverend, Blessed, Learned, Esteemed Gentlemen, Fathers and Brothers.

We, professor of Theology and other ministers, who by letters both from the Commissioners of the High Maj. States General, as well as the ecclesiastical representatives, called and summoned to this National Synod (to which the Remonstrants, also for the citation given, as a few weeks ago has clearly appeared to the aforementioned Commissioners of the States General, by request, presented to their Noble Powers about this matter) and appear today all and every one to express our obedience to the supreme powers, ü EE. all and every one in particular we wish the peace and grace of our Lord Jesus Christ, from a sincere, heartfelt affection, with fervent prayers with the Lord Jesus Christ himself, that this same Synod may begin happily, continue more happily, and end happily, to the preservation of the truth, which is according to godliness, to the renewal of peace and unity, which (alas!) violated, to the removal of many corruptions which have crept into the Churches, to the propagation of the Reformed Religion, and to the glory of the Divine Name. Amen.

After all in the Church, which is the house of God, according to the admonition of the apostles, everything must be done in a suitable and orderly way, especially when those things, which concern the salvation and the blessedness of many churches, are discussed, and to this end we are summoned, that the disputed differences in the matter of religion may be investigated, and the minds, on both sides being hurt and bitter, may be softened, as the letter of the E. Committeemen of the Highmog. Lords States inhondt, and

TwintigX wi) our feeling, concerning the five

sitting. in difference, would freely present, explain and defend, so we all, and every one in particular, have thought it well to demand some fair conditions for the preparation of the whole matter, so that by a thoughtless and hasty way of doing things, we don't seem to have imprudently assumed the defense

of the truth, or not to have taken good notice of our consciences. These conditions are the same, which the six conferences in the Hague conference have recently requested from the E.M. Lords States of Holland, by a submitted Remonstrance or Declaration, to be allowed to be granted. The first and most important of these is that the matters to be discussed between us and the Synod may not be discussed by them as legal judges of our differences, but as our party. For we cannot procure of our minds and conscience that we should recognize such as these as just judges of our case, who have openly shown that they are our known enemies, having made a schism between us, either by proviso, as they say, or wholly, and by other unjust means. To this rupture we say that most of the ecclesiastics who have come to this Synod from the United Provinces are guilty. Some of them have lent their service to the formation of schism; others have nourished those already made in various places; still others have honored them with silence, that is, with tacit approval. Also some we hold to be schismatics, who have deputized these same ecclesiastics, with their letters of credence to the Synod; so that to order these people to judge our case would be nothing else than to recognize as judges the party, which is against us, and separated from us and does not wish to hold fellowship with us in the religion. And so that you do not think that this is just being said about us, we set out the reasons for proof below, being prepared to do even more if the case requires it. Therefore, this preface being stated that we do not recognize the present Synod as legal prosecutors of our opinion (which we do not want to say about the theologians of the foreign churches), we proceed to the fulfilment of the conditions, which we demand from you. In which we request, that only what the ' document concerns in essence be taken into account, and that some circumstances, which do not seem to fit the present time (for it is a few months ago, that they were handed over to the Lords of Holland), be ignored.

Conditions to appoint a legal Synod, which Remonstrant ministers first requested by request of the Honourable Lords States of Holland and AVest Friesland, that they should be admitted, and the Remonstrants, who are called to the National Synod by letters, still request, that they may be admitted; covered with testimonies of Reformed teachers, and also with clear and concise reasons.

That the ministers of both sides, Remonstrants and Counter-Remonstrants, as opposing parties, be called to the National Synod, and that not only the Counter-Remonstrants, but also the Remonstrants, be given the freedom to deputize such of their number as they may deem competent to the present matter; and concerning the private matters, if it is also considered to call the Remonstrants to that end, that from both sides one person be deputized, from both the provinces of Holland, so that in equal numbers each party may deputize at will from this or that province, more or less deputies, and they may deliberate on ecclesiastical matters in the fear of the Lord in a preparatorial, that is, more preparatory way; That the ministers of both parties be charged with assembling all of them in one assembly, who are of the same opinion, in order that they may freely confer among themselves about those things which each one will assume to defend, and therefore that out of the whole Synod two assemblies be made, each having its president and scribe, which assemblies it shall also be

shall be permitted to take up residence in separate rooms, to deliberate with each other.

2. That safe-conduct will be given to all who will come to the Synod or Synods, whether they are delegated to it or not, and that it will be diligently prevented that no one will be harmed by word or deed.

3. That in the first commencement of the Synod a general forgetfulness of all insults and private wrongs on either side be confirmed.

4. That a solemn and complete revocation be instituted, first in the preparatory meeting, in the name of the private Synod (if it be deemed necessary), and thereafter in the National Synod of all contracts, covenants, condemnations and prejudices, entered into or accepted before the holding of the Synod; also of the schisms and resignations which have followed; and that the ministers on both sides, each taking care of their own separated Churches until the end of the Synod, nevertheless acknowledge each one in Christ as brethren, and hold each one as a member of the white Reformed Church, and appear as such in the preparatory meeting and in the National Synod, calling on the name of the Lord, and discussing the matters that shall occur there.

5. That no one be troubled because of the manner of proceeding and dealing, kept from the beginning of the differences until this day; whether by writing, or by speaking; whether by remonstrances, or by submitting opinions to the high authorities, by order of the latter, or by being obedient, but that the doctrine itself be examined, of which there is a difference.

6. That the opinions of both parties, concerning the present differences, having been duly examined and considered, be not only asked, whether they agree or not with the doctrine of the Reformed Churches, as they may be considered to be expressed in the Confession and the Catechism, but that in the first place and especially it be examined, whether it corresponds to God's Word, and attention be paid both to the necessity and the truth of each article, and therefore each one promises by oath, sacredly made before God, that in this matter he will not look to the Confession, Catechism or any other scripture or writing, far from human authority, but only to the Holy Scriptures, which are for all of us, the most important and most important. Scripture, which will be held for the only rule of faith; and that he will not propose anything except what he judges in his conscience to be in accordance with this rule; that he will agree with the Synod in everything, as he judges himself to be convinced by God's Word, and therefore by this same oath believes himself to be free from all oaths, promises, letters of commitment and instructions, which, directly or indirectly, could be contrary to this oath.

7. That both sides act in writing, unless it is agreed to an oral conference, either in whole or in part. In this case bilty time will be given, so that the writings can be assembled properly, and as each one deems appropriate.

8. That attention also be paid to the revision, now decided upon, of the Catechism, and of the Confession, so that each one may be free to submit his reflections on them, without fear of censure, because of the submission.

9. That in regard to the disputed articles no decision be made, but that they be sought to be brought to a settlement; the way and method of which, however, shall not be regarded as decided, unless both parties have consented thereto. For whatever cause it may be allowed to each party, to confer with the rejects, in the form of a treaty, and that if the parties cannot agree (to which, however, one shall earnestly endeavor in the fear of the Lord), the high authorities shall consider and ordain, after learning of the case on both sides, what order and manner, both in teaching and otherwise in the public temples, they understand shall take place.

10. That those who shall be burdened to obey this ordinance, from conscience, at once, be given a proper time to consider and see whether they can obey it, after they have considered and examined everything.

11. If he is able to obey, that he may belong to the fellowship and unity of the Church.

^wiuti^stê be admitted and kept, as if sitting, had never had any ecclesiastical difference with him.

12. If not, and if therefore he should be deposed from the service of the Church, that further from polity or ecclesiastical quarters no action be taken against him, nevertheless to him the liberty of conscience admitted to others in these countries.

But before we state the fairness and necessity of each condition, it must be known, for a general confirmation of it, that the differences to be exercised by the Synod are not those in the number in which the Counter-Remonstrants, that is, the harshest and strictest, differ from the Remonstrants, subject to the brotherhood and peace of the Churches, or about which the pastors and doctors alone freely dispute among themselves, but which, from a rash and imprudent zeal of some Counter-Remonstrants, sprinkled among the people openly and secretly by sermons and writings and held to be fundamental, have given an opportunity for schism, and have even divided the common man, that is, the whole of the Dutch, Gelders, Overijselsche Churches, and those under the Sticht van Utrecht, the other neighboring ones, pouring oil into the fire, into two parties. To a proof and argument, they:

1. The abominable accusations and blasphemies, which the Counter-Remonstrants have strewn against the Remonstrants, as against enemies of God, uncharitable, slanderous, achter-clappers, murmurers, complainers, hoo- vilders, finders of evil things, bond-breakers, unholy, condemned by their own judgment, odious M'olven, mockers of the whole Christian religion, yes also deniers and abominators of God and our Savior, Jesus Christ, having a different purpose and doctrine than hitherto had Christ, his Apostles, and the Reformed Churches, with whom it is not lawful to hold any meetings.

2. That the opinion of the Remonstrants about praedestination and its adherence was considered unbearable by the Counter-Remonstrators, without having heard and examined the judgment of the Church, while the Remonstrants were declared heretics. That they were answered, if they desired peace, by what the apostle says: "What unity has righteousness with unrighteousness? What fellowship has light with darkness?" That with great books it has been rammed into the people with all their might, that the Five Articles of the Remonstrants with their adhesives, knock over the foundation of salvation, and trample it underfoot, and cannot exist with faith or salvation, etc., because they are more harmful than the Arian, Macedonian, Nestorian, Eutychian, etc. heresies. That all and every article is judged to be such, that it shortens the honor of God, and disturbs and takes away the true peace of conscience.

3. Finally, so that the opinion of the Remonstrants would not seem to be condemned by the private judgment of this or that person, that the six ministers themselves, deputed on behalf of the Dutch Churches to the Hague Conference, have declared this doctrine, contained in the Five Articles, declared, in the same Conference, to be contrary to God's Word, to the Confession of the Dutch Churches and to the Catechism, and that so far among the Counter-Remonstrants no one has been found who has rejected this judgment, as far as we know.

4. That the opinions of outsiders, to the prejudice of the Remonstrants, have been gathered together.

5. That not a few of the Remonstrants, who, excluding only the Five Articles, in all other respects conformed, or after all were accused of no strange doctrine, or sent for their church councils or classes, much less were convinced, (which also, according to the order of the Church should have been done first), dismissed from their services, others were ordered to abstain from the use of the Night Supper, others to leave the Synods, although many pretend otherwise.

6. That they have refused to say the common prayers with the Remonstrants, and that on the advice of many North Holland Churches.

7. That they have assaulted the Churches of the Remonstrants, which hitherto held complete peace with their pastors, and have taken the temples and pulpits elsewhere by force,

The Remonstrants were thrown out of the pulpits and rejected, and that without asking the Magistrate and the classis, indeed against their will.

8. That meetings of the church council, as well as of the class and synodal bishops, have been held, partly extra-ordinary, partly ordinary, and have been organized from time to time, without the necessity (yes with the rejection) of the Remonstrants, if any wished to attend.

9. That the Counter-Remonstrants have sent through the whole of Holland and other quarters some proponents, who would confuse the Churches of the Remonstrants, and subtract from their sermons and religions by secret meetings.

10. That they have appointed deputies to the neighboring Churches and Synods from among the Churches (which they only claim for themselves), to the detriment of the Remonstrants, and of so many congregations, over which they are legally placed.

11. That the comers or catechumens admitted to the Holy Communion with the Remonstrants have been charged to submit to a new examination of the Counter-Remonstrants, or to stay away from the Holy Communion.

12. That the testimonies of the Remonstrants, with which, according to the custom of the Churches, communicants are to be decorated when they want to live elsewhere, were rejected by the Church Councils of the Counter-Remonstrants; On the other hand, if some people from the Churches of the Counter-Remonstrants came to live in those places where the Remonstrants have their meetings, no testimonies have been given to them, with this condition, and also expressed in the testimonial-letters, that they would go to the secret meetings of the Counter-Remonstrants, but would avoid the meetings of the Remonstrants and religions.

Kit which things, whoever will judge, will find (as we firmly trust), that -the Counter-Remonstrants have violated all communion of religions and church meetings, as well as preaching, as Sacraments, prayers, church councils, classes, etc. (which signs and characteristics are the same). (which are signs and marks of ecclesiastical unity), and have separated themselves from the Remonstrants, so that there is no less separation and segregation between them, than there is between the Reformed and the Reformed.

between the Reformed and the Lutherans. Pe. Yijfe'''

And this schism has not only been formed in session, a Province, but also in more others, namely, Holland, Gelderland, and now recently, as the National Synod was approaching, in the Sticht of Utrecht

and in Overijsel. To feed this schism, the other Counter-Remonstrants, the Zealanders (who call us their opponents and enemies in their letter to the foreign theologians) and the Frisians, have diligently lent a hand. Even the Walloon or French Churches of these provinces have preferred to scratch it up with their own nails, rather than bring any remedy, and they have more than once supported the intention of the rupturers with their actions and affection. The proof of all this we are ready, if the Synod wishes it, to present either in writing or by word of mouth.

Therefore, in order that we may testify to the Counter-Remonstrators of this lamentable schism, in which nothing is lacking for a complete and finished schism, there you will find these clear reasons for proof, formed from their own foundations and confession. The first. Those who, because of differences, which according to their own confession are not fundamental, without even having expected the public judgment of the Churches, make a public separation, those are rupturists and authors of novelties. But the Counter-Remonstrants, for differences which, according to their own admission, are not fundamental, without even expecting the public judgment of the Churches, make a public separation; ergo: they are rupturists and authors of novelties. The first proposition is beyond doubt. The second has two members. The first is, that; according to the confession of the principal Counter-Remonstrants, the Five Articles of Praedestination and the adherence of the same, are not fundamental, so many times as they say, first, that they can be tolerated in private members of the Church, whose faith may be no other, as to the fundamental points, than of ministers; Secondly, that they can be tolerated in the ministers insofar as they promise to keep quiet and not to present them to the people. The other paragraph is, that in order to avoid these ver-

Monti[^]tê differences the isolation is done, which session, is proved from several acts, of various meetings. The Amsterdam passage reads thus: We have not failed to testify by this writing, that the brethren, who separate themselves from such disrupters of the congregations, etc., do well according to the words of the Apostles, Com. 16, 17 and 2 John vs. 7, 10, and 11. For there can be no fellowship of truth with falsehood, etc. The acts of the Hague meeting read thus: That they hold the Remonstrants to be false teachers, and only expect the National Synod, in order to bring about the separation of the Remonstrants, while the ecclesiastical judgment legally takes precedence. Promising, if at first the National Synod does not proceed, that they will consult with the other brethren, who have now made a separation (which they judge to have been made for very just and sufficient reasons), about the way and manner of a general and unanimous separation.

See also the acts of the meeting of Schiedam.

The second. As long as it has not been declared by any public judgment of the Churches, that the Remonstrants have deviated from the adopted Forms of ecclesiastical unity, namely, from the Confession and the Catechism, as long as the Counter-Reinonstrants, out of a bizonal judgment of company and religions, have not been allowed to deviate from them, without being blamed for rupture. But the Remonstrants, by no public judgment of the Churches, have been declared to have departed from the adopted Forms of Ecclesiastical Unity; ergo the Counter-Remonstrants, by their bizonal judgment, have not been permitted to depart from them, that is, from the Remonstrants' fellowship and religions, without guilt of schism.

The third. Those, who in the same disputes, advocate unity, and offer peace to others, to bring them back to the fellowship of the Reformed Church, which peace they deny to the Re-Monstrants, in order to

keep it in the same fellowship of the Church, those are cause of schism, between them and the Remonstrants. But the Counter-Remonstrants in the Netherlands do the same,

as is proved by comparing what was passed at the Synod of Woerden with the acts of the Assembly of The Hague, Amsterdam and Schiedam. For in this one it was decided to invite the Lutherans to the society, which is also done by the Reformed theologians in Germany; on the other hand in this one they approved the rejection, which was made by the Remonstrants; ergo.

The fourth. Those, who have condemned as false, but also as slanderous and abominable, not only an opinion contrary to the opinion of the Remonstrants of the praedestination, but with the attachments of the same, make an isolation without any reason and right. But a part of the Counter-Remonstrants, which is not small (while the rest with their silence equally agree) have a sentiment, contrary to that of the Remonstrants, of praedestination and its adherence, not only as false, but also as slanderous and abominable. Ergo, they' make a seclusion without any reason, for this feeling of the Remonstrants. The second proposition is confirmed with the open and solemn protest of the Synod of Gelderland against the ten positions, handed down by the Remonstrants.

This being so, that the Counter-Remonstrants are the opponent of the Remonstrants, guilty of the schism, and the other party of the schism, as appears from what has been said, we conclude two things.

First, that this Synod, which consists only of Counter-Remonstrants, or those who are devoted to their views (we understand the ministers of these Provinces, and do not include the foreign theologians), is in no way responsible for judging the case of the Remonstrants.

The second, although it would have been beautiful, if the affairs of the Church as a whole had been, this judgment would have belonged to them with some right, it is now nevertheless deprived of that right.

Based on these foundations, we have requested and still request that the following conditions be allowed for those of us who come to the Synod. The fairness of all and any of these, so that we do not seem to have requested unfair things

We further confirm this:

Defense of the first condition.

In the first condition we request this, that the ministers of both parties, both Remonstrants and Counter-Remonstrants, as contending parties, be called to the National Synod, etc., see above. To the confirmation of which these following things are serving.

Gravamina of the Council of Trent, pg. 7. Ours refuse no Council, namely, that which is a free Council, and neither party joined.

Admonitio Neostad, p. 420. What matters most is who and how many will be called and committed to a free Synod. The Pope wants only those who have taken the oath before him; the Bergian Theologians likewise their supporters. But we think that the most important thing in this election is that not only the representatives of the churches of Germany and the Augsburg Confession, but also of all those who profess the Gospel, yes even of the foreigners, are called as envoys.

And page 437. The assembly, to whose judgment we appeal, must be a legal, free and Christian assembly, and not appointed, in the manner of the Romanists or the Bergians, from adherents, who

have sworn an oath to one party to condemn, without disputing and without free judgment, the party which is absent, or oppressed by ruptures.

Paraeus Irenicus page 23. The Roman Pontiff also issued a Synod of Trent, but how and to what end? That, the Evangelicals being excluded, all the Bishops, bound to the chair of Rome by oath, might speak their judgment alone, etc. And so they held several meetings, but how and to what end? Also, as there, in order that the Calvinists, if they called them, might be utterly excluded, they would force all the preachers to the belief of the Ubiquity [the omnipresence, claimed by Luther, of the body of Christ in the Supper bread].

Pag. 57. Many a time in the Synod the truth suffered wrong, because all who were assembled agreed in the same error. And thus the truth has been far- sitting, let and silently passed by. But here it has been said, that there should be sent not from one party, but from both the different parties.

The reasons now and arguments of the previous request are these:

1. For otherwise it will not be a free Synod, but on the one side wholly and wholly connected.
2. For neither party should be judged unheard, ergo, both called.
3. For the business to be transacted at the Synod concerns both parties; that which concerns all must be transacted and approved of all.
4. For if it is done otherwise, it is to be feared that the truth will be perverted.
5. Not only will no usefulness, but more evil to all the Churches come from the assembly, and the decision of one party, which excludes and condemns the other.

See here about D. Parseus Irenicus, pp. 38, 39. But in the present Synod the Counter-Remonstrants alone are permitted to preside, sit, judge and decide, while the Remonstrants remain excluded from these proceedings, as only one or two are admitted.

Second, that has the first condition, that the Remonstrants and Counter-Remonstrants, as opposing parties, be convened. Which is confirmed by the following Gravam. of the Council of Trent page 315. Athanasius left from the Council in Tyre, which Constantine had convened, because he saw how the principal persons of the Council would hold the office of judge and party. See Gravamina pg. 34 and 50, Paraeus Irenicus pg. 34. Chrysostomus, called to the Council by order of Theodosius, quoted and accused by Theophilus' party four times and more, did not want to come, so that he would not have the same persons as judges and enemies. We also, in truth, do not advise anyone to come to such a Council, where he has the same persons as parties and as judges.

YwinogHtê Beza of the peace of the Church. This only session, remedy seems to be left, that from both sides, among those who differ among themselves, certain arbitrators, as much as possible, be chosen both in Godliness and wisdom and equal in all conditions.

Paraeus Irenicus. p. 50, It was necessary that all deputies, ecclesiastical, scholastic and political, had an equal right, to pronounce their opinion, not only deliberating, but also deciding, in private and public meetings, without the adoption of persons; it was not necessary to assign to some bishops and prelates, for their princes and Churches, more dignity than to others.

The fairness of this request is self-evident, namely, that the office of judge should not be given to the party in dispute. Such a judgment (say the Protestants, Gravam. p. 317) should not be entrusted even to human affairs, much less to divine, that is, ecclesiastical ones.

And if reason itself forbids that even those who are suspected of enmities should be trusted with judgment alone, how much less should the other party be trusted with it? Gentiletus, Against the Council of Trent, p. 313. Wederwise, if it be fair that the confederates and companions of the contending parties should restrain themselves from judging, how much more unworthy shall it be, that the contending parties themselves should assume the power of judging. Gentiletus pg. 315. Finally and only for this reason, that the quoter hates the one quoted, the quoter is said not to be sure enough, whereas he must with all right be sure, as the Gravam. of the Council of Trent says, page 40.

Therefore, noticed it is certain, that the Counter-Remonstrants, who make this Synod, are the other party of the disputants, and that very many are in this Synod, who are public enemies of the Remonstrants, who have condemned them unheard before, deposed them, and forbidden all ecclesiastical worship, it seems to us quite unjust (under better judgment), that the latter, in this matter and in the whole handling of the differences between the Remonstrants and Counter-Remonstrants, shall conduct the perpositions of judges.

Thirdly, in the same condition it is requested that both the Remonstrants and

Contra-Remonstrants be given the freedom to elect from among their own in good number, those of whom each will judge that they are capable of this act. Gentiletus allows this desire, pg. 322. The canon (he says) of the Council of Nicea forbids the accused to submit to the judgment of a judge, whom he himself has not elected, or who has been deputized to the cause by others, etc., etc. From which Canon we conclude, that it is reasonable and fair, that people of our Religion elect those persons, from whom, if not all, at least a part, a free council is formed.

Paraeus Irenicus, page 40, also allows them. There should come together persons to convene, who are elected and appointed, not from one or few, who are of one party, or of one Prince, or of one Church Theologians; but elected and appointed from their Churches and Magistrates. And page 57. Who shall be sent not from one, but from both the different parties, who shall dispute with equal right and freedom in the Synod. Thus the truth shall neither be concealed nor exposed from able advocates, and no pretext of ignorance left.

Added to this are these reasons.

1. Because otherwise the state of the party will be unbecoming.
2. Because equity and reason itself demand that each one ordain those to whom he will entrust his affairs.
3. Otherwise it will happen that the truth will be deprived of competent advocates.

Ergo, unless the Remonstrants of the Counter-Remonstrants be allowed an equal power of election and to give power of attorney in due number to all such persons as they themselves shall deem to be the most capable advocates of their affairs, and that from these, in equal condition on either side, the Synod be formed, so that this Synod shall in no way bear the name of a legal Synod, nor these, who shall either

be summoned, or come to this Synod of their own accord, do anything, but only in their own particular name, and not in the true name of the Remonstrants.

Fourthly, it is desired that everyone

join his party, so that the whole Synod will be divided into two assemblies.

Admonit. Neostad. page 425. Those who would differ from others in the same Chapters would, at the discussion of each point of difference, be charged to join together, so that it would become clear what everyone wanted to advocate, and that the whole Synod would be divided into two parts, etc.

The reason is.

1. Because the defense of conflicting opinions necessarily involves such a division. Pa- rious Irenic. page 43.

2. Because otherwise no skillful and clear order of disputing can be maintained.

Fifth, that both parties each have their President and Scriba.

This deems the Admonit. Neostad. page 425 and Params Iren. page 43. to be equitable. This Session being made in two classes, it would be charged in each difference both, in the name of the Princes, to elect by ballot two Presidents, (unless the Princes themselves had preferred to give us one) and special merchants.

The reason is, because if there is no president, who will lead the meeting? Who will present what is to be discussed? Who will collect the votes, etc.? If there is no scribe, who shall write down and recount what is to be said or said? For after all, these are the offices of both. If also the president of one classis shall also preside over the other, so the one party shall be given dominion over the other, and the acts and votes of each classis shall not be free.

Defense of the second condition.

The second condition is that all and every one shall be freely led who come to the Synod.

We do not consider it necessary to prove the fairness of this condition carefully, since it will be granted to us easily, and the Noble Commissioners of the High Majesty of the States-General have granted it. Lords States General. The above-mentioned writers Parreus, Genti- letus. Admonit. Eeostad.

This only happened so that we in the city of Dordrecht could be sure and free from the violence and anger of the people, who took care of the eight people.

which care is due to the esteemed Magistrate of this city. session.

Defense of the third condition.

The third condition is, that there be a forgetting of all bizarre inequalities.

Gravamina Concilii Tridentini. page 373. Bishop Theodoretus relates Constantinus, in the History of the Synod of Nicea, with what bravery the pious and Religion-loving Emperor admonished the Bishops who had come to the Synod, among other things, that they, renouncing the bitterness of mind, with which they had despised one another and made a mockery of the enemies, should think of this chiefly, etc.

their culpable duty, in so great a disturbance of the Churches, first of all to have love renewed among themselves, and to lay aside the parental hatred, pg. 338. All bitterness of heart, hatred and all unfavorableness must be laid aside between the parties on either side, so that it may be seen that they have sought nothing but the honor of God and peace and quiet. So says Gregorius very well. Far be it from the Council, the enmities and the food of all iniquities, also the inner envy must disappear.

Params Irenic. pg. 29. Come here then, O Constantinus, you Christian Emperor, and by your Imperial Majesty, harshly punish, admonish, command these fleshly Bishops, when they come to the Synod, that they, renouncing all bitterness of heart, etc., tolerate that, in the first place and above all, love between one another be renewed, and that they lay aside the enmities among themselves, annulling the memory of their scurrilous books.

The reasons are.

1. Because it befits every Christian, much more in the Synod, where the truth shall be examined, godliness promoted, and the grace of the Holy Spirit invoked, which unworthy of those who are mindful of wrong.
2. Because otherwise the meeting will not be fraternal.
3. The investigation and tracing of the truth will not be free and unprejudiced.
3. The investigation and investigation of the truth will not be free and unprejudiced nor will the judgment be sincere, when sitting, minds are embittered.

Therefore, as long as the Counter-Remonstrators, as hitherto, still promote and extend the schism that has begun, and even during the Synod, rob the Churches of their shepherds and bring them more and more into the hatred of the people, to such an extent that the condition of the Papists and the Jews in these countries is more bearable than ours; Or if, when they see others doing so, they do not openly express that they dislike it; so long will the Remonstrants be decided in a Synod without hope of any good fruit, or the Counter-Remonstrants will not be able to be competent judges of our opinion.

Defense of the fourth condition.

The fourth condition is to lay aside all covenants, commitments, condemnations and prejudices. See above.

Gravamina of the Council of Trent-page 353. It will be necessary to hold such a general Council, as we have said, that the Pope of Rome release the bishops, prelates and advocates of the Churches, as many as are bound and bound to him by promise and oath, in the first place and for all, from such obligations, and pardon in full from the oath.

Admonit. Neostad. pg. 423. That they are not bound by oath to any form of private or private confession, nor to the authority of princes or of their teachers, Lutlier, Zwingli, Melanchton, Calvin or others, but that they all swear that they will not have but the Scriptures and the general symbols as a foundation and rule of faith.

Just in the same sense Parieus Irenicus speaks. pg. 37. And page 433 he says: One must see to it that the sincerity of judgment is not prevented by factions, conspiracies, covenants, promises, threats, favors,

human authority, or any other such cause; all of which must be renounced at the beginning of the Synod, so that there may be true freedom of convictions and opinions.

One sees the Gravam. of the Council. Trident. pp. 42 and 54, 55. Parseus Irenic. pg. 27, 12 and 36; Gentiletus pg. 20.

The reasons are these.

1. Because otherwise every one shall neither freely, nor without fear of perijkel, be permitted to say his sentiments, or testify the truth, while the bond of the first oath or covenant is nothing dissolved.
2. No one may be judge of any matter or persons to which he is in any way bound; for to judge is the work of one who has right and power over that which is to be judged.
3. He who is bound to any other scripture than the holy Scriptures, cannot, and must not, judge the truth of any doctrine from the Scriptures alone; much less can it be believed that he has judged from some bare scriptures, which must be done.

Moreover, this condition implies that prejudice must cease.

But that is also completely necessary. For the Synod is entitled to take cognizance of the matter, and, unless the judgments are set aside, and everything is brought before the whole Synod in full, it cannot legally take cognizance of the matter; for by this the way is closed to a free and unconcerned investigation of the truth.

See the Gravam. of the Council of Trent page 42.

Thirdly, Is requested in that condition, that one should lay off the schism.

1. For should one abandon prejudice, much more the schism.
2. For during the schism neither the Synod can be formed from both parties, nor the one of the two judge between them.

Fourth, It is requested that, during the Synod, the one recognizes the other for brothers in Christ, and true members of the Reformed Church.

Now this also is taught by reason, whereby it is proved, that schisms must be set aside. As also this, that the Synod is an assembly, which professes one and the same faith.

Gravam. against the Council of Trent page 311. This should also be noted in this matter, and that closely, that the Pope with his supporters does not recognize the Stenden of the Kingdom, who accept the doctrine of faith declared in the Augsburg Confession, as fellow members of the Christian community.

for fellow members of the Christian and Catholic Church, but for heretics.

That then the former covenants, condemnations, covenants, and prejudices of the Counter-Remonstrants against the Remonstrants, be rendered null and void, the schism removed, the full peace of the Churches restored, and the brotherhood re-established; and that they come together as fellow members of one and the same Church, and look to the common good of the Church.

Defense of the fifth condition.

It is this: That no one should be troubled because of the manner of proceeding and acting, which, from the beginning of the differences until this day, has been used, whether by writing, or by speaking, or by remonstrances, or by giving advice to the high authorities at their charge, or by obeying them; but that the doctrine itself, which is in dispute, should be examined.

First reason. For these mutual accusations will be infinite, and will sow one strife from another.

2. And make the minds on both sides more disturbed and incapable of examining and deciding the differences of doctrine fraternally and amicably.

3. Because, according to the order of our Churches, these matters should have been brought before church councils and classes rather than before the Synod.

4. Because all those things which are spoken, written, or transacted by order or in the presence of the Magistrate, are free from the judgment and censure of the Synod; for the Magistrate has either granted or rejected them. If the former, who has given the Synod power to revoke or censure them? If the latter, the Synod will order something more severe against the accused than the Magistrate himself.

Consider what we have noted above on the third condition of amnesty or forgetfulness.

Against this condition also sinned the Counter-Remonstrants, who during the Synod, under various pretexts of delivered Remonstrance to the E. M. Lords States of Holland, of such or such writings, sermons, words, here

and there the ecclesiastical censures against the Da J O twentieth

Remonstrants use. session.

Defense of the sixth condition.

The sixth condition is this: That the sentiments of both parties, concerning that over which there is difference, and also the reasons thereof, be well examined on both sides, etc.

Of this Pareus has made a wide discours, Iren. pg. 51, 52, 53, 54, 55, 56.

Secondly: With this condition we request that you examine not only what you think agrees or does not agree with the teaching of the Reformed Churches as expressed in the Confession and the Catechism, but what agrees with God's Word.

Paraeus Irenic. pg. 19. That there may be no supreme director and perfect rule of the differences of faith, other than the holy Scriptures, etc., is well known to all Evangelists.

In the same sense Gentiletus writes, pg. 20. One contemplates also the Gravamina against the Council of Trent, pp. 250, *56, *57, '62, 363, 364, 367.

Nor is this same National Synod described on any other condition of the E. M. Lords States General; in the tenth article of description, with these words: In all this discourse the Deputies etc. shall, so far as the truth of the doctrine is concerned, hold the one Word of God and not any other scriptures to be the rule and guide.

The reasons are.

1. Because the guide of judgment must be undeviating, which cannot be found outside Scripture.
2. Because even in the Synod itself the ecclesiastical scriptures, namely, the Confession and the Catechism, are put under examination; so they cannot be a rule, by which the others will be examined.

Thirdly, we request that consideration be given not only to the truth alone, but also to the necessity of each article. The first question (he says) will be, which articles are fundamental, or, in which chapters of faith the funda- n

twentieth ment of salvation truly lies, etc. session. The seat is long.

Reason: because it is not so much the different opinions on the same matter as the opinion on necessity that has been the cause of these upheavals and ruptures in the Churches.

Fourth, that all this be done under promise of oath to be made on both sides.

Paraeus Iren. 41. One will have to see diligently what conditions those who will act in the Synod must be bound by. And immediately afterwards he recounts the form of the oath.

In the Nuremberg Controversy: The princes of Germany desired, that all the bishops, who were to assemble to that Synod, should be discharged from the oath of the Popes, and furthermore promise with a new oath, that they would speak everything for the truth. See Sleidanus, Anno 1523. lib. 4.

The General States in the Writ of Synod, artic. 10. To which (namely, that they hold God's Word for the only rule of truth, and present no other end to themselves than the honor of God and the peace of the Churches) the Deputies shall be bound by oath, etc.

Fifthly, that no one presents anything to the Synod which he considers in his conscience not to be in conformity with this rule, namely, the Holy Scriptures.

Gentiletus, pg. 12. The Protestants desired that all those who would be in the Council, whatever their rank, would promise by oath that they could speak their feelings freely and without any illusion, to the glory of God. See Gravamin of the Council of Trent. p. 358.

1. Reason. For all that is done with a doubting conscience is sin.
2. For otherwise there will be no serious investigation of the truth, but only speculative and Academic disputation.

Sixth, That everyone submits to the Synod in all things, of whose truth he will be convinced in his conscience.

Admonit. Neostad. pg. 424, and Paraeus Irenic. pg. 41. That they will obey the judgment of the Synod in all things, of which they will be convinced in God's Word, and page 36, with ready minds, submit to the Word of God.

Seventh, that they are all released from the oaths and promises, which are contrary to this Synodal oath.

Admon: Neost. pg. 424. That they be discharged, until the end of the Synod, from all other oaths, which may be inconvenient to this Synodal oath. Paraeus Irenic. 42.

Defense of the seventh condition.

Which reads as follows. That both sides act in writing, unless perhaps both sides agree to an oral conference. In this case both parties will be given sufficient time, so that the writings will be assembled properly, and as each party deems appropriate for his business.

Admonit. Neostad. pg. 427. Between these times the merchants were to confer with those whom they wished to take from among themselves, and to write down those things which they would have to say, etc.; those writings were to be read without haste, etc., so that nothing was said which would not be given in writing to the opposing parties.

Parieus Irenic. pg. 17. First each party states its opinion in writing, which articles it considers to be fundamental or not; after that, from both parties' writings, the questions are drawn and the disputes are formulated, etc. Thirdly, each party states its opinion in writing on each of the disputed points. Fourthly, each party answers the other's feelings and arguments in writing, and so on. After these things are thus accomplished, an oral conference is held.

1. The reason is, so that if the disputation is only oral, one party does not reproach the other for things which have not been said, or does not half digest the words said, or distort them in another sense.
2. Because a disputation, which takes place in writing, is much quieter and less subject to impressions and tumults.

Then it is desired by this request, that the haste and thoughtlessness of the answers be avoided.

Admonit. Neostad. pg. 428. That nothing rash, nothing if it comes into the mouth, nothing that is not the feeling of all the fellow members, nothing that has not been written and diligently researched beforehand, be heard and heard well in that meeting.

that meeting was heard and understood as said. Pariesus likewise, pg. 46 Irenic.

Defense of the eighth condition.

That a free revision or investigation be appointed of the Confession and of the Catechism, without fear of censure.

To this may be applied what is said, Gravamina of the Council of Trent, page 7. The Protestants have been asking for many years now, that such a Synod might be described, in which the true Religion might be properly saved and brought to light by godly, truth-loving, and by no means suspicious persons, and, all false doctrine and error being eradicated, the sincere, true, and undefiled one might be restored, taught, and preserved.

See also the Gravam. pp. 17, 28, 360. Which places, modified according to the circumstances, can very well be applied to the Confession and the Catechism, in which the sum of our Religion is included.

The reasons are these.

1. For unless this investigation is permitted, the honor of God's Word will not remain unfalsified, namely, that it alone is free from all human investigation.
2. Because these writings are human writings, and therefore subject to error, one must see, and that from God's constant command, whether there is not somewhere some error that needs to be

corrected, both as regards the words and the sense, and immediately as regards the sufficiency, order, purpose, etc.

3. Reason. Because the purpose of the National Synod is to see whether the church of these countries is well established, and to see to it that it does not suffer any damage, to which end one cannot come except by examining the doctrine.

4. For the usefulness of this investigation. For, either these writings will therein be improved from their errors, or their truthfulness more confirmed, and their followers made all the more agreeable.

5. From the circumstances of these times, which seem to require this examination. 1. Because some ways of speaking these scriptures are disputed between the ministers of the Divine Word themselves. 2. Because it appears that the doctrine of the Reformed Church must now finally be confirmed by the authority of the government, which in good conscience cannot be done by the Magistrate unless he is assured of the truth of this, to which assurance such an investigation is absolutely necessary.

And we request in this condition that without fear of censorship, that investigation be appointed.

The reason is, that when serious, high, and weighty matters are considered, in order that this may be done usefully, all fear of peril should be far from those who express their opinions. For fear is a weakness of will, and a wound of counsel. Gravam. Concil. Trid. pag. 327.

Paraeus Irenic. pag. 41. They should be sure that the freedom of advice will not be to their disadvantage, either to theirs or to others, either before or after the finished action. Add to this what is written on page 48, Gravam. Conc. Trid.

But on the contrary, the Counter-Re- monstrants, so many years ago, made trouble for us, because the Lords of the States-General themselves had decided on the revision of the Bible and Catechism. Moreover, in the Hague Conference, page 15, they consider it absurd and unfair that the Remonstrants point out their doubts about the Confession and the Catechism in the Synod, and that they even want to judge them. They want to allow them a free examination in such a way, that whoever only proposes a doubt, even if he decides nothing against the Confession and the Catechism, loses the power to judge and the right to vote, that is, he falls into a censorship, which is not small. If one examines the instructions, as they are called, of each delegate to this Synod, and the hidden charges, one will clearly learn whether they have departed greatly from such ordinary forms of deputations and instructions, or whether many have been delegated, with this stipulation expressed in the letters of committal, that no improvement in the Confession or Catechism will be allowed. If it goes this way, the free study of these Forms is hindered.

twentieth Defense of the ninth condition.

session. That no decision be made on your disputed articles; but that work be done for settlement; yet the manner of it shall not be conclusive, unless both parties consent thereto. That the present-day differences of praedestination and its adherents must be ended, not by Synodal decisions, but by mediation and mutual forbearance, have been judged by nearly all the Reformed teachers, the King of Great Britain, the States of Holland, Utrecht and Overijsel.

The agreement of both parties, the very nature, the manner and power of the mediation requires this; which is entirely due to the fact that the parties are moved to a voluntary agreement.

Otherwise one party would be allowed to rule over the other. Next, it is contrary to the nature of religion, faith and love of neighbor, that one imposes conditions of church peace on the other party, without voluntary consent.

In this Synod it seems from the articles of the Synodal description, that the whole quarrel must be decided and ended, not by mutual consent, nor by unification in the way of mutual forbearance, but by number of votes, that is, at the will of the one party, which has the upper hand, namely the Counter-Remonstrants.

What is said in this demand of seceding, is at once necessary.

1. Because it is equally necessary for both the deputies and the preachers to investigate and to judge. That two or three prophets speak, and the others judge. But no minister may leave this his office to others, or be examined or judged by another; no one must or may trust another man so far as to stand or fall upon his judgment in matters of such great weight.
2. The power of judgment is common.
3. All are gifted with necessary gifts to judge, otherwise they should not be admitted to the office of public teaching, 1 Tim. 3. Tit. 1.
4. All are equally bound to give account of the souls that are dear to them, Heb. 13:17.
5. The matters to be transacted in the Synod concern all equally without distinction.
6. And are of such a nature, that they may be better investigated and judged of many, than of few, for it may be revealed to others, which the first know not, 1 Cor. 14:30.
7. Because the Synod of deputies is lower than the assembly of deputies, and depends one way or the other on their will.

This is confirmed by the testimony of Festus Hommius, Disput. 18 of the authority of the Councils. Thes.

4. The decrees of the Councils are not to be held up or imposed upon the Churches as orders of Government and Persian ordinances. But the acts of the Council held must be sent to all the Churches, that they may be examined by them according to the rule of God's Word, and if they are found to be in agreement with it, approved, and so adopted at the last by the approving Churches, willingly and unanimously, not in return for thanks, and under compulsion. For the Churches have not bound their consciences to the judgment of their deputies, nor given them full power to conclude in their name all that it would be; but their consciences always remain bound to the one Word of God, and when they find that the acts and decrees of the deputies are in accordance with it, then the Churches must first of all consider them to be binding and authorize them.

Now this, which we claim also belongs to the deputizing Churches and this especially, is wholly and fully ordered to the judgments of this Synod, Act. 11 of the Synodal deregistration. That is, the consciences of the Churches (respectfully said of the Government, for otherwise we cannot explain the words of the articles) are committed to the judgment of their deputies, and power is given to them to decide on their behalf whatever the deputies deem expedient. Verily, according to the articles of this registration it is

desired that whatever is decided by a majority of votes of the deputies, shall have the force of a Synodal resolution, provided that the approval of the Doorl. General States,

in the last article, without waiting for, or even trying, the investigation, much less the consent of the Churches. Finally, we demand this in this matter: that with the high authorities, they make the disposition of the public order and manner of teaching, which they want to be used in the public temples and churches.

To this corresponds Musculus, in Loc. Com. De Magistratu, fol. 1371, edit. Hervag. This is our opinion, without any feigning, just as with the Godly Government is the supreme power and care of Religion, so it also has the power to establish ecclesiastical laws, and to reform what has fallen into Religion. Idem fol. 1373.

Pareus in the letter to the Landgrave of Hesse, in the preface to Hosea. The office of government is to heal a solemn formality of the Religion concerning doctrine and ecclesiastical ministry according to the rule of the Sacred Scriptures, legally, where it is broken.

In confirmation of this condition everyone may find reasons for proof in the testimonies given, and in other disputes published on this matter by Reformed teachers against the power of the Popes in matters of faith.

But it is evident, that the opinion of many Remonstrants is, that the supreme power to judge divine matters, under Christ, is with the Church, that the temporal matters belong wholly and truly to Christ alone and to the Church, as each jurisdiction belongs to its Magistrates; that these powers, namely ecclesiastical and political, are also distinguished according to the persons, that is, cannot take place simultaneously in one and the same person. That both powers must exist and proceed together, as two arms under one and the same head.

Defense of the tenth condition.

It is such. That those who will make conscience to obey this order at once, be given time to consider and reflect, whether they have considered and examined everything, and can also agree to it. Festus Disput. 18 of the authority of Concil. Thes. 2, pg. 85. The foundation of all Synodal authority is agreement with God's ordinance and truth, of which we must first be well assured, before any

Synod obtains any authority with us.

And Thes. 3. Therefore, the authority of sitüing.

Councils are not so absolute, and must not be so great, that we should accept their decisions as irrefutably true, without further investigation; but we must first test them against the rule of God's Word, and if we find them to be in accord with it, agree with the sentiments and unanimity of the Church; but if we find them to be different, we are not only permitted, but we are guilty of opposing such decisions legally and properly.

The reason is. Because consciences may not be violated.

Defence of the eleventh condition.

That he who, after due consideration, allows the decisions of the Synod, is admitted to the full fellowship and peace of the Church, etc.

The reason is. Because now nothing seems to remain, which may prevent them from the fellowship of the Church.

Defense of the last condition.

If he does not permit them, and for this cause seems to be to be deposed from the public service, that he be deposed, provided he be burdened with no further political or ecclesiastical punishment, etc.

Festus Praef. in the preface to the Specimen. All those who wish to hold public office in these Churches (to know which these confessions are), must sign these confessions as forms of unity.

Likewise, if anyone thinks that he has observed something in the accepted doctrine, which does not agree with the holy Scriptures, he must present it to the common judgment of the Churches to be considered, so that, in so far as it is found that his reasons agree with God's Word, it may be changed by the common opinion; if not, that he either falls short of the judgment of the Church, or ceases to teach in those Churches, whose doctrine he does not accept.

But that anything heavier should be proposed against him is against reason and love, since he is now excluded from the ecclesiastical order and allowed to live a private life.

¶wintigBto' life, like other citizens, by the session, laws of the land.

Venerable Men! 1

We are not proposing these articles and conditions in order to command and dictate anything to Your Honor, but in order to ease our consciences in a matter of such great importance, as befits shepherds and faithful servants of Jesus Christ. Insofar as we may obtain them, we shall apply ourselves with cheerful hearts to the matter at hand, and show in deed how much the prosperity and peace of this our flourishing Fatherland, and of so many Churches, and at the same time the preservation of the truth and the serenity of consciences are dear to us. Neither shall we depart from anyone in love, humility, gentleness, which are the hallmarks of Christians, in all those things which both in teaching and learning seem to serve the pursuit, acquisition and preservation of peace. But insofar as we cannot obtain them, we will comfort our souls with the testimony of a good conscience, and we and those who are living today and will live hereafter will judge with us that we have requested entirely reasonable conditions with the principal teachers of the Reformed religion, which Your Honor has not been willing to accept.

Below were written the names.

Simon Episcopus, Professor of Saint Theology, Eduardus Poppius, Johannes Arnol- so Corvinus, Bernardus Dwinglo, Carolus Niellius, Henricus Leo, Philippus Pynacker, Assuerus Matthysius, Thomas Goswinius, Dominicus Sapma, Theophilus Ryckewaert, Bernherus Vezekius, Henricus Hollingerus, Samuel Naeranus, Isaacus Fredericus.

After these things had been read out openly, they were told in reply that the Synod considered it to be unseemly, that the defendants wanted to impose laws on the judges, and requested here a different form of Synod, than that which had been convened and ordained according to the decision and laws of the High Lords of the States-General; that with this accusation of the Synod not only to the Synod, but

also to the High Majesty's Majesty the King of the Netherlands, the Queen of the Netherlands, the Queen of the United States of America and the Queen of the United States of America, the Queen of the Netherlands, and the Queen of the United States of America, the Queen of England, the Queen of the Netherlands, the Queen of the United States of America and the Queen of Israel, the Synod was not only accountable to the Synod, but also to the High Majesty's Majesty the Queen of Israel. Lords

States, which had convened it, as well as all the Dutch Churches, which had sent their deputies to the Synod, were wronged; thus the accusations against the commissioned judges fall on the committeemen. That the Remonstrants cannot evade or diminish the authority of the Synod, without considerable contempt of the political authority, and of the church estate. That from the Highmog. States, according to which this Synod was appointed and convened. That they should not despise them, nor should the Synod change them. Therefore they would do better, if they would abandon such excuses and refusal, and follow the orders of the High Maj. States and the Synod. Thereby they are commanded to acknowledge this Synod as the legal judges of their case, and to act accordingly. In addition they were admonished that they should have a good opinion of the Synod, which was now obliged by a solemn oath, to expect its verdict first, perhaps to satisfy their consciences. If this happened, they would have cause to thank God, and to be satisfied; if not, they would then first be allowed to complain fairly of the Synod. Of the segregations and the causes thereof would be dealt with afterwards in its place and time.

The defendants answered, that they would give the Highmog. States their authority, and left the Synod as it was. But that they could refuse their judgment for the same reason the Fathers refused the judgment of certain ancient Councils, as our ancestors refused the judgment of the Council of Trent, and ours refused to submit to the judgment of the Flaccians.

They were shown what an unfair comparison this was. For we were all subject to the same Magistrates at the same time. If it is any thing, that there was no cause, why they should not also deny being members of the Dutch and the Reformed Churches. And then they were again admonished to put aside the detours and come to the act itself.

men. And since some things in this last document seemed to be the authority of the Republic, and of the High Majesty. Lords of the States General

The E. Committeemen gave notice that they would take further notice.

THE TWENTY-SIXTH SESSION.

The same day afternoon.

The verdict was requested from both the Lords. Lords Commissioners, as well as ecclesiastical persons, both native and non-native, concerning the writings of the Remonstrants, which had been read publicly before noon. The E. Commissioners have declared their opinion, by this public resolution: After examination and consideration of all and any articles and conditions, which the Remonstrants, who have been summoned and summoned to this Synod, have openly handed over and read, and which they have requested to be admitted, before any further investigation and discussion of matters would take place; so it is that the E. Commissioners of the High Majesty's States; have diligently considered and have accepted the arguments of the Remonstrants, who have been summoned and summoned to this Synod. Lords States; having duly examined the form and laws, according to which the said Lords States have commanded, that all Synodal business, and that which is to be transacted here, shall be appointed and

convened; declare and give it to be understood once and for all, that now to all and any request, article and condition, by the said Highmog. Lords abundantly provided for. And whatever else for this purpose may occur during the whole time of the act, may be provided for and ordained by the Synod. Therefore, in order that neither the opinion nor the aim of the High Majesty's Council may be affected in any way. Lords be nullified in any way, or the Synodal actions be disturbed any further, and the time no longer be prolonged to the detriment of the Republic and the Church, the Presiding Officers of the High Majesty. Lords States, and order the defendants, and command them, without any excuse or delay, to continue and especially to do what is to be done in the Synod, and also to obey whatever the Synod decides to do to this end.

The whole Synod, having been asked for its opinion, declared that the request for these conditions was strange, unjust and untimely, and contrary to the laws of registration of the Synod by the Highmog. Lords States-General. That this accusation, with which they for the most part openly accused the Synod of scheming, and also that refusal and subterfuge, with which they sought to evade the judgment and authority of this Synod as a party, had absolutely no foundation, and in many ways shortchanged the Synod. This also affected the Highmog. States-General, by whose authority and laws this Synod had been convened; yes also all the Dutch Reformed Churches, who had legally delegated their deputies to this Synod. That therefore the defendants were to be severely and bravely punished and admonished, that they were to refrain from such outbursts, to speak with more respect of the acts of the high authorities, to refrain from such heavy accusations and unjustified slander of the Synod, and not to despise its authority, but to acknowledge it as the legitimate judge of the case.

The deputies of the Churches of South Holland have briefly explained on what occasions and for what reasons some Churches in South Holland had been forced to have no further fellowship with the Reformed ministers. That those twelve conditions, handed down in this document, had not long ago been handed over by the Dutch Remonstrants to the Honourable Lords States of Holland and West Friesland, who, having understood the advice of the Synod of Delft (convened around that time) about this, turned down this request of the Remonstrants and charged them, that they wanted to keep such evasions on one side, to keep the order, which now I was set by the Honourable Lords States-General,

was hrtugste and iQ the Reformed Churches adopted session. And since the blasphemies with which the Remonstrants sought to accuse the Synod of schism in their writings primarily affected the South Holland Churches, they openly stated that they requested to be allowed to respond to all of them. But the Synod judged that this was neither appropriate nor necessary for the time being, so that the order by the High Majesty of the Lords of the States General could be established. Lords of the States-General, was not disturbed, and that personal matters, which would be dealt with afterwards in due time and place, would not be mixed up with matters concerning doctrine. Then the Remonstrants were called in, to whom (after the president had earnestly admonished them of everything the Synod had ordained that they should be admonished, and prayed that in the future they would act more cautiously, speak more distinctly, and refrain from such pride of youth and unruliness of mind and tongue) was read, by the very renowned man D. Heinsius, the decision of the Eucharist, which was to be published in the minutes of the Synod. Heinsius, the decision of the E. Lords Commissioners, and charged them to obey it, and to come straight to the point. And that they, if they were willing (as they had said they would be willing), would declare their opinion about the Five Articles, and deliver their objections, which they had noted on the Confession and our Catechism. Mr. Episcopius answered that what they had proposed, they had done so for very important reasons; that they were not personal things, because whole

Churches had separated, that therefore these matters had been proposed by them for a long time; because they considered that they had to be done seriously. They did not acknowledge to have slightly displeased the high government with their writing; that it had not been their intention to scold the High Majesty. States, had not even thought of doing so. That they had been wronged, insofar as they had been charged with this. The president answered that the high government was thus displeased when it was said that they had called a Synod which was divisive and unlawful, all the more so because they wanted to prescribe different laws and a different form of Synod than the high government had laid down. The E.M. Lords States of Holland, Zeeland, Utrecht and Friesland are clearly being reproached as the authors of schisms, because it was sufficiently known that by their authority the Churches, which had separated themselves from the Remonstrant ministers in The Hague, Utrecht and other places, were protected and provided with competent teachers, and that they had approved those meetings with their presence.

Carolus Niellius added to the words of Episcopus, that the defendants have always been allowed to object to the judges' illegality. That the practice of the Church permits it. That it is unreasonable to allow the judgment of a case to be given to those who have previously condemned it, and have made an exception. For thereby they have made themselves incapable of judging. That today D. Pelargius, if he were called to the Synod of the Ubiquitists, would have the right to make an exception against them, and that they would have the same right to do so against these present ones; that they were sad that they were accused of young pride, because some of them had been in the service for twenty years. The pastor answered them, that this had never been the practice of the Church, that the ministers, as often as they, according to their office, took a stand against the uprising errors, would therefore have lost the right to give their votes concerning these errors, or the power to judge; for thus all order of church judgments would be overthrown, and the ministers would not be able to perform their office. Concerning the cancellations, from what right and causes they were made, should be examined in due time, when one would have come to the personal matters. That it is fair that they should now recognize as judges those who were given to them by the authority of the high authorities and by the election of the Churches. That to object to their illegality would be to evade the authority of the high authorities and to disturb all church order. Therefore, he admonished them once again to abandon such reservations.

to comply with the decision of the Lords Commissioners.

Nielüus answered, that the exhortations did not satisfy the consciences; that the high authorities did have the power to convene such a Synod as they thought fit, but that it was unjust to allow the judgment of those who had condemned the case before. That the Magistrate could prescribe a way of acting, but could not rule over the consciences. That she has the power to depose the ministers, but not to rule over their minds. The E. Commissioners said, that there was a form of holding the Synod prescribed by the High Maj. States-General; they had to act according to it, and seriously admonished them to comply. Nielüus answered, that the laws of the High Maj. States General, according to which the Synod had been convened, commanded among other things, that nobody should doubt after this Synod. Thereupon the Commissioners again charged, that they would obey the decision, and abandon all flights of fancy. The president added that it was not desired from them to declare what kind of judges they considered us to be, but that they would submit to the order set by the high authorities, and admonished them that, leaving all of this behind, they would submit their considerations and declarations if they were ready. The Commissioners also said that they did not want to impose anything

on their consciences, nor did they want to deprive them of the right to defend their case legally, or shorten it somewhat. But since they were subjects of the High Maj. Lords of the States-General, so they had to obey their laws and ordinances, and this was what they again severely charged them with. Episcopius answered, that he never expected, that they would be pressed with a resolution, but hoped, that their reasons would be investigated, and this they now most earnestly requested. And, while they were trying to reassure many thousands of souls, and to restore peace to the Churches, they should not allow the embittered and embittering party to be judged, nor instruct those who had already condemned the others. He also complained to P^r that the Utrecht Remonstrants, in session, had been thrown out of the Synod, because they had not been able to leave the defense of the Remonstrants' cause in good conscience. He was answered that the Utrecht Remonstrants were allowed to sit among the judges, insofar as they left the command of the defense of the affairs of the Remonstrants, and wanted to take an oath before the Synod. That they had not been cast out of the Synod; but had automatically joined the defendant Remonstrants, to defend the same cause with them. And that no one can be judge and defendant of the same case in the same court. They were admonished again, that they did not want to disturb the proceedings of the Synod any longer with these first names, but to come to the matter at hand. That it may sometimes happen, that theologians, who lived under different Princes, justly refused to submit to each other's judgment; but, as we were all under the jurisdiction of a high Government, which has seen fit to hand over the judgment to this present assembly, that the Remonstrants could not make an exception against these judges, as being without jurisdiction, unless they wished to show that they were seeking to avoid all legal judgment. Episcopius answered, that he did not avoid judgment, but only requested that the other party not be a judge. The president asked him, since he rejected this judge, who was appointed by the authority of the high authorities and the churches, if he would say who they wanted as judge of their case. Episcopius answered that a conference could be appointed between the parties. The president reiterated, that a conference was not a judgment; that the matter was one of judges and judgment; and desired that they should freely declare to which judges they wished to admit this matter, or else give judges. To this Episcopius said, that he could not answer now: that he only said this, that the judgment did not belong to these judges legally. And although he could not appoint another judge, that this was enough for them, that the opposing party cannot be a legal judge. Meanwhile the Lords Committ-

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Twintlgstêteers admonished them several times and ordered them to remember that they were opponents of the High Power. Lords of the General State, and that they should submit to their laws and ordinances. The president added, that this was mainly a question of whether the Synod should be regarded as an opposing party, or whether it could be a legal judge, because some of the churches whose delegates were there had made a separation from the Remonstrants, or had approved of them. The Remonstrants denied that the Synod could be the legal judge of these differences. 1. because it is the opposing party, and 2. because it is divisive; but both they had to prove, for the Synod denied both. That this quaestion by the Highmog. Lords States at that time has been decided

decided, when they agreed to convene these judges to decide this matter; likewise also with these Dutch Churches, when they legally sent and delegated their deputies for the same purpose. Therefore he admonished them once more, that they should abandon these excuses, and if they were now willing, hand over their thoughts and statements. They requested a postponement until the next day, and a copy of the resolution of the E. Commissioners, in order to be able to deliberate on the whole matter

more thoroughly. Now the judgment of the Synod of Delft, in response to the 12 conditions of a Synod to be held, which the Remonstrants had proposed, which are mentioned in this session, was this.

To the Noblemen. Lords, the States of Holland and West Friesland, our commanding Lords.

Noble Lords.

Because it has pleased Your Majesty's Commissioners, to have us Churchmen, assembled in this South Holland Synod in Delft, hand over a certain Remonstrance, in which some Churchmen declare their grievances against Your Majesty's decision, on the holding of the Provincial Council. decision, on the holding of the Provincial or National Synods, complaining, that Your E. M. hastens to convene this Synod (against which we and all common Churches here in the country thought to have more cause of complaint, not about Your E. M., but about the aforementioned complainants, that with their proceedings they have now made for ten years, that not only the Provincial Synods have not been held according to Your Excellency's intention and decision, but also that both private Dutch Synods have been suspended for such a long time) so we could not and should not fail, in accordance with the burden imposed on us by Your Excellency, with all due respect and submission, to show Your Excellency our advice and feelings about the aforementioned Remonstrance.

And first of all, it seems very strange to us (with the correction of your Excellency), that this new Remonstrance has no signature of the names of those who have presented it, or have presented it; especially, since in the beginning of their complaint they give themselves no other title than that of the Churchwardens subscribed. We do know that at the end the signatures are of the speakers from the Conference, as in the printed copy the same title is used; but whether they have written and signed their new Remonstrance only with the six of them, or also in the name of all those, in whose name they entered the Illegal Conference with the other six ministers, we do not know, as we are not yet fully informed, who are the ones, who delegated the six speakers to the Conference. Those who delegated the six speakers to the conference and all that they did in their name. This seems to us, under correction, to be a strange procedure in God's Church, that some with unknown names without knowing or having knowledge of their fellow brethren, should thus conspire with each other to fight the opinion of the common Reformed Churches, that their names should not be known. We are all the more surprised by this, because some of those whom we have hitherto held to be Remonstrants, and who also roundly declare that they hold the five points of the Remonstrants to be good and in accordance with the Word of God, have declared to us in this Synodal Assembly, not only to have given no advice or consent to this new Remonstrance, but also to have given no advice or consent to the new Remonstrance,

nor consented to the first Remonstrance, in which the five points are expressed, nor ever to have been in any meeting of the Remonstrants, nor helped to conclude anything done in the name of the Remonstrants. We believe that this is more than sufficient reason for those who have joined together to contradict their fellow brethren in the matter of doctrine to make themselves known, so that those who are slandered by them for their doctrine may know with whom they are dealing and who their contradictors are.

However, since it has pleased His Excellency to give a postscript to the aforementioned new Remonstrance, and to return it to us, we suspect that Your Excellency would not have done so. have not done so, or will not give further legal notice on this, without knowing, either from their signature under the original of their Remonstrance, or otherwise, who the complainants are, who have handed over this new Remonstrance; and so it is that we, according to Your Excellency's order, have looked into this in the Lord's Prayer, and find this writing to consist of two parts.

For first they seek to make exceptions against the holding of Synods, both national and private, pretending some reasons of refusal, why they feel burdened to submit to these Synods themselves. Then they strike some strange and unfounded conditions, on which they present themselves to appear in the synods and justify their case before them.

The alleged reasons, why they feel burdened to submit themselves to the judgment of the Synod, are in particular taken from the unsuitability of the persons, whom they think will be deputed to these Synods. They try to prove this unfitness or incapacity, first of all because we do not have the Apostles nor the infallible guidance of the Holy Spirit, like the Synod in Jerusalem, Acts 15. So that no one will be able to assure us that our Synods could wander, even if they were legally assembled.

Another, because the Churches and classes here in the country are already divided into two different halls, one having no communion with the other; which division they would gladly accuse the Counter-Remonstrants of, since they, who are called Remonstrants, would much rather have seen mutual forbearance, than sad divisions. But that the Counter-Remonstrants would have formed separate meetings, by which they would not only have torn up the churches, but also formed themselves as a party of the Remonstrants, and made and signed acts, by which they would have condemned the Remonstrants as false teachers, and furthermore proved all enmity against them. And as this enmity against the Remonstrants has already been proven, not only in this, but also in other Provinces and Synods, not only of German, but also of Walloon speech, they believe that such Synods, which will probably be formed for the most part, from persons, who have already shown their enmity against them, cannot be judges over them, because nature itself teaches, that no one can be prosecutor and judge alike.

This is the short understanding of the long explanation of the first part of this scripture.

On these alleged reasons, we pray Your Excellency, to consider whether they can be understood to have any other purpose, than to remove themselves from all kinds of ecclesiastical judgments, and to take away all hope of one day achieving peace and tranquility of the Churches through a Synodal Assembly; for if these reasons were valid, we believe that no Synodal Assemblies could have been fruitfully held after the times of the Apostles in order to remove any difficulties in God's Church. Nevertheless, experience has shown in various times that the Synodal meetings have been held with great success for the removal of various heresies, errors, schisms and other difficulties which arose in the Christian Churches.

It is true that, after the Apostles' time, no Synodical assemblies, however gracious or general they may have been, were without error, so that their conclusions could be taken for the infallible Word of God. For in the New Testament only the apostles and evangelists were so guided in all truth that they could not fail in their doctrine.

But it does not follow that, in subsequent

8en^e times, no Synods could be fruitfully held; but on the contrary, much can be concluded from the example of the Apostolic Church, how necessary and profitable such Synodal meetings are, to keep all disputes and controversies out of the Church.

For if the Apostles themselves, notwithstanding they were all together gifted with the Holy Spirit in such a way that they could not fail in the doctrine, so that the testimony of an Apostle was sufficient to know what was to be believed, nevertheless held such meetings, how much more must this be maintained in subsequent times, if the subsequent teachers were able to fail in the doctrine, in order better to prevent all error in God's Church?

And although Paul and Barnabas had the same Spirit with the other Apostles, they nevertheless sent themselves to Jerusalem to understand the advice of the other Apostles concerning the difference that had arisen in the Church of Antioch, how much more should other teachers who are not Apostles submit themselves to such Synodal assemblies. For the Lord Christ, who promised the Apostles the Spirit of truth that would lead them into all truth, also promised his Church that he would remain with her until the end of the world, Matt. 28:20. Just as it does not follow that because after the Apostles the Church had no teachers who could not fail in doctrine, that therefore the outward church service, after the Apostles' time, would be fruitless and useless, as some spiritualists have suggested in these last times, so neither does it follow, that since, after the Apostles' time, there could be no Synods, apart from the peril of error, that therefore, for the removal of heresies, schisms and misunderstandings, there should be no Synods in God's Church.

For as God caused His Word to be written by His Prophets, Apostles and Evangelists, and wonderfully preserved this written Word until now, in order that the faithful and godly ministers of the Church, legally called by the service of the Churches, might learn from it what they had to preach to their congregations in the name of God, so He also made His written Word

as a standard by which doctrine shall be judged in all Church assemblies.

And when a few godly and learned Churchmen from different Churches, also from different countries of the Christian kingdom, come together in the fear of the Lord, to judge from the Word of God, what ought to be taught, or not taught, in God's Church; it is to be trusted, that Christ, according to his aforesaid promise, will be in such an assembly, and will so enlighten and govern it with his Holy Spirit, that no decision will be made therein to the detriment of the truth and of his kingdom.

And given that such a thing was decided, therefore the truth will not remain oppressed, but will emerge again with time.

Meanwhile there must be order, rest and peace in God's Church, for God is not a God of confusion and disorder, but a God of peace. Therefore He wants everything in His Church to be orderly, calm and peaceful.

Now there can be neither order nor peace in God's Church if everyone is free to teach whatever he pleases, without being obliged to give an account of his teaching and submit to the judgment of an ecclesiastical assembly, according to the rule of the Apostles Paul 1 Cor. 14:29 and 31, that judgment

shall be passed on what the Prophets say, and that the spirits of the Prophets are subject to the Prophets.

This the Remonstrants are all the more guilty of doing, since in accepting their services they have committed themselves to this, as they themselves admit in this Remonstrance, objecting or interjecting. To this they do try to give some answers, but how little foundation they have, will be clear from the following.

That this Apostolic order should not be followed in this circumstance or occasion of times, because the Churches are now divided, has as little foundation as the preceding. For by what did the Churches come to such a division, as by the diversity of the teachings that were carried on in the Churches. Should one therefore not decide on doctrine in Synodal meetings, because the Churches are divided by

If, therefore, no Synodical meetings should have been held to decide on doctrine because the Churches were divided and divided by various teachings. And so until all times those who sought to introduce something new into God's Church, and thus divided the Churches, should have made the exception that because of the divisions of the Churches no Synodical meetings should be held.

The Arians, Nestorians, Eutychians and other sects, which had a large following in the Churches and tore them apart and divided them, should have done the same in the past. Therefore, the godly emperors did not fail to describe general Synods, in which their doctrine was judged whether it was scriptural or not.

That the Remonstrants pretend, that those, who already prejudiced the five points, should not sit in the National Synod as judges about these disputes, is also not founded in good reasons. For it should follow, that no right-minded teachers of the Church should sit on this judgment, because they had already declared, that they could not allow the Re-Monstrants' views, and so it should follow, that no other judges could be appointed over the differences in the doctrine, than those who had previously kept themselves neutral, and in the past the Arians and other heretics could have taken the same exception against the right-minded teachers in the old Synods. And how could pious scholars remain neutral in such differences (especially if it takes so many years before a proper Reformed ecclesiastical judgment can be reached) when they have been commanded by God to watch over the doctrine with seriousness?

How could loyal Churchmen fail to express their displeasure, which they both had with the doctrine and proceedings of the Remonstrants, when they saw, that they not only tried to push their new opinions in the Churches under the pretext of tolerance, but also did not spare themselves from denouncing and shouting out the doctrine of the Reformed Church in the most hateful way, also in their first Remonstrance in the year 1610, and afterwards even more in the Hague Conference, and especially in the

Hague Conference, and especially in Pe, ^®'en' ° . twentieth

several successively issued session, defamatory writings? Why do they reproach us with the judgment of their doctrine and actions, since they have so hatefully condemned and blasphemed us.

Do they say that we, as their parties, should not sit as judges over them in the National Synod, we are content to submit to the judgment of other Churches who will have their commissioners there. If they wish to do so, then other Reformed Churches will be able to judge which of the two parties has stuck to sound doctrine.

And should this exception of the Remonstrants apply, there will never again be any censorship or discipline in God's Churches, for always those who are punishable, whether in doctrine or in life, will hold their punishers, church councils, classes and Synods for their own party. That they pretend against this, that probably none of them or after all very few will be deputized, to the pres. Synodal Assembly, and they will consequently be outvoted, and their doctrine condemned, especially since the Counter-Remonstrants have already formed special assemblies among themselves, in which they have already condemned the Remonstrants' doctrine as being unlawful, and have united and joined together against it, also with the signature of some special acts;

In answer to that, the Remonstrants have sufficiently compelled their fellow brethren to such a separation and secession, because, rejecting all ecclesiastical judgement about their doctrine, they have always tried to achieve such mutual tolerance, with which they have expressed their new opinions, included in the five points, yes also some of them many other new teachings, which all far exceeded the five points discussed, in God's Church, and those who could not allow such tolerance, nor tolerate that in God's Church such new teachings should be driven, helped to expel them from their services, deprive the congregations of their faithful servants and shepherds, and let those who were dissatisfied with them be treated badly. Through which they caused the congregations,

Vwtugate such as held their shepherds to be faithful teachers of the truth and servants of Christ, separated themselves from such evil and wrong workers.

It does not follow, however, that such congregations as separated themselves from the Remonstrants for the reasons mentioned above are the causes of the schism. For schismatics or schismatics are not to be called in the Church those who, in disputes about doctrine, separate themselves from those whom they understand to have departed from the truth (otherwise the Apostle would command schism, Com. 16, 17); but those who separate themselves in such a way that they do not wish to submit to the judgment of the common Churches, or at least, who with their new teachings are authors of schisms in the private Churches, which the National Synod will have to judge, while the now separated Churches are ready to expect the judgment of the Synod.

Therefore if the Remonstrants pretend, that in this present course the usual course and order of the Church cannot be followed, as before, *rebus adhuc integris* (that is, matters standing aside from the present course) this is as much as if they boasted of having confused matters to such an extent, that there would be no help for them anymore. For they are the cause of this course, by setting themselves so much against the doctrine of the Church, that they have had all ceremonial censures against them suspended by authority of the Government.

For as they made the first separation from their fellow brethren, by, without their knowing it, conspiring and requesting of the high authorities that they might be carried and maintained in their opinions against all ecclesiastical censures that might be intended against them, they have meanwhile always endeavored to make more and more adherents, in order to impose their opinions in the Church. What could those, who according to the testimony of their conscience and according to their notion were diligent to uphold the truth against their contradictors, do less, than to meet in their assemblies and special meetings and deliberate with one another what was best done to uphold the truth and to prevent all further corruption of the doctrine, and the prevention of all scandals, in spite of the fact that for so many years in a row they had applied in vain for a national or provincial Synod, and that there was no likelihood, in human judgment, of it ever coming, but that, on the other hand, it was noticeably seen

that the Remonstrants were in every way working with the authority of the Government, even by disorderly and contrary to God's Word, to force ministers of their persuasion into the Churches, which, if they could have continued for so long, that at last they could have obtained in all or most classes the greater part of the ministers on their side, we do not doubt, whether they would have been ready to promote the holding of a Synod, in the hope of pushing their opinions under the cover of their alleged tolerance, as was done in the Church of Utrecht before this?

But now that they fear, both in the national and private Synod, that they will not be able to achieve their intention by a majority of votes, they take this exception of the division of the Churches, and the prejudice made against them.

But how can they by this pretext withdraw themselves from all judgments of the Reformed Churches, since they declare themselves to be teachers of the Reformed Churches? How can it exist in any reason, that those, who want to be recognized as teachers of the Reformed Churches, will withdraw themselves from the judgment of all the Reformed Churches?

Do they consider the teachers of the Churches here in the country to be their counterparts, and do they have anything to say to them, or to complain against them, that they have litigated too maturely against them, let them complain about this before the National Synod.

If they also have something to complain about those who will appear at the National Synod from other synods and provinces, they may let those who will come from other countries and kingdoms judge them.

If they are not satisfied with their judgment, which will also be given in the presence and before some of the principal governors of the country, let them declare to which Reformed Churches they wish to submit themselves.

Will they not do this either, how can they pretend to be ministers of the Reformed Churches?

That they here pretend to be the example of the first Reformers of the Church, who did not want to submit to the judgment of the Council of Trent, is immensely absurd and strange.

For 1. that Council of Trent was not a free Council, since the Bishops, Prelates, and all the members of this Council were sworn to the Pope of Rome, not to decide anything except what was pleasing to the Pope, and approved by his Nuncio, and what corresponded to the preceding decrees of the papal Councils; to which they were no less bound and bound by oath than by God's written Word.

On the other hand, the Commissioners and those called to the National Synod will not be bound by any human decrees or writings, but only by God's Word, so that if anything is found in the forms of unity of our doctrine that does not agree with God's Word, they will not only be able, but also bound, to correct it according to the rule of God's Word.

11. Then it is evident that the first Reformers of the Church did not hold themselves out as teachers of the Roman Church, but separated themselves from it, and therefore had reason not to submit to its judgment.

Likewise, our teachers in Germany did offer the Lutherans peace and brotherhood, but did not accept their confession, nor did they publish Lutheran preachers, nor did they allow the Lutheran views to be

taught in their Churches; therefore they were not obliged to submit themselves to the judgment of the Lutherans.

How does this correspond with the actions of the Remonstrants, who want to be recognized as teachers of our Reformed Churches, pretending that they have stuck to the doctrine of the Reformed Churches, and yet do not want to submit to the judgment of those Churches?

From which one can also understand how absurd the example can be, that they choose a papal National Synod, which the King would be allowed to call in France, to which the teachers of the Reformed Churches there would not want to commit themselves, because they would have good reason to do so, while they never wanted to be recognized as teachers of the Papal Churches, just as they want to be recognized as teachers of the Reformed Churches.

And what else do they show by these examples, than that they seem to differ from us, as much as the first Reformers were different from the Roman teachers, because they protest to the contrary, that they have not deviated from the opinion of the Reformed Churches, but only oppose the private opinions of some of the more bizarre teachers of the Churches.

Why then do they not let the common Churches judge their doctrine?

That they condemn and exclude from the judgement on bun doctrine some ministers not only in the cities of this province, which by God's singular grace have remained undisturbed and unseparated, but in other provinces, because they have allowed themselves to be used for the service of some separated or segregated Churches, has as little foundation as the rest.

For if the Remonstrants with their proceedings and new teachings, which some of them have helped to condemn in others in the past, had not stirred the Churches to separation and secession from them, it would not have been necessary that these ministers, not without harm to themselves and their Churches, should have assisted these separated congregations.

However, they did not do so without the consent, not only of their own Churches, but also of their respective Magistrates, who, seeing the need of their suffering Churches, agreed to take care of them in such a way, because otherwise those Churches, who had remained in unity with them, would have been like poor sheep without a shepherd.

Will these ministers therefore be incapable of judging the doctrine, how do the Remonstrants think they are capable of such a judgement, since they have already revealed themselves against their fellow brethren in the matter of doctrine?

The ministers, who were legitimately

The ministers who have been legitimately called upon to do so, have not been able to leave the communities in their distress.

If they have done wrong in this, they submit to the judgment of the National Synod; let the Remonstrants try to put them on trial, and let them hear what the Synod says to that effect.

And if any of these ministers, deputed to the National Synod, are challenged about this, they will stand aside from their accusers in judging their actions, so that in their absence they may be judged all the more freely.

If the Remonstrants wish to submit to this judgment in similar ways, they will be heard, and their actions and teachings will be explained as best they can.

For one of two things must be, if they do not want to be held for disruptors of the Churches; either that they submit themselves to the judgment of the common Churches, or that they clearly prove, that this judgment is contrary to God's Word.

But especially the Remonstrants show that they do not wish to submit to any judgment of the Churches, if they also dare to challenge the judgment of the outward-looking teachers, saying that they, except that they may be led by their passions, will readily listen to the teaching that will be given them here, etc. As if it were not a lie of discretion, reason and conscience.

* What else is this to say, than that they do not consider any people in the world, or indeed any who have already professed the Reformed Religion, capable of being their judges, and that consequently they want to be judges over themselves, and force the Reformed Churches to let them teach in the Churches as they see fit.

Shall all Reformed Churches henceforth err and be partial, because they cannot understand the Remonstrants' views to be in accord with the Word of God? Or do the Remonstrants think that as many godly and learned men as will appear at the National Synod will have no conscience to judge impartially about their beliefs, and to allow them, if they know from God's Word how to assert them?

Or do the Remonstrants think that they alone have the Spirit of God, and can err less than some other teachers of the Church?

It is, in our opinion, entirely unjustified that these people, who have wanted to introduce something new into the Reformed Churches, want to reproach all Churchmen, and reject them as their own.

For on the same footing all heretics had previously been allowed to challenge the judgment of the Churches as their parties.

Do they say that they did not seek to introduce anything new, what objection could they have made to what they had to share and consider with their brethren?

Or what was the need for them to seek to be upheld by the local authorities in their special opinions against all ecclesiastical censures?

As to the settlement or decision of these disputes, we leave them at the discretion of the National Synod, which we trust, that, as it will not undertake any comparison to the detriment of the truth, so it will not make any decision which it cannot clearly prove from the Word of God should be made.

And since the Remonstrants themselves admit, that several settlements can be made, even if it is that the doctrine is not arranged to the detriment of the truth, it is to be wondered at, that they want to prescribe such a settlement to the Synod, as would suit them, by which both their opinions and the old feeling of the Churches should be tolerated.

Herewith we think we have sufficiently answered the first part of the aforesaid Remonstrance, in which the Remonstrants give reasons of refusal, why they are reluctant to appear at the Synod, and submit themselves to its judgement.

Now what concerns the 12 conditions, which they propose and believe should be followed and maintained, in order to hold an impartial Synod;

We consider some of them entirely strange, outrageous and impracticable.

For what would that be for a Synod, where two parties would come together,

and where the whole Synod would be divided into two heaps, each heap having its own particular president and other directors of proceedings, and each separately also being engaged in several chambers, as they propose in the first article?

We do not know that there has ever been such a manner of Synod from ancient times.

And to what purpose would this serve, than if the Remonstrants could not be granted what they desire, that they could freely secede, and thus the schism would become even greater than before.

This would also directly contradict the resolution, already passed by the High Maj. States-General, as well as Your Eminence.

Neither the one nor the other party needs to request a safe-conduct and insurance, if the constitution of the country is such that nobody needs to fear that he will be inconvenienced in matters of religion because of his disposition.

The magistrate of the town will also know how to arrange things so that one would do H.E. a great disservice by requesting such a safe-conduct.

We are, praise God, not under the yoke of papacy, or any constraint of conformity.

If they want to be assured that they will not be wronged in the slightest, who can give them such assurance, since they have brought themselves into the hatred of a large part of the congregation with their proceedings?

So we consider this condition, taken as widely as the previous ones, to be an excuse by which they stipulate what is not practicable.

Concerning the amnesty or forgetting of all previous private serious offenses, as well as the annulment of all previous commitments, which we do not consider necessary, if only parties, who have to complain about each other, submit themselves on both sides to the judgement of the Synod, with the intention to regulate themselves according to this judgement, and thereafter to resign all previous partnerships and to forget the past serious offenses.

To stipulate, that nobody should be held to give an account in the Synod

of any proceedings, wrongfully intended by him, is also contrary to the order of the zttüng8te Churches, which entails that not only about the doctrine, but also about the proceedings of the Churchmen and public scandals, given by him, will be properly judged in the Synod.

And it is to be feared, that without proper censure of those, who with their doctrine or improper acts and proceedings have given great annoyance and scandal, the Churches will not be well reassured.

That one will not investigate which of the two sentiments, namely that of the Remonstrants or Counter-Remonstrants, corresponds to the doctrine of the Reformed Churches, as expressed in the Confession and the Catechism, but that one will first and foremost see what corresponds to the Word of God; that does not agree with what the Remonstrants have always claimed, that they have remained with the old sentiments of the true Reformed Churches, expressed in the Confession and the Catechism.

For do they think that, if they say so, why do they not let the Churches judge about it, than because they fear that they will then be found to have falsely boasted about it?

We do not say, however, that it will be enough for them to be found to have held and taught opinions against the old opinions of the Churches; but confess that it is necessary that they should then proceed to examine which opinion best agrees with God's Word, namely, the old opinions of the Churches or the Remonstrants' new opinions.

As to the written procedure, we leave that to the judgment of the Synod.

With regard to the revision, it has been sufficiently explained before that we have nothing against the confession being read over and reviewed according to the old custom.

And are pleased that those who do not bear censure over their objections, who submit to the judgment of the Synod, and follow the order, recorded here.

Understand also, that the National Synod will keep its freedom to decide what it understands to be decided according to God's Word, and furthermore to do whatever can be done for the peace of the Churches without harming the truth and with the foundation of the Churches.

In which we trust, that the IComon-

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Twenty-fifths of the delegates to the National Synod will understand each other.

And that the Highmog. Lords of the States General, being convinced of the truth and sincerity of the Synodal resolutions, will approve the same, to be put into execution by public authority.

As we also believe that it should be at the discretion of both the Synod and the high authorities how to deal with those who submit or do not submit to the judgment of the Synod.

Very Provident Lords. This is briefly what we had to submit to Your Excellency, with due respect and submission, for our advice on the aforementioned Remonstrance.

There would be more things to note in this Remonstrance: As concerning what they bring in to reproach the acts of the Synod of Gelderland, and of the president of this Synod (about which the president of the Synod of Gelderland, assisting this meeting, has complained a lot), as well as of several unjust accusations, blames, and gross insults against several teachers, both inside and outside of this province, of which we could prove, that they are more to blame, than those, whom they are trying to get through to ü E. M. M., and other particularities more.

But, in order not to trouble Your E. M. with too long writings, and also in accordance with Your E. M.'s order, to avoid all vehemence, passions, and menial disorders, we have not found it good to answer all particularities, and to deal with all accusations and charges in the most vehement way; Your E. M.

humbly submits that we will not answer to all particularities. E.M. humbly praying for the best interpretation of our answer, and for the further disposition of this, as your E.M. wisdom will find necessary for the service of the countries and the peace of the churches.

And so these plaintiffs at the end of their Remonstrance let it be known that they will close their ears against all appeals at such a Synod (as they contradict in this Remonstrance), which some of them already proved by removing themselves from this Synod in spite of Your Eminence's order to go, given to them;

Thus we pray Your Excellency to watch over them, and to put in order, that those who have been, or will be, summoned to this Synod, or to the National Synod, will not fail to appear where they are described, to give an account of their doctrine and their actions.

Done at our Synod meeting in Delft, the 24th of October in the year sixteen hundred and eighteen.

Your Eminent servants, the ministers and elders, commissioned to the South Holland Synod within Delft, and in all names: Henricus Arnoldi, Praeses, Balthasar Lydius, Assessor, Johannes Lamo- tius, Scriba.

THE TWENTY-SEVENTH SESSION.

The 11en December, Tuesday-forth afternoon.

The accused Remonstrants reappeared, and were requested to present their opinion of the Five Articles, and their objections to the doctrine contained in the Confession and the Catechism of these Churches, which they had declared many times to have, and to willingly hand them over, as they had been instructed to do in the letters of citation. They answered, that they had a written document, which they thought should be read, and requested that they could read it. Asked if that scripture contained a statement of their opinion, they said, that it did not contain their opinion, but that it was like a preliminary scripture, on which others would immediately follow. Although the Synod had been delayed by such writings

had been delayed for a long time, and might justly have rejected those things which did not serve the cause, nevertheless, so that they would have no cause to complain, they were permitted to read this scripture, and it was such.

Very cautiously Pareus admonishes in his Scripture of Peace, page 34, that he will not advise anyone to go to a council, where he has the same persons as judges and parties. For where the other party speaks only judgment, it can hardly be otherwise, that all advice and decisions are directed to prejudice, obfuscation and oppression of the others. Of this we now have very many proofs in this present Synod, in which; besides being strictly enjoined what we must say and what we must not say, to the extent that we, having obtained permission only through prayer and supplication, are permitted to come to the reading of our writings, which we believe to be in favor of our feelings and of our cause; the president is also working to this end, that he now makes us suspect of acting in bad faith, and of having violated the majesty, so that, as if the hatred and wrath of many theologians were not enough for us, one must also stir up our high government against us by unfair acts. For in yesterday morning's session the president sought to cast suspicion on us at the Synod, and on all those present, as if Dr. M. E p i s coptius, professor of Theology, had acted in bad faith, namely, that having delivered his oration, he replied to

the president, who demanded a copy of his oration, that he had no other copy than the only one at hand. However, on the same day he provided the secretary of the E. Gecommitteerden of the Highmog. Lords States General another copy, written in his own hand. Whereupon the aforementioned Episcopus replied, that he had been wronged considerably by the president, and that his honor was mistaken; for he had said with clear and formal words, that he did not have a copy, written neatly enough, the rest he had neither said nor thought. On this matter he referred to the testimony of the Synod itself,

which dispute between D. praeses and D. Episcopus, by intercession of the E. Gecommitteerden der Hoogmog. Lords of the States-General. This having been passed, he seized another occasion to act against us in the afternoon session, and read from a certain document of ours in the morning session; and with a false and wide-ranging oration he made the Synod think that we should be censured, that we should be censured by the High Powers of the States General, and that we should be censured by the High Powers of the States General, and by the High Powers of the States General. Heeren Staten-Generaal, and also the Doorl. Prince of Orange, at the same time also most of the Synod, have dared to accuse us of schism and separation, which censorship he also carried out with the consent of the Synod, few excepted. To the first we have replied, and still reply, that here another wrong has been done to us by the president, and that in our entire writing we have not done anything except with the respect of the Highmog. Lords of the States-General and their E. Committeemen. These E. Committeemen of the High Maj. Lords of the States-General, who are sitting here, do not have such little honor and the prestige and authority of those who commissioned them (which must remain unchallenged in the Republic) is not so small, that they would have been willing to let this grave error pass unnoticed, if it had been done. Yes, in order to prove the point, we expressly state in the preface that we consider most of the ecclesiastics guilty of the schism that came to this Synod from the United Provinces. We mean by this the ecclesiastics, so that we may distinguish the acts of these from the acts of the politicians, of whom we do not wish to pronounce. And in the 3, 4 and 5 pages it is widely proved that these same ecclesiastical persons (of the Magistrates there is not one tittle) made the schism, and that with such reasons, which do not fit the Magistrate, but only concern the ecclesiastical Counter-Remonstrants. Moreover, when we have accused most of the Synod of this error, that is, of schism (with the exception of the foreign theologians), we have in no way touched the E. Delegates of the High Majesty of the Netherlands. Lords States General, as which (even,

entwägung d^r praeses judges, of the Synod Bte zitting, are themselves distinguished, and who are administrators and leaders of the Synodal proceedings. Indeed, it is not our way to violate the authority of our authorities directly or indirectly, much less by public writings, but, as we have shown honor and obedience to the predecessors, so we will always prove to the present as much as is feasible in conscience, according to God's Word, also to God for the good of our Fatherland, the High Majesty's States, and the Lords of the Netherlands. Lords States, and the Doorl. Princes of Orange. Therefore we consider this accusation of the president to be no small mistake. As for the other thing, namely, that we have accused most of the hope of rupture, we admit it, and do not think that we have done anything wrong in this respect. We have told the truth, and the Dutch, the churches of Gelderland, Utrecht and Overijsels have been witnesses to this, divided into two parties, and this by the actions of the Counter-Remonstrants, as we prove in the aforementioned document with several reasons. Against these, not a proper refutation is made, but a Synodal censorship, and also a plakkaat, of the E. Gecommitteerden of the Highmog. States General. Which decree we are not allowed to contradict. However, regarding the Synodal censorship, we prove it to be null and void in many ways. First, because it cannot suffer (which

happens to be the fate of truth), that we accuse many Counter-Remonstrators present at Synod of schism. For that this is so, we are assured in our consciences, although the Counter-Remonstrators have judged, are judging, and will judge otherwise. Secondly, because this same censorship, spiteful and untrue to the matter, presupposes that we have to inform the Highmogh. Lords States-General with the same error of schism. Thirdly, because it accuses of young audacity and friskiness those, some of whom, in years and age, do not yield not only to many members of the Synod, but also to the President himself. Fourthly, because it is not to be regarded as audacity, nor as unreflected frivolity, which we have done

with deliberation and full deliberation of the mind, and desired that all Christendom should know. Furthermore, what has been debated between us and Mr. Préses concerning the judge of our differences, is that we cannot obtain from our conscience to recognize as judges those who maintain the opposite of the differences between us, who have split, separated from us, and do not want to have fellowship with us in the religion, but have condemned us beforehand with their writings. We consider it to be a right of nature that the other party should not be judge in their own cause, and that one may also object to sworn arbitrators if they are opposed to one another in different causes. These rules, according to which one lives, known by themselves and by their nature, are much deeper in our hearts than they are to us by any authority of the High Majesty. Lords of the States-General, or of this Synod. What has been said about the practice of the old and new Church, we have answered and still answer, that the way of the ancients to convene Synods has been different, according to the variety of times. For Athanasius himself departed from the Council which Constantine had convened in Tyre, because he saw that the principal men of the Council would serve as judges and parties. As for the new Church, the Reformed refused to come to the Council of Trent for no other reason than that they considered the papists to be opponents. For the same reason, ours refused to come to the Synods of the Flacians, yet living under the same government, the Duke of Saxony. And if the Calvinists (as they are called) were called to a Synod in Germany, and in other places, by the Lutherans, would they be willing to recognize the opposing party as the judge? Not at all. The examples of Coolhaas, Wiggers and Herberts do not serve as a conclusion. For between them and others no schism was ever made, as now between us and the Counter-Remonstrants. And it cannot help that all the members of the Synod are sworn to judge according to their conscience from God's Word. Daily experience shows that sworn judges are also objected to when they want to judge in their own case. To what the president brought up, that one cannot remove heretics in any other way, we reply, not being much of a reason, noticed that we are neither heretics, nor convinced of heresy. To what the president asked, whom we would appoint as a judge, we answer that it is enough for us at the present time to have said that this Synod, which has now come together to judge, cannot for the most part be a judge, since it is partisan. If, however, there had been delegates to this Synod from the United Netherlands, men, who love peace, as was the opinion of the High Power. Lords of the States-General, and who had not interfered in this rupture or promoted it, we would have less reason to object to such a Synod. But now, deputed to this Synod, there are very many ministers, who are our public adversary; in whose place one could have sent men, who were more moderate, and who disapproved of the schism, although they are in the opinion of the Counter-Remonstrants. These, however, were ignored in the deputation. And in vain would we elect another governor, since the High Maj. States-General have decided not to give us another judge, and because it is desired that we patiently endure this present one.

Therefore, so that we may no longer dispute this matter, we all, and each one in particular, with this solemn and clear protest before the whole Synod and before the whole of Christendom, declare that we

do not hold this present Synod, or the greater part of it, for the aforementioned reasons, contained in our written text and furnished with reasons, to be the legal judge of our differences; and therefore that its judgment will be of no importance to us and our Churches. Having passed this protest, we will prepare for the present action, for which we believe we have been summoned. This we request, that also our writing and this protest be put into the Synodal Acts.

This was signed by all those cited above. sto Zitting.

After this scripture had been read out, the opinion of the E. Commissioners and the entire Synod was sought on this matter; first of all on the accusations which they brought forward; then on the solemn protest against the Synod. The first accusation was that M. Episcopus had been unjustly punished by the president, that he had not acted sincerely enough with the Synod in delivering the copy of his oration. Although at first the Synod thought that this matter should be left undone because it was in a hurry; nevertheless, since they both doubted the sincerity of the princess, and Episcopus had appealed to the entire assembly, the president asked the entire Synod to testify to the whole matter. They all declared that they still had in their minds the main content of Episcopus' words, some also that they had noted his formal words with a pen, from which they could not have understood anything else, except that M. Episcopus, if he had been a member of the Synod, had been a member of the Synod. Episcopus, when he had made his oration last Friday, and was ordered to hand over to the Synod the copy from which he had recited it, would have answered that he had no other copy, and therefore requested that he be allowed to write it out for himself first, and, being pressed that he would hand it over standing, had answered, that it was not written neatly enough, but drafted, and charged that in spite of that he would hand it over as it was, had requested that either the original, or an authentic copy of it could be given to him; because it was fair, since he had no other copy than that, that he should keep a copy of his oration. Those, who had not memorized his formal words, nevertheless all testified, that they had not understood the opinion of M. Episcopus differently than the president had done. The E. Committeemen, also being asked to give testimony of this matter at will, have answered that M. Episcopus had no other form of testimony. Episcopus had used no other form of words, than from which it appeared that he had only one copy

entw?nu^o: had. The E. Heer Heinsius, secretary of sta session, being requested to give testimony, testified that he had not used any other form of words.

And therefore the Synod judged, that M. Episcopus had rightly been punished by the president, and that he would be admonished to act more sincerely with the Synod. The second accusation against the president was this. That he had unjustly sought to make the Remonstrants hated by the high authorities, if in their writings they had blamed their High Majesty for the schism, and had shortchanged their dignity and authority. In order to repel this accusation, the prieses took some places

from their writings, which they had delivered both to the Synod and to the foreign theologians, and pointed out that they had been punished for this with good reason. The E. Commissioners being asked, that they believed to say their opinion about this accusation, answered, that they could only have understood, that the Remonstrants of the high government had not spoken respectfully enough, and therefore that the president had rightly punished them. The Synod was asked to do the same. And when now the assessors, scribe and foreign theologians had expressed their opinions, as the hour had expired, the matter was postponed to the next session.

THE TWENTY-EIGHTH SESSION.

The same day afternoon.

All the theologians, both native and non-native, being asked to testify, and to give their opinion about these two accusations of the Remonstrants, unanimously declared, that the reprimand of the Remonstrants, that they had not spoken respectfully enough about the high government and its dealings, had been made in good time and out of public authority with the president. If he had feilded in anything, he had rather exceeded the measure in too great gentleness, as severity. For the Remonstrants had, as much with their words as with their writings, as much for the Synod as for the expatriate theologians, handed down so far, not only offended the dignity of the Synod, but also the high government and the Reformed Dutch Churches in many ways. Especially with the false accusation, with which they accused such an honourable assembly of being divisive and unlawful, which could not but affect the high government itself, by whose charge and authority it was convened, and whose Commissioners were present in the Synod on its behalf, and governed it. As well as the Reformed Dutch Churches, whose Deputies made this Synod; even the Kings, Princes and Magistrates, who had sent so many venerable Theologians to this Synod. Finally it was decided to punish this naughtiness and presumptuousness of accusing with a sharp reprimand again in the Remonstrants, in order that they, abandoning such false and wanted accusations, would henceforth act more sincerely and modestly, and not abuse the freedom and gentleness of the Synod, but furthermore obey the decision of the E. Lords Commissioners, and come to the matter at hand without any hesitation.

Having likewise asked the commissioners, and also the whole Synod, what they felt about the solemn protest of the Remonstrants against the Synod, and about the reasons on which it was based, and in order that every one might pronounce a better and more prudent judgement on the whole matter, the protest that had been made beforehand was read out again, and, in order to be written out, recited. And everyone was requested to state their opinions in writing at the next Session, since the time had now expired.

THE TWENTY-NINTH SESSION.

The 12th of December, Wednesday morning.

The E. Lord Josias van Vosbergen, who had traveled to Zeeland, when the oath was taken in the Synod, returned and took the oath.

The accused Remonstrants were summoned, so that they, being present at the Synod, would be read the judgments of the Theologians concerning their protest. The verdicts were these.

The opinion of the Theologians of Great Britain concerning the protest and the two exceptions of the Remonstrants.

We are of the opinion that the Dutch preachers, even if they have openly taught and advocated the opposite opinion, may nevertheless, and (since they have been legally summoned) should sit as judges, to investigate and judge the case of the Remonstrants; that also the Remonstrants can by no right take away the authority of themselves assembled in this Synod; for that they pretend, that the Counter-Remonstrants are schismatics, that we deem to be neither true nor probable.

First, because they have been elected, approved and appointed by the high power of the States and common votes of the Dutch Churches, before others, to hold this National Synod. If they are then held to be rupturers, that this whole Congregation and Republic be made guilty of rupture.

Secondly, because this Synod consists of persons, who have never been encumbered by any ecclesiastical censure, or convicted or referred by any public or legislative judgment of schism; and that the protest made by the Remonstrants, on the contrary, should have no force of pronounced judgment.

Thirdly, because the professors, deputed by the States, and the ministers, deputed by their Provincial Synod, make one body, showing the body of the whole Dutch Church. Now it is against all reason, that for the dividing part, and separated from the whole body, be held that which by lawful ordinance and authority shows the whole body, and is according to its strength.

Fourth, the separation (if there has been any for this purpose) has been tolerated by the authority of the Government, or for the sake of peace, until by a more expedient means the Church may be helped, or at least at once improved or removed; now the separation, done by a few, tolerated for a time, and now removed, cannot inflict on many members of this Synod the disgraceful and general disgrace of schism.

In the fifth place, because the Remonstrants themselves, deviating from the doctrine generally accepted, have been the principle and the cause of this separation; for truth is held to be that which has been taught and accepted from the beginning in any Church; for error is held to be that which is subsequently introduced, until, having been subjected to a legal examination and judgment, the contrary is concluded. Moreover, those cannot be said to have departed from the doctrine of the Remonstrants (which, in a schism, it is necessary to suppose), who have never accepted it, but have rejected and condemned it, from the first proposed to them.

Finally, because with all princes and Republics from abroad, who sent their theologians here, it is out of question that they were convened by the highest authority of the Republic and the Dutch Church, not as a collection of schismatics, but as a Synod of legitimate ministers.

Secondly, it is not true, in order to diminish the authority of this Synod, that the Remonstrants pretend that most of the Synod consists of their opposing parties, and that the natural law does not allow that the one who is party is, in his case as judge.

entwoitlg- Against this feeling contradicts first of all the Bte Session, constant practice of all Churches. For in the General Synod of Nicea, Constantinople, Chalcedon, also in the National and Provincial Synods which have been approved, those who from time immemorial have disputed, examined, judged and condemned the accepted doctrine.

Secondly, the necessity of the matter itself demands it. For since the supreme power to decide the differences in any church is vested in the National Synod, when it is legally convened and formed, it is impossible that the new teachings could be demanded and considered except from those who are adherents of the doctrine traditionally accepted. For the theologians, in the matter of religion, should not be, and indeed must not be, like scenes in which no writing has been done. If only the neutralizers could be guides, they would always have to be sought outside the Church, in which the differences have arisen, and no Church would be able to settle its differences.

Thirdly, equity itself seems to recommend this. For what reasons could be given why all those ministers should be deprived of the right to cast their votes, who, by virtue of their office representing the accepted doctrine of the Church, set themselves up against those who taught otherwise? If this should take place, no one would oppose the disseminators of new teachings, in order not to lose their right to judge the differences afterwards.

Fourthly, it is a mistake to think that ministers are thus in their own right. The truth is a general treasure of the Church, and is in no way to be made a special property of any person. The matter dealt with in the Synod is the business of God and the Church, not the personal business of anyone. And for this reason they are bound by a sacred oath, that, setting aside all partisanship and unruly passions, they shall judge not as of their own cause, but as of the cause of God, from the Divine Word.

Finally, the judge has the power to decide, which he has in external things, not in the matter of Religion. In other

An unjust judgment of judges will deprive another of something, and take to himself the case of another; but those who hold the office of judge in the matter of religion can neither take to themselves the truth itself, nor deprive others of it. Therefore, since with them is the highest court, they cannot withdraw their external judgment, which is subject to God alone.

For this reason we believe that the protest of the Remonstrants is based on vicious fundamentals, and that they are bound by divine and human law to submit to this Synod, and to abandon their protest, which we believe will be very agreeable to us and to the whole Synod.

The opinion of the Paltz Theologians, on the question, whether the Protest of the Remonstrants, of the nullity of the Synod, may be valid, because the natives are their adversaries and rupturers.

We answer. If we were in the place of the defendants, we would rejoice, that by order of the high government we could give an account of the doctrine, for the sake of which we seemed to have suffered, in such a large assembly and before so many witnesses.

Therefore we marvel that the defendants are so obstinate, even rejecting the whole Synod with their protest, which is by no means admissible, since the main causes of it are of no value, namely, that they hold most of the Synod to be adversarial and divisive.

The first reason has no appearance at all. For always the members of a Church have been judged by their body itself, that is, by the Church of its members. In the Old Testament, the importers of novelties were sent to the High Priest, and from the priest to the law and the testimony. In the Church of the New Testament, Arians, Macedonians, Eutychians and Nestorians have been judged from those whom they believe to be the adversary. Also Optatus Milevitanus, in the 5th book against Parmenianus, is of the opinion that when a difference arises between Christians, one should not go to the Gentiles or the Jews, but that the brethren among themselves should even out the differences from God's Word.

The way of the ancient Church has come to ours. It seems to us that one or two who stood for novelty emerged in the Paltz. First they were admonished by their class, then by the church council; the last ones were expelled. It is now in the thirty years, that Samuel Huberus in Switzerland, about the same differences, which were settled in the Netherlands, has argued with his fellow-servants, and not a few had pulled his cord. The council of Bern, in order to prevent this creeping evil, called together the

theologians, blessedly remembered, Theodorus Beza of Geneva, Johannes Jacobus Gryueus of Basel, Johannes Guilielmus Stuckius of Zurich, and the venerable old Johannes Ietzlerus of Schafhausen, who is still alive. Huberus was heard and taught by these. But not wanting to give way, he was abandoned, and did make some trouble elsewhere, but left the Churches of the Republic of Bern with peace.

The defendants argue that the inland Christians should not be their guides, because they have contradicted their doctrines for a long time; but they rely on false grounds, contending:

1. Against the office of the ministers of the Church, which commands them to refute the contradictors.
2. Against the order of the Church, which is that when two or more prophesy, the others judge, and that the spirits of the prophets are subject to the prophets.

They object that they have long been condemned by the natives. We say that Alexander, the bishop of Alexandria, had also rejected the teachings of Arius in particular before the Council of Nicea was held, but was not therefore considered an unlawful public champion of his cause.

And assuming, that some Counter-Re- monstrants have been somewhat punished in the censorship (for we are all men); nevertheless, since they have now taken the oath of sincerity of love and truth, they should not therefore be excluded from the synodal judgment of doctrine.

They also object that in Saxony and the Margrave of Brandenburg a completely different entirely different method of Synod. session.

We reply, concerning Saxony, that Casparus Peucerus, Eredericus Widebramus, Christophorus Pezelius, Gaspar Cruciger and Henricus Mullerus, very renowned theologians, desired nothing so much as that they should give a public account of their faith. But at the Synod of Tor- ges, held in 1574, they were not required to give an account and examination of their faith, but rather to sign and agree to commit significant errors.

In the Margrave of Brandenburg, if for four years the super-attendants, nearly forty in number, (the Doorl. The Elector so desired) before me Scultetus and others ordained for that purpose, had to declare their belief in the oral tradition, universal adversarialism, and other such documents, and defend them to the best of their ability, they made no objection to us as opponents, but some of them suggested old age, some other things, and prayed it off, and promised their government that they would henceforth refrain from blaspheming our doctrine.

At last they bring before Ursinus and Params, who have advised not to go to such synods, in which the same persons are both accusers and editors. But in vain do they bring before us these men, who wrote against the assemblies of Papists and Lutherans; which are as distinct from ours, as the heavens are from the earth. For:

1. There one gives place to decisions of men, namely, of the Pope and Luther; here to the decisions of God.
2. In those synods one comes to the synod with preliminary parts, and again from there. Here we do not think that anyone is willing to accept what the Remonstrants can confirm from God's Word.

3. There are public enemies; here are brethren and companions of the same congregation.
4. There everything is serviceable; here everything is free, as far as the confession and confirmation of faith is concerned.
5. Ursinus and Pareeus have nowhere taught or written, when in the midst of any private Church there is a sickness

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DB Nine- arises, that that disease should not Bte session, be healed in the house of that Church.

Nowhere have they also written, when errors have arisen, that the faithful teachers should not stand against it, and so doing, are deprived of being able to give their votes in the public judgments, in the matter of religion.

The other reasons of the defendants to prove the nullity of the Synod is taken from the schism. But here it is clear that it is not necessary to punish those who separate themselves, but those who force others to separate. Just as our ancestors are not to be despised, who separated themselves from the Roman Church, but the Pope, who by his tyranny and terrible idolatry, introduced into the Church, forced ours to depart from her. The same seems to have happened in the Netherlands. The novelty-drivers have torn the doctrine, torn the church order, when they have cancelled the synods and censors of the Churches. As they are to be punished, so are those to be praised who have not entered into the fellowship of the new doctrine.

Then assuming that the natives are schismatics; if the defendants love the Fatherland and the Church, if they love the peace of both, then they should in good faith seek that the annoyance of the schism be removed. For now is no time to scratch and disturb the wounds of the Churches, but to see how they may be healed.

And although they have so far always begged the natives, although they do not expect the best from the natives, they should nevertheless attribute so much to the natives, that they will by no means support the natives, if they speak wrongly, or decide unfairly.

These and other things more, one should reprimand and exhort the defendants, since they have so often invoked Jesus Christ, that they show to this Synod that they not only have the name of Jesus in their mouths, but also His love in their hearts.

The sentiments of the Hessian Brethren, of the Protestation of the Remonstrant Brethren, which they read and delivered yesterday to this Rev. Synod.

There are two things in particular in that writing of the Remonstrants, which they read publicly in this Honourable Assembly yesterday, about which our opinion is requested. The first contains the very protest of the Remonstrants, by which they deny that this Synod has the right and power to judge and settle the differences which the Remonstrants have created in the Dutch Churches. The other concerns some of their reasons, and especially two, with which they seek to stiffen their protest.

As far as the protest itself is concerned, it seems; which was pointed out yesterday evening; not so much to this Synod, as to the High Majesty. Lords of the States-General, who have convened and authorized this Synod to understand the differences that have troubled these Dutch Churches, and to judge

according to God's Word, as the only perfect and undeceived rule of faith. For, since the H.M. Lords States-General, even by the confession of the Remonstrants, have the right and power to call a Synod, and it cannot be denied that this Synod has been called by their High Majesty, and that in this Synod the legal manner and order, prescribed by their High Majesty, has been maintained so far, we do not understand how this Synod could be deprived of that power, which the High Majesty has given it by law. States have given it by law, unless the authority due to them is immediately diminished.

Therefore we consider it absolutely necessary that not only the Synod, but also the E. Delegates of the High Maj. Lords of the States General, by interposition of their authority, openly declare, that the aforementioned protest of the Remonstrants is legally null and void and of no value. But, in order to meet the consciences of the Remonstrants, if this can be done in any way, or at least to be known to this assembly, that in this part is not unfairly treated with the Remonstrants, nor is it

which is contrary to the law of nature, we think it is at least useful and advisable that the reasons the Remonstrants have used should be refuted in a concise manner, and that such refutation should be presented to them and put in the Synodal Acts as well as their protest.

Now there are mainly two reasons, by which they think they can claim that this Synod, or most of it, is not the legal judge of their disputes; one, that this Synod is party; the other, that it is guilty of the schism. We believe that with both these reasons a very great wrong is done to the Synod. This Synod cannot be declared a party (even with respect to the Dutch Brethren), unless all and every one of the Dutch Churches, which sent the Dutch Brethren to this Synod, are immediately declared a party. For these represent the Churches, with whose Credentials letters authorized, they have appeared at this Synod. If the Remonstrant Brethren declare themselves to be parties to all and any of the Dutch Churches, they will henceforth no longer be members of them; but will have to confess, that they have departed from them and deviated. And it is of no weight, that they say, that almost all the Dutch brethren today have already declared the contrary, and have judged their doctrine and feeling to be false and foolish. This is nothing new, but at all times it has been customary in the Church of God, and it is still customary today, that when new differences, opinions and heresies arise, the faithful ministers of the congregations, as well with their mouths as with their writings, oppose them; That the evil, by proceeding, may not gain strength, and, by long waiting, be strengthened and destroy the whole body of the Church; which teachers and ministers of the congregation have not lost the right to vote in public Synods. The Remonstrants are commanded to name a single legislative Synod, in which theologians have not sat, who beforehand contested the heresies condemned in that Synod, either with their mouths or with published writings. The right

feeling Church has always opposed the heresies, and still does; which session, however, the heretics have always held, and still are holding and hereafter will hold for opposing parties. Thus one should never, in former times, have appointed legal Synods, nor convene them now or in the future, as far as the subterfuge of the Remonstrants will take place. Arius, Nestorius, Eutyches and similar heretics should not, in the Nicene, Ephesian, Chalcedonian and other legally convened councils, have been rightly condemned according to the rule of the Remonstrants; for in these councils, as judges, the right-minded bishops, alienated from the doctrine of heresies, were present.

When first in the Saxon Churches the doctrine of universality was spread, and because of the neighboring evil our Hessian Churches suffered some damage, so by authority of the Doorl. Princes, William Bodewijk, Georgius and Philip, Landgraves of Hesse, brothers of blessed and happier memory,

National Synods have been held at various times in our fatherland, and in these National Synods resolutions have been made to avoid, in the doctrine of the person of Christ, and the communion of attributes: subtracted mannerisms and teachings, which flowed from the doctrine of universalism and with the connotation of it. And yet, at that time, the excuse of opposing party was not in the way of these Synodal decisions.

When, for about eleven years, our Most Serene Prince Maurice, Landgrave of Hesse, etc. our gracious Lord, wished to bring the churches of Lower and Upper Hesse, which were under his jurisdiction, to the old unanimity in doctrine and to the abrogation of the Synodal decrees, which had been made beforehand with the unanimous consent of the Church of all Hesse, he described a General Synod of Hesse, to which were summoned those who, against the resolutions of the National Synod of Hesse, advocated the doctrine of universal representation and, with the affixation thereof, of the oral tongue of the body of Christ in the Lord's Supper. And against these, a verdict was pronounced from the Word of God

And the decrees, which for many years, when four princes of Hesse were alive (and which had been made with their approval in the General Synods of Hesse), have been brought forth and reaffirmed, notwithstanding this subterfuge of the opposing party. The Remonstrants can rightly not declare this Synod to be divisive, not even as far as the Dutch brethren are concerned. For they, as well as the Dutch Churches through which they were sent to this Synod, still profess by the grace of God the same doctrine, which, according to God's Word, is contained in the adopted forms of the Dutch Confession and of the Catechism, and which has been taught in these Provinces for many years. The Remonstrants on the other hand, as far as we have been able to learn from them so far, are those who have spread special and different opinions from the accepted doctrine in this province, without first expecting and hearing the verdict of the ties or the provincial Synod, and they could never be persuaded to submit their objections to the Confession and the Catechism to their ties or provincial Synod, to be examined. One will also, in our judgment, the Dutch brethren,

Delegated to this Synod by the Churches, will not be convinced of the fact that in some places private, and from the Remonstrant Churches different meetings have been appointed. - Because, as far as we understand, these separations were made, not by the special authority of one or many ministers, but by public authority of the government for a certain time, until the Churches could be better provided for, the blame for the schism is unjustly laid upon either the Magistrates or the ministers. The preachers cannot be blamed for rupture, since they went by order of the Government, to which they were sent; which they were not conscience-bound to disobey, and furthermore to refuse help to the endangered Churches. And we do not doubt that the reason for this will only become apparent when, having dealt with the doctrine, we come to the matter of the schism that has been made.

Thus we deem that both the arguments of the Remonstrants, with which they think they have the right to evade and weaken the judgment of this Synod, have little foundation.

THIS WITHOUT PREJUDICE TO OTHER BETTER JUDGMENTS.

The Protest of the Remonstrants against the National Synod.

We all, and everyone in particular, declare by this solemn and express protest, before this whole Synod and before the whole of Christendom, that we do not hold the present Synod or the greater part of it,

for causes previously mentioned and contained in our writings, and clothed with reasons, to be the legal judges of our differences; and therefore that its judgment shall be of no weight with us and our Churches. The main reasons of this protest are two- 1. That this Synod is the opposing party. 2. That it is seheurmakcnd.

The feeling of the

Concerning the protest itself, we declare it to be null and void and of no value; yes we wish for more love and morality in the Remonstrants.

Concerning the first reasons. We say that this whole Synod, both the Dutch brethren and the theologians from abroad, are not opposing parties, but legal arbiters of the differences that have arisen, legally established by the learned Swiss.

Swiss about this.

They are legal arbiters of the differences created, legally deputized by their Churches, properly decorated with letters of credence, honored and approved by the opposition and protection of the E. Lords Commissioners, and therefore exempt from all claims of disobedience.

That the high authorities, who nevertheless are law-fearing and godly, order the judgment of the differences of ecclesiastical affairs by such persons of the church dykes as they consider

It is based on the constant practice of both the old and the new Church. The Church of Berne wishes to be known for having attributed to this practice its tranquility, which for thirty years had been disturbed by the case of Huberus. How great the holy necessity of this practice was at all times, and in what great confusion the contempt of it would bring the whole congregation, is not necessary to tell, and is also well known to the Remonstrants. As to the other reason, the judgment of the most powerful King of Great-Britain, and of the most august Electors and Princes of Germany; of the august Magistrates, both ours and others. Magistrates, both ours and others, sufficiently free this Synod from the stain of schism. For these high-minded and God-fearing Feeding Lords of the Church, which the good Lord has granted in these times, would not have wanted to send their worthy theologians to an unlawful Synod, to a schismatic Synod, similar to the robber Synod, the Constantine Synod and the Trento Synod.

But as it is a bitter calumny to call this honorable Synod a break-away Synod, so we do not deny that it seems to us to be untimely to proceed against the Remonstrants at this time, and to condemn them as guilty of the same error. For this venerable and holy Synod is assembled for the purpose of hearing, explaining and defending the doctrine of the Remonstrants, examining the Word of God, and pronouncing its truth or falsity. Therefore we deem, that the verdict of the schism and of the authors of this schism should be postponed so long, that the party, which after the investigation will be convinced of false doctrine, is also thereby understood to be schismatic, unless it rejoins the body, from which it is separated. If, however, the honorable pastor or anyone else sees fit to give this Honourable Synod a brief instruction on the history of these ecclesiastical movements; that

he may, as far as we are concerned, do so.

do not punish it either. "Session.

Of the Protestation of the brethren Remonstrants, the feeling of the Geueefsche Theologen.

Since in every body, whether political or ecclesiastical, to preserve itself it is necessary to have some power.

Inasmuch as in every body, whether political or ecclesiastical, it is necessary to have some power of judgment, which corresponds proportionately to the animal capacity of the body, by which it puts off and expels the harmful things, and preserves, applies and equalizes the things which are advantageous and agreeable to it, that power must be recognized wholly and completely from all and every part and member of the body itself; marked the union consists in the infusion of this power. If this influx is stopped or interrupted, the order, regularity, life, movement and communication of activities for the common good of the body will cease.

In the Church, whose government is in the form of aristocracy, such supreme power to judge is vested in the Synod, legally constituted, being instructive and demonstrative.

Against the Synod itself no legal objection can be given or admitted from the members of such Churches as make the Synod; for there is no objection against the supreme judge or against the public and accepted order and laws.

Against the persons of such a legally constituted Synod, as much as matters of doctrine are dealt with, no objection or refusal may be admitted, taken from personal matters, except such as concerns the imperfection of the assembly (as to know, that there is no one sitting there without a legal mission or calling, or who has already been found to have an evil conscience, and to nourish erroneous opinions of Christian doctrine). Otherwise, those who appear do not drive their own business, but the public business of the congregations. The persons are not actually being judged here, but the teachings.

What is more, every person's objection must be judged on whether or not it is permissible. If he who objects does not confirm his reasons, it is in no way fair that at his will | the court be nullified or weakened.

The Nine- be. Since a stubborn refusal etc session, of a legal ecclesiastical judgment, cannot be put in order by the Church, which has no coercive power, there remain two recourses, by which one can prevent the irregularity and nullification of the order of the members; The political power should extend its binding arm, or the exercise of ecclesiastical power should isolate and separate by public judgment those who break the order prescribed by God and do not allow themselves to be guided by any spirit or influence. But we understand here only an infusion of order, not a spiritual one, and one that is effective. It is different when one speaks of a body that does not depend on another, and is not subject to it according to divine law; or of a person or persons who automatically denounce unity. Now a body is not dependent, either because of the diversity of police and dominions, or because of a public profession of separation, sometimes admitted into the same police according to laws, or tolerated, as can be seen in the Reformed French Churches.

That is why we have been allowed to protest against the Council of Constance and Trent, because we do not profess unity with them, but despise and reject them. Thus also in the past and recently all those who rejected the authority and knowledge of the Synods have cut themselves off from the fellowship of the Churches represented by them.

No one can complain with reason that his conscience is burdened by the judgment of a legal Synod, for he is not forced by force to remain with the body, and to feel or agree with the body. For Christ's people are a voluntary people. Now this separation of the body of the Church is not followed in our case, in the Roman way, by exile, separation in bodily and civil matters, but only by the expulsion of such spiritual goods as are in the unification of the body, and which are distributed and applied by it to every member.

The order is finally kept, as God has perpetuated, sanctified and confirmed by the example of the Apostles and Churches of all times, according to the Bprecepts of the Church.

and confirmed, according to the Bpreuk of Christ: Say it to the church, if he does not hear the Church, etc. The old Testament also had its great assembly, the elders, which judged false prophets, false religion, etc.

Therefore, since the Remonstrant brethren are but a part of the body of the Reformed Churches in the Netherlands, a least part, a new part, they must in the matter of opinion stand at the judgment of the body, which is shown by the Synod, which is speaking from the charge, mouth and feeling of the whole body.

Nor is it lawful for them to divide the body into parts, or to compact a part which is opposed to them, or to measure the right of the body for themselves, which is not permitted to them by any law, and has not yet been permitted by the highest government.

Next, they carry themselves as brethren, and complain that they are not sufficiently considered brethren because of the alleged schism. This implies a tacit admission that they still profess to be subject to the law of fellowship.

They can bring no personal objection against the persons, since they are dealing here with the doctrine, and the Remonstrants are only defenders, and in fact they themselves have nothing to do here; also the Deputies of the Synod carry a person from the Churches, who deputize them, in the manner of the ancients, in the councils, bound by a new oath, subject to the censures and the paving of all the brethren, and the mutual diligence and supervision.

And be that as it may, they would be obliged to give reasons for their refusal to the high government or its commissioners, present here, and then be satisfied with their judgment.

In civil courts it is true that after the lower judge has given his vote, all obligations of any other judge to judge cease. But here things are different. 1. Because the Church does not recognize these degrees of judgments in matters of doctrine; and the Synode itself is nothing but a gathering of brethren, who examine the right feeling before the whole body, or pronounce the common feeling of the Church and the body. Subsequently, it would also be permitted in civil matters, after several lower courts have ruled on a case, to lay it down, by the absolute authority of the Prince, there where it is deliberated, a law about the fact that has already been ruled on. Now the Highmog. States have convened the Synod, that it may be answered by mutual consent, with regard to the law and the law, and not with regard to any particular fact. Everyone who has been burdened in the particular judgments has had the call for a suitable remedy.

To propose schism is, in our opinion, incongruous; for here we are dealing with the most renowned doctrines and perhaps fundamental ones. Now there is no schism in such and such a wide variety of

opinions. Further, the reasons for this alleged schism should be examined, and they can nowhere be more competently examined than in the Synod. For these separations have been bizarrely made by the Churches, and perhaps for several reasons, so that many may properly judge of one act; finally, such separations have only been by providence (so they say) until this Synod, which will now judge the matter.

Therefore the brethren Remonstrants should either abandon all protestations against the Synod, and submit their doctrines to the judgment of the Synod, which indeed should not and will not intend anything in this whole matter, above or beyond what has always been done at all costly Synods, or if they remain unmoving in their protests, then they declare that they automatically abandon the unity of the Reformed Dutch Churches. If they do so, the highest power may afterwards see what needs to be done.

Was signed: Johannes Deodatus, Theodorus Tronchinus.

The judgment and advice of the Bremen Brethren, concerning the Protestation of the Remonstrants.

There is asked, whether the Synod may allow the protest of the Remonstrants?

Wrodt answered. We judge that the Synod may not permit or tolerate the protest which is contained in the clause of the Gravamina, handed down by the Remonstrants.

The reasons are these. 1, This Synod was convened by the legal and supreme Government of these provinces, from this divine ground, that it understood, and carried in its mind this to be a part of its office, to maintain and propagate the purity of the Christian faith, and to take care of the peace of the Churches for the present and future time.

Secondly, no one has come to this Synod except sent from his private Magistrates and Churches, and recognized and received here.

Thirdly, they have sworn as well as unsworn before God, that they have the same object with the high government of these provinces.

Fourth, we are charged, and it is our intention, of the Five Famous Articles and others, to state and judge our opinion, not except from the Word of God, according to the report of our conscience.

Fifth, we do not assume or moderate dominion over anyone's conscience, when we say our feelings according to our conscience, but submit them to God, the only Judge, and pray that He will confirm in all our hearts the wholesome truth.

Sixth, here no snares are laid or any danger prepared, yea, every one is given public safe-conduct to come, to stay and to return.

Seventh, we do not prejudice even the high powers, or prescribe anything to them, but command their godliness, wisdom and equity, the disposition, approval, disapproval and execution according to their conscience.

Eighth, we therefore come to hear the brethren challenged, that we may consider whether they will bring or admonish anything previously unobserved by us, which may serve to explain the divine truth

and ameliorate the evils that afflict the Church of God, being quite willing to yield to them if they teach something truer and better.

Ninth, such protestations have never been used by the prophets, but have been used by them.

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always been ready to give an account of the hope that was in them to all who asked lie, even Gentiles.

Tenthly, moreover, such protests contradict the Charter much too clearly, and diminish the authority of the High Power. Lords States, and their E. Commissioners, who in all ways desire that the defendants come to the case itself, and that in the best way they can, both to understand, and to make us, if they can, wise, or at least to convince us of their opinion which they defend.

Eleventh, heed must also be paid here to the time to come, that those who by their own fault have fallen into ecclesiastical censures, dare not evade the ordinary conditions of Church Councils and Synods, by the example given. And certainly, inasmuch as the Remonstrants may in this way oppose the decision of the high authorities, the Churches and Synods, a door will be opened to all heresies and sects, all the judgments of the Church, to which our Saviour Himself has sent us, will be overturned, and the continual disputes of wanton men will disturb the peace and tranquility of the Church without end.

Twelfth, this Synod, as well as the defendants, will be disgraced, if we thus continue to spend our time in vain quibbling, which time belongs to the most useful things, and can be spent.

ANSWER TO THE OBJECTIONS.

First objection.

The other party cannot be the judge, but this Synod or many in it are the other party. Therefore it is answered, that this proposition (the opposing party cannot be judge) has many objections, among which these also are. 1. The party, as far as it is party, is not a judge. But it may happen, by the will of God, that in one person two kinds of relations come together, when the divine mission, authority, law and instruction attached to it make like a new person.

2. The adversary is either a private person, or a crowd and public persons. One cannot be party and judge at the same time, but this one can. Thus it is, that a Magistrate sits in his case as judge according to the laws and rights. 3. It may also be agreed by treaty that the party called upon also has power to judge.

To this proposition: this Synod, or many in it are opposing parties, we answer. 1. We are not a party, but, according to the extent of our service, counsellors and judges; insofar as we have been requested to do so by the Magistrate and the Church, consented to, and driven to a solemn oath. How we shall perform this office is for God, who is a knower of hearts, either to justify or to punish. 2. We are gathered together for no other purpose, than for the support of truth and peace, and for the common good of the Churches; having no other instruction, than that we shall judge from the Word of God.

But they persist: many have set themselves against us with writings and sermons, and have judged our opinion for a long time.

Antw.: The servants of God are entitled to judge both privately and publicly on matters belonging to their office: For the whole Scripture says that a minister of the Word must not only be one who can teach, but must also be able to silence those who speak against him; therefore they shall judge both privately and each for himself, and publicly and with others. Now this they will do especially when the authority of the Government is added.

The second objection.

Adversaries should not be leaders in the cause of religion. This Synod is for the most part schismatic. Therefore.

Antw. to the first proposition. Of the schism perhaps some would answer thus, about which however we will argue with no one. The schismatics may with good conscience be judges, and may pronounce what is right. For he who sins against love does not immediately follow heretical opinions. 2. Adulterers are those who either give the opportunity, or allow themselves to be adulterated. Of these the proposition is not always true, but of these very seldom. 3. Rupture is a reformed or a begun rupture or for a time, when in haste and dispersion things are confused, done;

' the other is a confirmed schism. As to

E-gene concerns, the proposal must not be admitted

What concerns these, the ordinary ministers of the Churches remain under their Magistrates and Churches, preserving ' the right to vote and to judge,

S declared in no part of their offices to be

deposed, or declared unfit. And the schism in no way deprives such

- Magistrates, nor the ministers their right

on a matter which the Magistrate, 'tjjj

S in law, or in fact, or in both ways

is before them.

;v: On the proposition, that this Synod is in

most part schismatic, yesterday 'k was sufficiently answered, if the history, of the-

- 'T- none in the Netherlands was recounted,

■' and will in due time and place be explained more fully.

j explained; therefore we recommend this

those who have special and now -r ' also public knowledge.

Remedies.

We are also asked in what way we will finally be able to develop ourselves from these T-objections.

To be answered. 1. One can see from the previous and similar, how unfair that -■ their protest is. 2. One sharpens them in

- the other way, that they should be fairly

satisfied with what the president has told them, namely that we do not want to bind either them or anyone else's conscience.

binding. 3. One calls in the authority of the

government, whether they will finally recognize and follow them.

recognize and follow them. 4. But if they persist in their opinion against our hope and expectation: that nevertheless justice < should be tempered with gentleness;

and we do not think least, that one will f have to go on investigating the main

matter, in the fear of the Lord; for to ^■5 assume, that the judgment of the Synod bij them

. > no weight, who nevertheless knows what

„j.s and how happy exit God will give the Synod

fzwill give? Assuming, with them... no weight, zjjj will nevertheless be with others, and

T > that no doubt to their confusion, of

esteem. 5. Finally, if they oppose ,,,, all the exhortations and advice of the Synod

Let us protest, that we are aware that we have nothing to worry about, that we have done the defendants brethren the slightest injustice by any preconceived ideas brought to our attention, or even by any moods we may have taken, whether knowingly or unknowingly, on the report of others, and -*" Z "U "K- add to our reflections much mercy. Therefore, let us also protest before God, before this entire assembly of members and listeners and observers of the Synod, before all these countries, before the whole of Christendom and its descendants, that it has not been lacking in us, that these vexations, which arose in these lands, in a sweet, gentle, and entirely Christian way, have not been stilled, and the salvation and peace of the brethren themselves and of the Churches have not been sought.

THIS WITHOUT PREJUDICE TO THE BETTER OPINIONS OF OTHERS.

The judgment of the ministers of the congregation of Embden, concerning the protest of the Remonstrants.

Would it be the case, that the protest, presented the day before yesterday by the Remonstrants, as they are called, to this Honourable. had not been sprinkled with naughty accusations, but naked and simple, we would not have paid much attention, and without paying much attention, we would have decided to proceed (without further delay) to the investigation of the matter itself; but since they have laid two foundations of their protest, which are fundamental to this entire Synod, and which they touch upon in turn, we believe. We believe that this should not be avoided, but that this stain on this entire holy assembly should be washed off.

Their first foundation is this: that the opposing party should not be the judge of this difference. The speech of decision will be such as to judge all the better.

One who is a party in a case may not be a judge in that case. Now the Synod or most of the part (these are their own words) is party to this case.

Therefore this Synod or most of it cannot be judge in this matter.

We reply first to the first proposition, which is private. For generally it is not true, even in political matters. For although no one may be a party and judge in his own case, which concerns him specially, yet he may be many times in a common and public case, as this one is, as for example: is

The Nine Years two sit in a college; one sits, accusing the other of violating his Majesty, betraying an evil ministry, etc.; such examples occur many times in the histories, and he confirms his accusation clearly, he becomes, by accusing him and proving the crime, his adversary, nevertheless he may not and must be judge. Otherwise, traitors, thieves, murderers, etc. would always object to their judges as to their counterparts. 2. We answer, that it is much less true in spiritual matters, concerning the conscience and eternal beatitude, which is proved:

1. From the practice of the Church of the Old Testament. Elijah, Micah, Jeremiah, Amos, and other Prophets, were the opponents of the false prophets, from whom they suffered much; therefore should they not be judges of difference? Was it therefore to be assigned to the Baalites the judgment of the differences of religion? Or seek someone else in the land of dreams as a neutral judge? By no means.

2. From the practice of the Church, which was at the time of Christ, and of the Apostles.

Christ and the Apostles were the opponents of the high priests, Pharisees, theologians, and those who practiced their own righteousness through the ceremonies of the law and circumcision; therefore should they not be judges in the same matter? Yes, they, and verily faithful.

3. From the practice of the Church, which followed the times of the Apostles.

The examples brought yesterday from the Prelate and other honorable men, from Athanasius, Cyril, Alexander and others, who have been the opponents of heretics, and yet have by no means lost their voices in judgment.

4. From the practice of the Churches of the pre-member century, of which the D. Scultetus brought an example yesterday, and more may be brought.

5. From the practice of private Churches and Church Councils, as an example: we and our predecessors have had much trouble with the drifters of the Government, with the Anabaptists, Libertines, Jews and others. The ministers of the Churches and elders have been their opponents. Shall we therefore consider that they had no voice?

We could prove the contrary with indigenous examples, if necessary. Verily, thus we would not have had a Church now, but only a dung heap and mishmash of various diseases; not unlike if a cook threw all kinds of food and fat into a cauldron, which seems to be what the devil is trying to bring about nowadays.

6. From the earnest admonition of Paul, Acts 20: Take heed to yourselves and to all the flock, over whom the Holy Spirit has appointed you overseers. Here were the bishops of the Church of Ephesus and others, the opponents of false teachers, who did not spare the flock. Were they therefore not allowed to be judges in matters that stood between them? What could be more incongruous? For what would the Apostle have admonished them so earnestly in regard to their office?

7. The same is proved with reason. For the ministers of the Church, if they did not take a serious stand against false teachers, and against the pushers of novelties, introducing strange doctrine, would be traitors to the Churches which have been commanded them, and dumb honchos, worthy to be trampled under foot like a tasteless salt.

8. From another reason. For in so doing, a very wide door would be opened to all drinkers of novelties, to dare all things, and to exist; which many seem to seek.

That which the Remonstrants have produced from the Peace scripture of D. Pareus in their last and penultimate scripture, namely, that it is not necessary for anyone to go to the councils, where one and the same judge and prosecutor shall be, must be understood to a certain extent, as indicated above. For this is said of the councils of the Papists and Ubiquitists. 2. In this Synod the same parties and judges will not be present. For assuming that the Counter-Remonstrators, who have been deputed to this Synod, are the opposing party; nevertheless the judge of these differences shall be God's Word alone, to which, by oath before God, all have committed themselves. 3. If Mr. Pareus were present, they would hardly dare to look at him, whose beard they are plucking and pulling. 4. It is extremely impertinent that they so often misuse the Peace Writings of Pareus and the New Town Teachings, because they know very well the opinion and feeling of Ursinus and Pareus. This on the first proposition we deny as false. Also the other concerning the whole Synod. For the expatriates have reserved their judgments completely and entirely, and have sworn that they will in no way deviate from God's Word. The Dutch brethren have done the same before, who therefore cannot be said to be opponents except in a certain way, and who have in no way lost their voice in this trial, as has been proven before.

The second foundation of the protest is that the Synod or most of it is divisive.

The final reason will be such.

Those who are schismatic should not be judges of this difference that has arisen in the Netherlands.

Now this Synod or most of it is a schism: Therefore etc.

The answer is first of all to the first proposition: those who are truly schismatic may not be judges. But those who, necessarily for the honor of God, the peace of conscience and fundamental errors, separate themselves from the Church of the evil ones, just as our parents separated themselves from the Papacy and others from the perpetrators of novelties and foreign keringen, they cannot truly be called rupturers. And therefore, by this pretended rupture, they are in no way deprived of the power of judgment.

Secondly, on the second proposition we say, first of all, that the first part of this, in which they speak of the entire Synod, is completely false. For they will never again prove that all the members of this honorable Synod are guilty of rupture. Therefore this is a mere and unbearable slander, if they understand it that way, as they say.

In the other part of the second proposition they touch upon the Counter-Remonstrators, whom they have several times, in all their orations, proudly called rupture makers. We declare openly, that we do not in any way dog the Dutch brothers, who are usually called Counter-Remonstrators. It is not

It is not worthwhile to investigate this any further.

The Dutch brothers will undoubtedly be able to defend themselves legally, if they are given the opportunity to do so.

However, before going any further, we do not consider it necessary to expressly discuss the matter of the schism, which is marked by many personal matters, that the ignorance of the Dutch Brethren, whom they consider to be schemers, drivers of novelties, disturbers of the common peace, should not be expressly discussed, for those who have openly slandered godly, learned and agreeable preachers who have driven out and taken up their places again, be brought to the notice of this entire assembly and the great crowd of listeners here present, so that the listeners may not derive any reflection from such slander.

Further, that they have dared to compare this Synod, legally appointed, assembled, begun in the fear of the Lord, served and thus for a long time continued with great fruit and pleasure, with that Tyrhich Synod, insolently, that is, verily, a supreme impudence, not only concerning the ecclesiastical, but also the political persons, yes also the high Government, which we order the judges of the Synodal proceedings to curb.

In conclusion, it seems to us that it should be openly declared and pronounced that this protest is based on false foundations, and that all this should be stated in the Synodal acts, in order to then come to the matter itself.

UNDIMINISHED THE JUDGMENTS OF THOSE WHO FEEL BETTER.

These unanimous judgements of the expatriate theologians about the Protestation of the Remonstrants having been read out, the E. Committeemen deemed it necessary to dwell on this, and declared their feelings, both of the accusations, and of the Protestation of the Remonstrants, in this public decision, which was also read out to them in the same Session.

So that E. M. Simon Episcopus, professor of Holy Theology at the Academy of Leiden, not long ago briefly and fraternally by the Honorable Praeses of this Sy-

^ntwStlg- n°de" Johannes Bogerman, by public ate session, charge and authority of the E. Committeemen has been admonished, that at had not acted too sincerely with this Synod (although in truth the Committeemen would have preferred, that the pres. Episcopus and the other Remonstrants, by a simple and sincere confession, should have repudiated the error known to everyone, and by confession, as is proper for the upright, or at least by a modest, moral repentance, the crime should have been washed away, and that they had come to the end without detours to the matter itself), while he nevertheless, as with prudence, on the same day, when other things were to be discussed, did not refrain from speaking in front of the entire Synod, without any detours, to D. Johannes Bogerman, praeses. Johannes Bogerman, president of the Synod, of lying, without taking into account so many honourable, so many considerable, so many honest men, who represent the whole rightly reformed

Church in this place before God, without paying attention to the conscience and presence of these men; so it is, that the commissioners of the High.

copius, and the other Remonstrant brethren, be admonished severely and according to the authority which they have here, that in the future they both take heed to the truth, which is the rule and the guide of all ecclesiastical virtues, and which the living God, who is the supreme and only Searcher of the kidneys and Knower of the hearts, who searches the depths of the sea, and is the truth itself, is required to have in the interpreters of His truth. And that they are such an excellent, honorable, and so lawfully called here to a gathering of all Churches, who are bound together by the same bond of faith, where the E. Committeemen of the High. The Supreme States General of the United Provinces of the Netherlands preside, showing the highest Magistrate, who at least now, having been admonished so often, learns to respect them, and that they do not learn to respect them by the side of the Commissioners, which they have done more than once in this Honourable Synod, and also in the written report of the Apostolic Council. Synod, and also in the written document, recently handed over to the expatriates, they do not stab the committeemen and conveners themselves, divisively and painfully; but once they leave all excuses, they obey the decision, now last promulgated by them with full power, notwithstanding the protest, which they judge and declare, should not be accepted.

M. Episcopus requested leave to speak on this matter, but as the time had passed, the matter was adjourned to the afternoon session.

THIRTIETH SESSION.

The same day afternoon.

The defendants appeared in the Synod, and were admonished, because they now confirmed the advice of the foreign theologians (concerning the nullity of their protestation), with reasons, which were concise and sufficient to reassure the consciences, and furthermore the decision of the E. Heeren Gecommitteerden had heard about the matter, that they would come to the matter itself, leaving all accusations, excuses and protests and such quarrels; and had been asked if they were now ready.

M. Episcopus requested, because a very heavy and harsh censure had been passed against him, and to the detriment of his name and fame, to be allowed to read a certain short script to his justification.

The E.E. Commissioners, examining the writing first, in order to know whether it might contain any new accusations, with which the Synod, as had happened several times now, might be delayed, have allowed it to be read; without prejudice to the fact that it would not be read.

to read it; notwithstanding the decision of the preceding session. This was the document.

Noblemen. Lords, Honorable Praeses, Esteemed Men Brethren.

Although a good conscience is a pardice, and when the conscience is satisfied, a careful apology is not necessary, nevertheless, since no one should betray his name and reputation, yes, a Christian man should take great heed, and especially he who sits in public ministry in the church of Christ, of a good name, I could not refrain from leaving a sample of this concern of mine in this great Synod; For since my reputation has been greatly and without fault injured, especially this day, as if I had committed a public

lie in this most honorable meeting, I have deemed it necessary, in fair advocacy of my honor and reputation, to present briefly this little to the Synod, not doubting that if there should be any suspicion of bad faith on the part of some, it will very soon disappear, if they are willing to see the whole matter in justice and with proper sincerity *

What I am charged with is this After I had made an oration in this Synod to begin with, in which I narrated the feelings and agreement of my brethren, and I was charged with handing over a copy of this oration, I asked the E. preseB, and, if I could, I asked the E. preseB, and, if I could, I asked the E. preseB, to give me a copy. preseB, and, as I understand today, many in this Synod, that I did not have another copy, and since it was clear that I wanted those words to be understood that way, I demanded the same, or a copy of the same, from the president again. This is the sum total of the accusation.

Honorable men, this is a grave error, if true. But it is just as grave an accident, if false. I pray you, please consider which is truer. The foundation of the accusation is that it is believed that I said I had no other copy. Although this is true, it is not all that I have said; for I have added, not darkly, yes with formal words, not written just enough. From this it is clear enough, that I confessed roundly, that I had another copy, and wrote it out, but not neatly enough, that is, worthy to deliver to such a meeting; for so the matter was. The copy, which I had, was written out, but without proper borders, and not written out with a neat enough letter, yes deformed by chalking and scraping, and, the main thing was, not compared with the original. For the day before, very late in the evening, it had been written out and given to me by my scribe. This is the only cause of my hesitation. And I pray you, Venerable brethren, what cause could have moved me to deny that I had another copy? Was it, that I might deceive anyone, yea such a considerable gathering? Yes, there was nothing in the oration which had not been decided upon beforehand, with the consent of the defendants; even everything was described to that end, so that it could be said in the Synod, yes for the whole of Christendom. Then, how could I have done it? With me sat not only many brethren, closely observing their consciences, but also around me many, listening very closely, and with their eyes on me, on the paper and the table, all of whom I would have wanted to deceive; what is the meaning of truth? On top of that, as soon as the oration was done, not only did I roundly ask one, who asked me if I had another copy, but not very long afterwards, I also gave the original copy to the E. Gecommitteerden der Hoogmog. I gave them the original copy as it was, so that everyone could see that what I had said was true. Since that which I had presented had not yet been compared with the original, as may still appear from the comparison of one with the other, and I wished it to appear to the Mr. President of the Delegates of the High Powers of Parliament, to whom I had sent a copy. States, to whom I communicated my copy by the Secretary on the same day. I do confess, that the Honourable President wanted my original, but I was sure that I gave him the original itself, when I gave him that which my scribe had written out, and which was signed by me and my brothers, mainly because it did not contain anything else (however some weights).

The Thirty* 8th Session.

except for a few words, for which no comparison had been made) as that which was contained in my original; for I would have been ashamed of such an

I would have been ashamed to hand them my original, which was so full of scrawls and scratches. That this has been done in good faith, the almighty, good God knows. If, however, anyone wishes to feel otherwise, I will not answer him except that, relying on the testimony of my conscience and of those who have sat with me, testimonies to which there is nothing to say, I will commend my ignorance to

God, and possess my soul in quietness and peace, yea, glad in heart, that I may be compelled to bear censure upon a debt, of which I am assured in my mind, that I am and shall be free, until God, the Knower of hearts, shall judge between me and those that have a bad opinion of me, which I earnestly beseech to be established in the Synodal Acts.

Below was written Simon Epis copius, Professor of Theology.

He was told in reply that he had heard the testimonies of the entire Synod and also of the E.E. Delegates. That it was unnecessary to put testimonies against testimonies. That the formal words had been signed by the Synod and also by the E. E. Commissioners, and that the whole Synod had given witness to them. That the decision made in this matter should be enough. Mr. Episcopius said, since the Remonstrants who were sitting with him were not asked about this, that he declared that they had testified in private, that they had also heard these formal words: I have written no other in the net. The president admonished him, that he wanted to keep himself satisfied, and said, that not the Synod, which only thought to speak of it in passing, but that he himself had brought this trouble upon himself, who had made this accusation against himself, as he said, to the whole Synod very roughly; and consequently had brought this censure upon himself. The defendants were now again asked, whether they now wanted to abandon the protest, and come straight to the matter for which they had been summoned, and were admonished, that, putting aside all unfounded suspicions, they certainly wanted to take it for granted that the Synod would act in their case in such a way, that they would make their good conscience known to God and the whole of Christendom.

They answered in writing, which was read by Mr. Episcopius, that they requested that they be given copies of the censures and judgments, about the protests, of the foreign theologians, and of the decision of the E. E. Committeemen, and that they would give them a copy of the censures and judgments, about the protests, of the foreign theologians, and of the decision of the E. E. Committeemen, and that they would give them a copy of the censures and judgments, about the protests, of the foreign theologians, and of the decision of the E. E. Commissioners, and that they would be given sufficient time to consider the reasons of the expatriates, if they seemed to be important, with prayers to God, so that they would not do anything rash in a matter of such importance, and that they would obey the decision of the E. E. Commissioners with a good conscience. The Commissioners, having been asked for their opinion on this, replied that they were of the opinion that the matter should no longer be postponed on any pretext; therefore they were again ordered to come to the matter itself, and finally simply not to comply with the decision under these or other conditions. The defendants desired to leave and deliberate together as to what they would answer, which was granted to them, and, after some deliberation, answered, that they would obey and come to the matter in accordance with their judgment of this Synod, and subject to their conscience. They were answered, both by the Delegates and by the Synod, that they were not commanded, nor would their consciences be commanded, what they might object to, and that every one is left to his private judgment of the Synod; but, if by the judgment of the Synod they understand this public protest against it, that it is not admitted to them; but that it has been sufficiently declared, both by the decision of the Synod, and of the E. Gecommitteerden, that they are both considered unfair and of no value; therefore wederom they were charged to obey, and come to the matter; for, as long as they remained in that protest, so long were they again disobedient to the laws and decisions of the Synod and of the E. E. Gecommitteerden. They have therefore been admonished once again to refrain from breaking or questioning the authority of such a Rev. Synod with indecent words or works in the future; especially, that they do not offend the

authority of the High Majesty the Lords of the States General with words or writing. Lords of the States-General, under penalty of being duly censured. They answered that they spoke as they felt, and spoke as they felt. It was pointed out to them that this answer had no place there. In order to arrive at the matter to be discussed, they were again asked if they were willing to give their opinion of the first article, which speaks of divine predestination, with their reasons to the Synod. They answered that they believed that a conference would be appointed here by mouth; that they were prepared to do so, not to submit scriptures. That they had the state of the differences at hand, but that they had not yet written down their feelings. That from the letters of citation it could not have been understood otherwise than that the presentation, explanation and defense of their feelings had first to be presented in the Synod, and then, after the conference had taken place, to be put in writing. The Committeemen have declared to them that they were sorry that they could not or would not understand the meaning of the letters of citation (which no one could understand with reason except those who wanted to distort them wilfully). That the concatenation of words clearly indicated this was the opinion that they would declare their opinions in writing. The Remonstrants answered, that none of them understood the letters as such; that they were all prepared for a conference, because in the citation letters, written in the name of the EE. Commissioners, expressly said that they had to work to soothe the bitter feelings, which they thought could not be done without a conference; that they thought it best to appoint a conference, as between the parties, and that afterwards the high government would judge the matter. The Commissioners, having openly read their letters of citation, clearly expressed their sympathy, and expressly indicated, that it had never been, that here a pedagogical or school conference, or a dispute, as between parties, would be appointed, but that they would present, explain, and defend to the best of their ability, their opinion of the Articles of Faith, and then expect the judgment of the Synod, as the legal judge of the differences. They complained, that they were being overcharged, if they were not allowed to speak with a lively voice; that they should only be allowed to present their opinion, and not also discuss the contrary, to which they had mainly applied themselves. They were told that they would nevertheless be allowed, after they had stated their views in writing, to do so by word of mouth if they thought they had something to add. It would then be seen how they would fight the opposite opinion, having first defended their own. Finally they were also charged to deliver their opinion of the first article in writing at the first session the next day. They were also asked whether they had now completed their reflections on the doctrine contained in the Bible and the Catechism of these churches. They replied that they had a good many such reflections in their papers, but had not yet put them in order and written them out.

THE THIRTY-FIRST SESSION.

December 13th, Thursday morning.

The defendants delivered their opinion of the first Article, which speaks of Divine Predestination, in writing, in ten articles or maxims, which they all signed, and Episcopus read it.

The Thirty-first Session.

The feelings of the Remonstrants,

which in conscience they have thus for a long time considered and still consider to be in accord with the Word of God, concerning the first article of the decree of Predestination, is this:

I.

God has not decreed to elect anyone to eternal life, or to reject them from that life, any more than He has decreed to create them, without regard to any previous obedience or disobedience, according to His will, in order to demonstrate the glory of His mercy and justice, or His absolute power and dominion.

II.

Since God's decree, as regards both salvation and the destruction of every human being, is not a decree of the end, which He has absolutely foreordained, it also follows that these decrees are not subject to such means by which the elect and the rejected are powerfully and inevitably led to the decreed end.

ni.

Therefore, God did not by this predestination create in one Adam all men in the right position, did not ordain the fall and the admission of this fall, did not deprive Adam of the necessary and sufficient grace, did not preach the Evangeline, did not call men externally, and did not give them the gifts of the Holy Spirit, in order that these might be the means by which He would bring some of them to life, and deprive others of the benefits of life. Christ, the Mediator, is not only the executor of election, but also the foundation of this same decree of election. The reason that some are called with power, justified, persevere in faith and are glorified is not that they are absolutely elected to eternal life. The fact that others also fall into the trap, that Christ is not given to them, that they are not called at all or are called powerfully, hardened and damned, is not the reason why they are utterly rejected from eternal salvation.

IV.

God has not decided, without intervening culpable sins, to leave most of mankind, excluded from all hope of salvation, in the fall.

V.

God has decreed that Christ be the atonement for the sins of the whole world, and by virtue of this decree He has decreed to justify and save those who believe in Him, and to provide man with the means necessary and sufficient for faith, in such a way as He knows to be worthy of His wisdom and righteousness. But He has by no means decreed, by virtue of an absolute decree, to give Christ, the Mediator, to the elect alone, and to give them faith, to justify them, to preserve them in faith, and to glorify them only by a powerful calling.

VI.

No one is rejected either from eternal life or from the means sufficient to that life by any absolute decree, so that the merits of Christ, the calling, and all the gifts of the Spirit may all be profitable for salvation, and indeed are profitable, unless by the abuse of them they turn to their destruction; but to infidelity, godlessness, and sin, as the means and causes of damnation, no one is ordained.

VH.

The election of special persons relates to the end, in consideration of faith in Jesus Christ and of perseverance; but not in consideration of faith and of perseverance in the true faith, as a condition required in election beforehand.

VHI.

The rejection of eternal life is made in consideration of previous unbelief and perseverance in unbelief, but not without consideration of previous unbelief and perseverance in unbelief.

IX.

All the children of believers are sanctified in Christ, so that none of them, before the use of reason, are lost from this life. But by no means are some of the children of believers in their infancy to be counted among the number of the rejected, departing from this life before and before they have committed any actual sin in themselves, so that neither the holy water bath of baptism nor the prayers of the congregation could be of any avail to them for salvation.

X.

No children of believers, baptized in the name of the Father, the Son and the Holy Spirit, living in the state of their childhood, are counted among the rejected ones by a perfect decree.

Honourable Fathers and Brethren, here you have the presentation of our views on the first article of election and reprobation; which views we are prepared to defend, and to fight the views of the Counter-Remonstrants who oppose them, and that we thus present and further declare them, and defend them to the best of our ability, and as much as we deem necessary. We consider that the truth itself, the divine honor, our conscience, and the foundation of the Churches, lie in this. Below were written the names of all and any of the defendants.

They were asked if this was the feeling of everyone, and if they wanted to add something more to this statement? They answered that this was the general feeling of all of them, and of everyone in particular.

in particular, as could be ascertained from the signature, and that they did not have the meeting which they wanted to add to this statement. It was decided that after noon these articles of each college would be written out, in order to be able to deliberate and judge them more thoroughly. And as some things seemed to be obscure and ambiguous in the articles handed down, of which they should be further questioned, it was also deliberated (as the defendants did not make a body or collegium, but all of them, head for head, had been summoned) whether or not everyone, man for man, should be called and questioned. And it was judged neither necessary nor advisable that they should be summoned man for man, but that all of them together, if there was anything to be asked, should present themselves there; however, that one should always be allowed to ask this one or that one; thus, that he was free, in the explanation of his feelings, to use the help of others. Furthermore, the Synod declared that it disliked, that the defendants, in the articles delivered, rejected the feelings of others much more than they presented their own; and that they said much more what they did not feel, than they explained what they felt; likewise, that they mixed in this first article many things, which belonged more to the following ones. And therefore it was ordained, that the Remonstrants be admonished to refrain from this in the following articles, and to better observe the orders of the Synod.

THE THIRTY-SECOND SESSION.

December 14, Friday morning.

As the Five Articles of Divine Predestination, and the chapters appended thereto, are so related that the one can hardly be discussed and understood without the other, it was decided to charge the Remonstrants, that they should also write down their views on the four other articles, and deliver them to the Synod the next Monday. Moreover to admonish them, that they would much rather write their articles in the affirmative than in the negative, that is, rather say what they felt, than what they did not feel; in order to be able to judge better of their feelings; and if they would like to add the rejection of the opposite feeling, that they would be allowed to do so. This was charged to the outlawed Remonstrants. The pastor also admonished them that they preferred to stick to the quaestions concerning the doctrine of consoling election, rather than hatefully persuade the doctrine of rejection. They replied that they would pay attention to what the chair had admonished them.

THE THIRTY-THIRD SESSION.

December 15th, Saturday morning.

The Reverend and illustrious D. Abrahamus Scultetus, Doctor and Professor of Sacred Theology at the Academy of Heidelberg, delivered a distinguished and lively exhortation with great eloquence in Latin, from Psalm 122, in the full Synodal Assembly: I rejoice wi/, because I am told: let us go into the house of the Lord. About which he was also thanked.

Edele Hoogwijze Gecommitteerden der zeer Doorluchtige Hoogmogende Heeren Staten-Generaal der Vereenigde Nederlanden. Honourable Presidents of this Synod, Bishops, advocates of the Churches, Professors of Academics; honourable listeners of all classes.

Which was the sole wish of the very powerful King James I, King of Great Britain, the very august Prince, Elector of the Empire, Frederick the Fifth, Count of Paltz, Duke of Bavaria, my gracious Lord, and also of many pious Princes, Counts, Barons, Knights and Citizens in and outside Germany, that these disputes, which for some years have tired the Dutch Churches, may be heard in a lawful Synod of many Reformed Churches, in the fear of the Lord; and since they, and we at the end of this year, have arrived at this wish, I cannot refrain from publicly expressing that I am heartily glad in the Lord about this.

Therefore, turning to You, eternal, true, living God, who, out of infinite goodness, revealed Yourself through the sending of Your Son, and through the pouring out of the Holy Spirit upon the Apostles, I thank You in earnest that You have followed the counsels of the High Lords of the United States of America. Lords States of the United Netherlands, and of the very august and valiant hero Maurice, Prince of Orange, blessed from heaven, have set up such an apparent sign, to create a good hope of the peace of the distressed Dutch Republic and your Churches in it. I also pray Thee that Thou wilt graciously continue the web of Thy benefits, which Thou hast graciously begun, that the heavens may rejoice, and the earth may be joyful, and all the world may say: For ever and ever be praised and glorified the God of the Dutch!

But since we would sit here in vain with this Virgilian shepherd, requesting the best from God, unless we ourselves took the hand to bind up and heal the wounds of the wounded congregation, and since, after

the distinguished theologian Doctor Josephus Hallus, very worthy Dean of Wigorn, it was my turn by public authority of the honorable chairperson to give a speech in this place:

Thus I intend to stir up our hearts, that we diligently perform this holy work which we have in our hands, and that by the declaration of that Psalm, which is in order the one hundred and twenty-second. Now that this may be done with fruit, we will invoke the grace of the Heavenly Father with those words which His beloved Son, our only Savior, has taught us:

Our Father, etc.

TEXT: Psalm 122.

1. I rejoice among those who say unto me, We will go into the house of the Lord.
2. Our feet shall stand in thy gates, O Jerusalem!
3. Jerusalem is built as a city finely joined together.
4. That the tribes may go up there, the tribes of God, to the testimony of Israel, to magnify the name of the Lord.
5. For there sit the chairs of judgment, the chairs of the house of David.
6. Peace to Jerusalem! Let those who love thee prosper.
7. Peace be in thy strongholds, And prosperity in thy towers.

The Thirty-Third Session.

8. For my brethren and friends' sake, I will now speak peace into thee.
9. For the sake of the house of the Lord our God, I will seek your best.

EXPLANATION.

M. Tullius, Hearers, a very wise estimator of books, when he had read the verses of Euripides, a Greek poet, wishing to praise them very wonderfully, wrote to Tyro: Each verse is an oracle. If I bring this praise from Euripides to David, from his verses to this Psalm, I do not think that anyone will reprimand me, if only he notices what a magnitude of things is contained in a few words.

For, that I may give you the sum of them to consider, this Psalm teaches:

JFeMrc must be the greatest joy of a Christian man in this life; namely, if he sees the Church flourishing and the true religion in it:

He teaches:

What should be the highest desire of a Christian man in this life; to wit, that the Church may prosper, and in it the true religion.

He teaches:

What should be the greatest diligence and diligence of a Christian man in this life; namely, that in his place, whether he is counted among the least, the most, or the middle type, he takes care of what belongs to the adornment of the Church and to the preservation of the true religion.

Of these important matters our King speaks. Of these great matters I will deal. I pray Thee, O holy God, that Thou mayest impress upon our hearts what I am sounding in our ears, that the joy of David may be our joy, that the wish of David may be our wish, that the care of David may be our care. When we have obtained this, I will certainly make no difficulty in declaring us, though in the midst of the misery of this life, nevertheless highly blissful.

I.

THE GREATEST JOY OF MANKIND.

The psalmist, wanting to reveal the joy in his heart, says: I rejoice in what has been said to me: We will go into the house of the Lord. Our feet shall stand in thy courts, O Jerusalem!

This very holy and pleasing passion to the man of God is made clearer by history. The ark of the covenant, that divine memorial of God's graciousness among the people, had hitherto had no certain set place, yea, it had been caught under Eli of the enemies.

The Jews, frightened by this misfortune and the removal of the ark, desired nothing more than that a fixed place might be ordained for it. But behold, while they were secretly thinking these things, openly wishing them, they were brought to Jerusalem, placed on Mount Zion, and God proclaimed this memorable prophecy: I have chosen Zion, in Zion I will dwell forever. About this the Jews embrace one another with a spiritual joy, and hand to hand, one sister addressing the other, one brother addressing the other, they say: Well, let us go into the house of the Lord. Come, let us go up into the mountain of the Lord, into the house of God Jacob, that He may teach us His ways, and that we may walk in His paths. In this shall we stand, in this shall our children and children's children stand, from generation to generation. But the joy of David surpassed all the joy of all others, who, seeing that upright religion had been re-established, and hearing the speeches of the disciples, exhorting one another to divine services, could no longer restrain himself, or he must manifest the joy of his heart. I rejoice, because I am told: we shall go into the house of the Lord. O blessed day, desired hour, in which I hear this melodious chord of singing of the minds, of going into the house of the Lord, of making the name of my God great. The king had very beautiful housewives, very hip children, abundance of wealth, fullness of honor. However, he did not actually rejoice in his

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riches, honor, children, nor wives, but in that God among his people was rightly known and served godly.

And it is this, namely, which we said, that is taught of our Psalmist in the first place here, that the highest joy of man is sprouting from seeing the Church flourish, and the immaculate religion in it.

Our king, filled with this joy, declares that one day in the courts of the Lord is better than a thousand outside of them; with this joy kindled, he makes more work of the amicable necessities of the subjects to the service of the most high God, than of all the amusements of the whole realm.

Then let the citizens of this world, some in the abundance of corn, some in wine, some in oil, rejoice; but let us who are citizens of heaven rejoice when we see that the walls of our Jerusalem are unbroken. And that not without cause. For I could hardly express in words, with what many and great goods those people are crowned, in whose ears the unadulterated voice of the Holy Gospel is resounding daily. Among them lives unity within the home, godliness in the temple, righteousness in judgment. To a more than credible witness I bring to our royal Prophet, whom Jerusalem, then the true seat of the Church, adorned with these virtues, is calling:

Jerusalem is built like a city, which is finely joined to sides, or like others read, which is joined to sides.

O lovely good, that a city, province, kingdom, is joined together, finely joined together. This good is flowing from the streams of that blessed assembly, which keeps the rule of upright faith immaculate.

Behold the assembly of the Apostles. They abide in the unity of faith, they also abide in the unity of mind. For the multitude of those who believed were one heart and one soul, as Luke relates. Break the unity of faith and you will also break the unity of the minds. From this arise first secret enmities, then gossip, finally hatred, and all these things the more vehemently, the more closely the minds were previously united.

For as from the noblest corrupted wine becomes the most sour, so also where the love of the brethren is broken, there follows bitter and sour hatred. Do you desire ancient examples? The Israelites and Moabites were of one blood. But when they had fallen into the service of idols, the Israelites had no fiercer enemies than these. The Donatists had taken refuge in the bosom of the Church. When they left it, there followed such alienation of mind that in some all the veins, I do not say of godliness, but of innate humanity, seemed to have dried up. I do not desire, hearers, that you believe me, but believe Optatus Milevitanus, a very famous writer in the ancient church. For thus he writes to the Donatists: "There is no one among you, but he mixes among his writings his blasphemies against us, you begin your Sunday readings, and you declare your texts to be our slander. You bring forth the Gospel, and scold your rejected brother. You instill hatred in your hearers, and advising them to enmity, you bring them to it while teaching." And a little later: "Some of you refuse in the greetings which you do for the sake of being well, to kiss one another as usual; and many are instilled with the thought that they will not greet any of us." Wouldst thou like verscher examples! Go with me into Upper Germany and see how much evil the schism of the Ubiquitists has introduced into the Church. Sad is the complaint of the prophet Isaiah: Each one eats the flesh of his arm, Manasseh Ephraim, Ephraim Manasseh. With these words he compares the Jewish people to those who are condemned by the magistrate to die of hunger in prison for some heinous crimes. The people, after suffering hunger for several days, become mad at the last moment, lie down and rage with their teeth against their own members. This complaint they are driven to do many times, who look with sighs at the disagreements arising from the Ubiquitous schism. The book-merchants' stores are filled with diatribes, the diatribes with vicious hatchets, jeers, and slanders. On the pulpits here and there are those who, although they have with the Reformed one and the same Father of spiritual birth, the Holy Spirit, and one and the same mother. Spirit, and one and the same mother, the Evangelical Church; one sitting, and the same Savior Jesus; one and the same food of the soul, the flesh of Christus, delivered in death; one and the same hope of blissful immortality; yet the cause of the rejected ones in the sacrament of Midnight, that they, for the unbelievers' sake, reject the believers, and stand and cry that one should rather go to the idolatrous religion of the Papists, than to the pure religion of the Reformed. There are others who have never been warmed with a spark of God's

love, and yet they boldly and daringly refer to eternal death those who have not spared to lay down their lives for the truth of the Gospel and to wash away the cruelty of the enemies of the Son of God even with their blood. Over this, the enemies who are mine lie shamefully and laugh, and those who lament the breach of Joseph are heartily grieved. And these are (is it not beautiful), the fruits of the broken unity of faith.

Happy then, you Dutchmen, again I say happy, you Dutchmen, that God has pointed out to you, who have also tasted such things hitherto, a desirable remedy, this Rev. Synod, from which the whole Church expects what can and should be expected from such an apt assembly of distinguished theologians, namely, that it will be bound by no fleshly passions, by no commandment of man, but only by that of the one God, to pronounce freely from the disputes according to the holy Scriptures, and as a faithful mother, to gather the scattered members of the Church, to re-educate the oppressed, to cure the weak, to cut off the rotten, to heal the wounded, and to deliver the healthy from future illnesses; so that the whole of the Netherlands may be united, and these flourishing provinces joined together in faith, truth and unity. This will be the highest joy for the contraries to see, and for the rejects to hear, especially, when with the friendly bond of unity in the houses, godliness will also be necessarily joined in the temple. I say necessarily, because the true and sincere religion, where it is re-established, cannot be otherwise, or the true religion will blossom as of old. The Psalmist teaches this more widely, saying:

There go the tribes, the tribes of the Lord for the testimony of Israel, that they may magnify the name of the Lord.

The meemng of the Prophets. Since it pleased God, the Lord, to establish a place for His Church at Jerusalem, all flesh came running to the Ark of the Testimony (here called the Testimony of the Israelites) to pray to, praise, and magnify the living God; It was much different in Saul's time, when at the helm of the Republic there were people who were atheists, who made a mockery of all religion, who reviled the upright servant of God, David, and who sought a dirty profit from the confusion of religion. While the royal prophet laments this lamentable state of the Israelite Church, he humbly goes to God: Ps. 7:7 and 8, and says: Rise up, Lord 1 in Your wrath, lift up Your hand over the wrath of my enemies, and help me again in the ministry which You have commanded me. Let the people assemble again unto thee, and for thy sake come up again! But not only unity reigns in the houses, and godliness in the temple, but also justice in the court, where true religion reigns. For there are the chairs of judgment, the chairs of the house Datids. That is, there the chairs are set up, where the judges sit, who, according to equity, administer justice to the poor and the rich, the considerable and the insignificant, reward virtue and punish wickedness. For where God is known rightly, there it is also, that, most of the time for God's sake, judgments are well served. Sa- muel renewed true religion; he also renewed civil justice. Jehoshaphat purified the Church, which immediately afterwards appointed judges in every city, and commanded that they should do justice in the sight of the Lord.

And shall we not (O hearers!) rejoice at the blossoming of the Church, since her blossoming is the flower of unity in private houses, the flower of godliness in the temples, and the flower of justice in the kings courts, and in the seats of

D'thirty "ê échte and council lords is introducing. It is now one hundred and twenty-three years since session. At the Reichstag in Worms, the first one held by Maximilian, the grandfather of Charles V, the dukes of Saxony, invited to dinner in the evening, the dukes, the Paltzgrave, the Bavarian and the Wittenberger, and when everyone recounted the adornments of his country and was most joyful: There

were those on their ore mines; there were those on their beautiful cities; there were those who bore their fame on the arrival of precious wine and corn; so the Wittenberger declared this to be his greatest adornment, that he could sleep peacefully in the middle of the heat, in a field, and only in the lap of each of his subjects. This was a great glory of the Wittenberger; but it had not joined the glory of David, who praises his cities, fortresses, palaces, and subjects over this, Ps. 48, that God was recognized among them. It was not by the fame of Theodosius, the emperor, who, as he lay dying, said that he was happier because he was a citizen of the Church than because he was emperor. This then, brethren, shall be our highest glory, this shall also be our highest joy in this life.

II.

MAN'S HIGHEST WISH.

Now what will be man's highest wish? Is it that we will consult with flesh and blood, who will give us, on the one hand, honor and dignity, on the other, the pleasures of the yleesches, the splendor of the riches of this world; and will tell us that these things are desirable, and that we must strive for them at the utmost. But away with flesh and blood! Let us hear the Spirit of God speaking in David!

What does it say?

Wishes Jerusalem peace.

Peace be in your walls, and prosperity in your towers!

This, this be the one and only wish of all who love Christ, that the Church may be re-established, flourish and remain in honor. That with joined hands and hearts the living God may be worshipped and praised. That our fortresses may be lined with peace, our palaces with tranquility, and that all who hate the peace of Jerusalem may be banished from our assemblies.

This was the wish of the pious Israelites. This was the wish of the Holy Apostles, who so often wished peace for their churches. And what do I say of the Israelites, of the Apostles? The Lord Himself of the Israelites and Apostles ended His life here on earth with this wish, when, a short time before His death, He begged His Father that all who had been given to Him by His Father should be one.

Thus you understand, if only from this, what the desires of our hearts should be, what the desires should be today: none other than that God should enrich the sacred assemblies which He gathers by the voice of the Word and the Holy Spirit in various places of the world with His goods and gifts of peace. That He may send unto them faithful workers; that He may take from their hives all the bumble bees, and further, that He may gather the hearts of divers nations, with the glue of saving faith and of sincere love, so that there may be throughout the whole world the fellowship of the saints whom we believe. But especially, let us command God by our prayers for the peace and quiet of the Dutch Church, that it, which by God's grace is now almost beginning to green again, may henceforth shine with new brightness through His goodness. For if the Church is prosperous, the Republic will also be prosperous; and if the Republic is prosperous, the prosperity of the whole people will be out of danger. Those who pursue your cause, O Church, with earnestness, who watch over you, who pray for you, and furthermore promote with all diligence and duty the preservation of the true doctrine, for their cause God will also pursue; for them God will also watch; He will answer their prayers; in distress He will comfort and enlighten them,

and will make everything work out for them, adorn them, in this life, with heavenly grace, in the hereafter, with the grace of the Holy Spirit. grace, in the life to come, with the glory of heaven.

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THE GREATEST DILIGENCE AND DILIGENCE OF MAN.

We have heard of the greatest joy of a Christian man; likewise ran his highest desire. Now it remains to declare what the greatest diligence of a Christian should be in this life. This the Psalmist does not conceal; but he says: I will seek your best. The holy man seems to me to be a brave warrior, who, wanting to take a strong position, after having admonished his own to be brave, first climbs the ladder himself and excites others by his example to do the same. Thus ours. And I, he says, will provide for your good, O Church! By which he indicates that one should not only rejoice over the Church's prosperity, that we should not only commend to God with our wishes the steady prosperity of the Church, but that everyone in his place should also work for this, and that he himself should say and do things that are pleasing to God and beneficial to the Church. Do you want to know, hearers, what are the silent desires of my heart? I will tell you freely. To this they draw: that some, if they love Christ sincerely and call upon him godly, carry with them everywhere these words of David: "I will seek the best of Israel" firmly imprinted in the bowels of their hearts. So this will be the similar decision of the High Maj. Lords of the States-General of the United Netherlands: we will seek the best of Dutch Jerusalem. This will be the daily aspiration of the most august Prince Manrits, Prince of Orange: I will seek your best, Jerusalem! This will be the daily words of the EE. Commissioners, and we will help, decorate and promote the work of those who preach, teach and accept the sound doctrine, in Churches and in schools; although on the High Maj. States, or on the brave hero Maurice, or on the EE. Commissioners there is nothing to say. The Highmog. States and the valiant Prince Maurice have shown before the whole of Christendom, both by other clear proofs and by the convocation of this honourable Synod, how zealous they are to promote the cause of Christ. Otherwise, not even the EE. Delegates honest and daily presence in this Synod, than a diligent effort to confirm the heavenly truth, and the resulting amicable unity in the Dutch Churches. Myself, myself, and you, Fathers and Brothers! as many as have been sent and assembled here by foreign kingdoms, principalities, republics, or by the flourishing provinces of these countries; myself, I say, and you, I exhort, exhort and exhort: Let us see to it that we make good use of this desired opportunity, invoking the grace of God, strengthening the doubtful brethren, correcting the erring, cutting off the unprofitable quarrels, and furthermore considering, speaking and deciding what is expedient and useful, according to the unanimous judgment of all the saints, in order to kindle in the minds of the true knowledge of God and the true religion in the hearts. This the brethren on earth demand of us, this God demands in heaven. For the sake of brothers and friends I will now speak peace to you, says our king. The meaning is: I will speak and do what will prosper Jerusalem, no one doubting, or the peace of this city will radiate to the brethren and friends, that is, to the other cities, in which our brethren and friends live, companions of one blood, faith and religion.

I am not a prophet, hearers! Yet to this end I undertake: that the peace of the Dutch Church may be the peace of many other Churches. The right doctrine, confirmed in the Netherlands, will raise its head in many other places. Therefore, for the sake of our brethren, for the sake of our friends scattered throughout the world, let us labour that truth and unity embrace each other in all Dutch places, considering that in the preservation of one Church, the preservation of so many Churches is decided.

And assuming that our brothers on earth do not desire this work and care from us, yet God in heaven wants it from us. Hear the Psalmist, For the sake of the house of the Lord our God, I will seek thy

Thirtieth best. Thou, holy God, says the prophet, hast given us this grace, that Thou,

sitting. with the passing of so many nations, hast chosen us Thyself for a possession, and

even as a habitation of thy present grace. Thus I see what gratitude requires of me, namely, that I do all that is necessary for the ornamentation of this house, all that is necessary for the praise of the Lord.

everything that serves the praise of the Lord of this house, with all diligence. I will also

care. Turn your minds, hearers! from Jerusalem and turn them to the Netherlands. God, the Lord, has revealed Himself in the clear light of the Gospels, through the service of the holy martyrs and outstanding theologians, whose souls are in the bunks of the living. He has graciously dwelt here by His Spirit, Word, and Sacraments, and we may say of the Netherlands, changing a little in the words, what was once sung of Judah: "So He has not done to many other nations, nor revealed His rights to her so clearly! Let us acknowledge an excellent grace. Let us also acknowledge a proper gratitude. Therefore, for the glory of the house of God, yes for the glory of God Himself, let us put all our effort into it, that the young may be taught true godliness, the old may be strengthened in it. So shall the mercy of the Father, the blessing of the Son, and the grace of the Holy Spirit, as it was in former times upon the Jerusalem of David, be also upon the Church of the Netherlands.

Ye have, hearers, a short and concise explanation of the one hundred and twenty-second Psalm. The teachings are few, but exquisite of the highest joy, desire and diligence of man. The joy is in the flowering of the righteous Church, the desire in the constant honor of its flowering, the diligence in the steady preservation of its growth. Well then, men and brethren, let us present this man of God to us for imitation. Let us leave to the unclean world the joy of the world, the desire of the world, the striving and striving of the world. Let the joy of David, the desire of David, the diligence, study and diligence of David, be our joy, desire and diligence, especially at this time, when we meet daily for councils that are so pleasing to God, so hateful to the devil and his servants. I assure you, inasmuch as it is not for our concern for the Church, it will not be for God to share His grace in us. If we honor God in this Synod with words, works, and counsels of truth and fear, He will honor us again, in that great and glorious Synod, when that lovely company of holy Patriarchs, Kings, Prophets, Apostles, and all believers shall gather within the amusing understanding of Heavenly Dordrecht, and, after the first contemplation of eternal glory, after the first taste of eternal joy, shall sing. I rejoice in what has been said to us of the Lord Jesus: "Enter into the house of my Father, prepared for you from everlasting." What we have desired on earth, we feel in heaven: full knowledge of God in the mind, perfect love of God and neighbor in the heart. That which we, being mortal, have heard, that - we, having indeed become immortal, see the Father in the Son, the Son in the Father, the Holy Spirit in both, light in light, life in life, joy in joy, glory in glory: we ourselves are irradiated with eternal light, we ourselves are endowed with eternal life, we ourselves are showered with eternal joy, we ourselves are adorned with eternal glory. How sweet it is to live here, how pleasant it is to stay here! In these courts we shall stand, in these courts we shall sit, in these courts we shall walk, magnifying the Father, who gave his Son for us, magnifying the Son, who gave his life for us, magnifying the Holy Spirit, who has been an undoubted pledge of our hope and salvation. All the heavens are full of the glory of the Father, the Creator, the glory of the Son, the Redeemer, the glory of the Holy Spirit, the Sanctifier, for ever and ever, Amen.

PRAYER.

Eternal, true and living God, who out of infinite goodness hast revealed Thyself, sending the Son, and pouring out the Holy Spirit upon the Apostles 1 we thank Thee, that Thou hast not only willed that we should be born of our parents, but also that we should be born to a brief use of the light of this

of this learning from our parents, but also to the hope of blissful immortality, by Thy Holy Spirit. Above all, we praise thy name, z "tln8- that thou givest us this grace, that under the shadow of thy wings we may meet daily in this renowned city, and deliberate about the peace of these oppressed Churches. We pray you, O holy God, by your Holy Spirit, rule and direct all of us who are here present, that we may clothe these places with pure and cleansed minds, and, sitting in your presence, think, speak, do and decide whatever will strengthen the truth revealed in your word, whatever will drive out falsity, which you hate, and whatever will serve to increase your glorious name.

Govern with Your merciful eye, and protect with the hand of Your power, the Supreme Lords of the United Netherlands; that they may do what they do, for a long time, and that those who are now, may also after death have the name of full advocates of the sincere religion, and of justice in the Republic. Protect as the apple of your eye, the person, pleasing to you and to men, of the brave and brave Maurice, Prince of Orange; restrain the hands of the bloodthirsty; that they may never again harm the soul of your turtledove. Bless the States of each Province, commissioned to this Synod; also the Sheriff, Mayor, Council and Citizens of the Republic; and furthermore give this famous city of Dordrecht, which is so good a host to the members of this Synod, this grace, that, as in former times the saints, passing through Jerusalem, came to it, singing: Peace be in your walls, and rest in your palaces; so also all pious men, who either pass by the city of Dordrecht, or come into it, greet her with those words, which are written on the new gate:

O noble flower of cities

God give thee good peace!

And who seek thy prosperity Happiness in every corner!

Renew the years, like an eagle, of the Most Powerful King of Great Britain; preserve and let grow and prosper in honor the eyes of Germany, Frederick the V, the Elector Count of the Paltz, Duke of Bavaria; furthermore, the artful Prince Maurice, Landgrave of Hesse, and the flourishing Republics of Switzerland, Geneva, Bremen and Embden.

Enlighten also, heavenly Father, the minds of our brethren, who present the confession of their faith to this Synod, to be examined, that they may seek with us, with earnestness, the best of the Dutch Church, that so many consciences of men, who have faltered under these upheavals of theological disputes, may for once be set at rest. Finally, grant that all of us who have been gathered in this Synod with united hearts may be joyfully united again in this blessed and desired Synod, in order to praise and magnify You, most merciful Father, with the Son and the Holy Spirit, for ever. Amen.

THE THIRTY-FOURTH SESSION.

The 17th" December, Monday morning.

The Honourable and Esteemed Men

D. Johannes Bisterveldius, court preacher and overseer of Sigen, and the D. Johannes Alstedius, Professor of Theology, in the renowned school of Herborn, deputed to this Synod from the Doorl. Legislative Correspondence, have been solemnly introduced by the scribes into the assembly, and from the EE. Lords Committeemen amicably received, and put in their chairs, seats and order. The EE. Lords Committeemen presented their credentials, which they brought from the aforementioned Wetteravian Correspondence, to the august. Lords States-General. These have pleased the Synod, and they have taken the Synodal oath like others.

D9derHe8tê defendants delivered a document, in which they declared their feelings about the four other Articles, contained in certain articles; which they also read. They set forth their views on the second Article, which speaks of the universality of Christ's merit, in four; on the third and fourth, which speaks of the grace of God and the conversion of man, in twelve, and then on the fifth, which speaks of the perseverance of true believers, in eight articles. To the interpretation of their opinion, they added a broad explanation of some reasons. By these they sought to prove two things. 1. That it was fair to express their opinion not only with affirmative, but also with negative articles. 2. That one had to deal not only with election, a part of praedestination, but also with the other, that is, with rejection. In that same letter they also stated that the doctrines they rejected were held by many Counter-Remonstrants, or by those who held their opinions, both in these regions and elsewhere; That the present differences were not of the scraps of a nail, or of articles, which did not amount to much, but of those chapters of theology, situated in practice, which declared the honor of God, and promoted the diligence of godliness, when one felt rightly of it, or, on the contrary, if they were not well understood, were greatly detrimental to the honor of God, and retarded the course of godliness. That there were also very many doctrines of the Counter-Remonstrants of the rejection and adherence to which were blasphemous to the honor of God, detrimental to godliness, and which, from the earliest days of the Reformation, had caused no small stir in the churches. This was the scripture.

The feeling of the Remonstrants concerning the second Article:

Which there deals with the generality of the merit of Christi's death, is this.

1.

he price of redemption, which Christ offered to God his Father,

is not only sufficient in himself and through himself for the whole human race for redemption, but is also paid for all and any mankind, according to the decree, will and grace of God the Father; and therefore no one is exactly excluded from the fellowship of the merits of Christi's death by an absolute and previous decree of God.

2.

Christ, by the merit of his death, has so far reconciled God, the Father, to the entire human race, that the Father, for its merit, without prejudice to his justice and truth, has been able and willing to make, and confirm, a new covenant of grace with men guilty of sin and damnation.

3.

Though it is true that Christ has merited for all and every man reconciliation with God and the forgiveness of sins, nevertheless, according to the new and gracious covenant, no one will become an

immediate partaker of the benefits acquired through Christ's death except through faith, nor will sins be forgiven to sinners until they believe in Christ immediately and truly.

4.

Those people are only bound to believe that Christ died for them, for whom Christ died. But the rejected ones, as they are called, for whom Christ did not die, are not bound by this belief, and cannot, because of the opposite unbelief, be justly damned; even if there were such rejected ones, they would be bound to believe that Christ did not die for them.

The views of the Remonstrants on the third and fourth articles:

Of the grace of God and the conversion of man, is this.

1.

man hath the saving grace not of himself, nor of the powers of his own free will; marked he, in the state of sin, can think, will, or do nothing good (for that wholesome good is, such chiefly is saving faith) of and of himself; but

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it is needful that he may be reborn and renewed of God, in Christus through his Holy Spirit, in mind, affections, will and all powers, that he may rightly understand, practice, will and accomplish the beneficial goods.

2.

Now we hold, that the grace of God is not only the principle, but also the progress and fulfillment of all good things, in such a sense, that even the regenerated person, without this preceding or present, stimulating, following and cooperating grace, can will or accomplish good things, or resist some evil temptation; all good works and actions, which anyone could think of, are due to the grace of God.

3.

However, we do not believe that all zeal, care, and diligence for salvation, applied to faith itself and the Spirit of regeneration, are vain and wasteful, or even harmful to man, but useful and profitable; But we

hold, on the contrary, that to hear the Word of God, to be grieved over the sin committed, to desire the saving grace of God, and the Spirit of regeneration (whereby man may do nothing without grace), are not only not harmful and unprofitable, but are much more wholly useful and of the utmost necessity for obtaining faith and the Spirit of regeneration.

4.

The will, in the state of falsehood before the call, has no power and freedom to will anything good that is beatific. Therefore, we deny that the freedom to will both the beatific good and evil is with the will in any position.

5.

The powerful grace by which a person is converted is not irresistible, and though God so appeals to the will through the Word and the inward workings of His Spirit, that He both gives power to believe, or supernatural powers, and makes man believe indeed; yet man of his own accord has been able to despise this grace, and not to believe, and so perish through his own fault.

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Although by the entirely free will of God the inequality of divine grace is very great, nevertheless the Holy Spirit gives, or is willing to give, a great deal. Spirit gives, or is willing to give, as much grace to all and any to whom God's Word is preached as is sufficient for the promotion of the conversion of men in its steps; and therefore not only do those obtain sufficient grace for salvation and conversion whom God is said to will to salvation according to the decree of absolute election, but also those who are not in fact converted.

7.

Man can, by the grace of the Holy Spirit, do more good than he actually does, and do more evil than he actually fails to do; and we do not believe that God simply does not want man to do more good than he does, and not to do more evil than he omits; and that it has been decreed by Him from eternity that both of these things should happen.

8.

All those whom God calls to salvation He calls earnestly, that is, with a sincere and unfeigned intention and will to save. And we are not of the opinion of those who hold that God calls some externally whom He does not want to call internally, that is, does not want them to be converted immediately, even before and after they have rejected the grace of calling.

9.

In God there is not such a hidden will, which is in opposition to His will, revealed in the Word, that according to this, that is, hidden will, He does not want the conversion and salvation of the majority of those whom He is earnestly calling and beseeching to faith and salvation through the Word of the Jordan, and according to the revealed will; neither do we acknowledge here, as some speak, a holy feigning, or a double person in God.

10.

And we do not believe that God is calling the reprobate, as they are called, to these ends, that He may harden them more, or deprive them of innocence, that He may punish them more severely, that He may punish them more severely, that He may punish them more severely.

not so that they may be converted, believe and be saved.

11.

It is not true that all things, not only good, but also evil, are necessarily done by force and effect of the divine will, or of the divine decree; so that all those who sin cannot but sin in the face of the divine decree; That God wills to confine or cause the sins of men, their mad, foolish, cruel works, and the church-robbing blasphemy of His Name; and to move the tongues of men to blasphemy, etc,

12.

We also hold that it is false and abominable that God incites men to sin in a verbal way, which He openly forbids; that those who sin do not do against the will of God, which is actually called, that it is in harmony with God's will, which is contrary to His commandment, yes also, that it is a right and deadly guilt to do God's will.

The feeling of the Remonstrants concerning the fifth Article:

Which is speaking of perseverance, is this.

1.

he perseverance of believers in the faith is not an effect of an ab

solute decree, by which God is said to have elected special persons, with no condition of obedience circumscribed.

2.

God the Lord endows true believers with grace and strength, as much as He deems sufficient for perseverance and for victory over the temptations of devils, the flesh and the world, according to His infinite wisdom; and it never fails God that they should not persevere.

3.

The true believers may fall away from the true faith, and fall into such sins as cannot exist with the true and righteous faith; and not only may this happen, but it is not infrequent.

4.

True believers may through their own fault fall into abominable sins and blasphemies, persist in them, and die: and consequently fall away and perish.

5.

Nevertheless, although true believers sometimes fall into sins which are grievous and destructive of religion, we do not believe that they are at once deprived of all hope of repentance, but we confess that

it may happen that God, according to the abundance of His mercy, calls them again to repentance by His grace, and we believe that it happens not infrequently; although they cannot know for certain that it will certainly and undoubtedly happen.

6.

Therefore we whole-heartedly reject these following teachings, which are daily sprinkled among the people in public writings, as injurious to godliness and good morals; namely: 1. That the true believers cannot sin by premeditation; but only by ignorance and weakness. 2. That by no sins can true believers fall from the grace of God. 3. That a thousand sins, yea, all the sins of the whole world, cannot nullify election; when it is added to this, that all men are bound to believe that they are elected to salvation, and therefore cannot fall from election, we give thought to what a wide door this opens for fleshly certainty. 4. That no sins, however great and serious, are imputed to the faithful and the elect; yea, that all present and past sins are now forgiven. 5. That the true believers are in pernicious chains, in grave and abominable sins, as there are adulteries and manslaughters; for which the Church according to the institution of Christ is compelled to testify, that she cannot tolerate them in her outward fellowship, and that they shall have no part in the kingdom of Christ, unless they repent; nor can they at once and finally fall away from the faith.

7.

A true believer, like him before

7. A true believer, just as he can be assured of the sincerity of his faith and conscience for the present time, so he can and must be assured of his salvation and of the salutary favor of God toward him for that time; and here we reject the sentiments of the papists.

8.

A true believer can and must be sure for the time to come, that by intermittent vigilance, prayer and other holy exercises he can persevere in the true faith, and that the grace of God to persevere will never fail him; But how he may be assured that in the future he will never neglect his guilty duty, but will persevere in the works of faith, godliness and love, as befits a believer, in this school of Christian warfare, we do not see; and that the believer may be assured of this, we do not think it necessary.

Venerable fathers and brothers! there you have the proposal of our opinion concerning the other four Articles; these we intend to defend, and the contrary, which concerns most of the aforesaid Articles of the Counter-Remonstrants, is to be contested; and we consider that the opportunity of the truth, of the honor of God, of our consciences, and of the foundation of our Churches, requires that we should henceforth declare and defend them in this way, as much as we can and shall deem necessary.

And, as the president admonished us in the last session, that we should refrain from denying proposals, and prefer to deal with election rather than with the hateful subject of rejection; we, considering the matter more closely, as we promised that we would, (as much as we could) affirmed our opinion of the aforesaid articles, sometimes rejecting the contrary opinion, where we thought that necessity required it. In order for this not to have been done without great cause on our part, we will give you a few reasons to consider, which have moved us to express our opinion in the negative from time to time, and

not only of election, the one part of predestination, but also of the other part, that is, of the forgiveness of the Lord.

part, namely, of rejection. session.

1.

Because it is impossible for the Remonstrants to present their views fully, at least concerning the first Article, except by the denial and rejection of other decrees, which men consider either before the fall, or in the fall. For the first Article of the Remonstrants was well known in the Hague Conference, so far as it lies; but it was asked, whether they did not recognize another absolute and higher decree, which is to be called the decree of election, which was denied by ours at the time, and is still denied, be it in regard to man, as he stood to be created, or now fallen, and registered in the fall.

2.

Because the convocation letters of the E. Gecommitteeden of the Highmogh. Lords of the General State, that we propose, declare, defend, to the best of our ability, our opinion of the Articles of Association, and as we deem necessary, we now deem it necessary, that we propose this, one part in the negative, one part in the affirmative.

3.

Because a feeling cannot be defended with reasons unless its opposite is also stated. This is the reason why the common notions or first principles of science cannot be defended with reasons from the front, because the light of reason and natural understanding prevents one from contradicting them as if it were probable.

4

Because it has been spread among the people, that the Remonstrants blaspheme the sentiments of the Counter-Remonstrants, and present them in bad faith; if this be true, that the Counter-Remonstrants deny roundly and plainly with us those things which are denied of us concerning these Articles. For we believe that we can prove abundantly that the Counter-Remonstrants hold the view that is opposed to many of the aforementioned Articles.

The Fourth

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Session. your assurance, stated against our

denial, have stirred the Churches in these countries, and daily annoy the consciences of many, and give all contrarians the opportunity to slander the Reformed, of which we wish to express our aversion, by a round denial of this hard and high rejection, and this all the more, because the sentiments of the Counter-Remonstrants are commonly forced upon us, and we have come into an evil rumor about it.

6

Because our denials, are either true, or false. If true, dear, what perijkel is there ? Yes, why don't U E. E. declare, that they feel with us? If false, either of the two must be done; for, either it must be proved,

that our reasons, wherewith we are prepared to confirm these denials, have no force of decree; or they must be overturned with opposite reasons, and the opposite confirmations confirmed.

7.

Because recently in the Provincial Synods of Holland, Gelderland and the Sticht of Utrecht by the Remonstrants and Counter-Remonstrants the states of salvation have been formed, by certain articles and opposite oppositions thereof; and that, in order that these, thus formed, might be examined in the National Synod.

8.

Because, in the missive to the foreign theologians, the ministers of Walcheren present their opinion and ours, either affirming or denying.

9.

Because the Counter-Remonstrants do not fear to defend and prove what they contradict in our articles here and there. Therefore, why should we not be allowed to deny them, as a presentation of our opinion?

10.

If the Synod of Gelderland has known most of the denying articles well, condemning the contrary opinion, why should it not be permitted for us to deny them in order to present our opinion?

be permitted, for the representation of our feelings, to reject these strange teachings by a round denial?

11.

It seems quite unjust to prescribe to the defendant what he should or should not say in favor of his case, especially when judgment will be given on the case of the defendants.

12.

If this is not allowed to the Remonstrants, they will judge, as they have judged until now, that the Counter-Remonstrants seek cover, conceal their feelings, or mistrust their defence, and do not rightly proceed to a free and unhindered investigation of the truth.

13.

Because it can hardly be, that a right judgment of the opinion of the Remonstrants is made, and the truth or falsity thereof is considered in a straight venture, unless also the opposite opinion is brought forward and examined.

14.

Because it is customary with the Philosophers and Theologians to act in this way in the investigation of various points, and to conclude now from negations to confirmations, and then from confirmations to negations.

15.

Finally, because in such ways of presenting the opinion, Saint Scripture precedes us, saying, "I do not want sinners to die; God does not want anyone to perish;" by which ways of speaking and negative statements, God presents His will concerning the blessedness of man.

Now the reasons why we have declared our condemnation are these.

1.

Because, according to the content of the letters of convocation, we were allowed to present our feelings according to our ability and according to what we considered necessary. So that this appears to have been done with us, we have also freely declared our feelings about rejection.

2.

Because it is no less for the glory of God that we should feel, speak and write about His punitive justice, which is declared in the rejection, than about His mercy, which is revealed in the election.

3.

Because the threats are as useful and necessary to deter men from sinning, which are drawn very powerfully from the decree of reprobation, as the consolations are useful and necessary, which are taken from election; especially in these withering times, in which very many misuse the doctrine of gracious election, to the lasciviousness of the flesh, and freedom from sinning to their destruction.

4.

Because the discourse of praedestination is imperfect, and but piece-wise, when the other part of it, reprobation, is omitted.

5.

Because the difficulties and doubts which torment the Remonstrants and their Churches are chiefly about the reprobation.

6.

Because all the theologians who speak of election also speak of rejection. Even venerable men John Calvinus, Beza, Zanchius, Sturninis, Piscator, and very many others have not made any difficulty in explaining their views.

7.

Because tracts full of terrible and blasphemous assertions, concerning the rejection, and the adherence to it, have for some years now been strewn among the people, not without annoyance to the pious, and dishonor to the Reformed Religion.

If it is objected that our opinion was different at the conference in The Hague, we reply 1. Another day brings other concerns, and the next day is a disciple of the previous one.

the previous one. Yes, we roundly confess, that ^7" we have learned many things about Zltns- this matter since that time, and therefore one will have to judge our opinion mainly from the present writings, and not only from the previous ones. 2. In the Hague Conference, in the request, presented to

the Noblemog. Lords States of Holland and West Friesland, the Counter-Remonstrants prayed that they would not act on the rejection. 3. We now have with us many Brethren from Gelderland, Utrecht and Overijsels, who did not attend this conference, whom we now allow to express their opinions, as they deem necessary. 4. Then as now, one did not have to express an opinion about the truth or falsity of the articles. Therefore it is quite right that the Remonstrants should be allowed a full presentation, explanation and defence of their views.

If it be said that we wish to blacken the true doctrine of the Church, and therefore that in this way it is placed in great peril, we answer. 1. That we hold the views expressed against our Articles to be an alien doctrine. 2. Not for the doctrine of the Church, but for the inventions of many teachers. 3. That there is no reason why the Counter-Remonstrants should fear that their doctrine is perverse, if the truth is on their side, which is by itself sufficient against all deceitful, and even if it were also shining reasons. 4. We want to know from the Rev. Synod, whether it recognizes for its doctrine and that of the Church that which our Articles contradict and, in particular, that which speaks of the creation of the majority of men to destruction, of the rejection of children even born of believing parents, of the necessity of falsehood, of the impotent call to the will of God, of an inevitable necessity of all sin, of a forsworn and revealed will of God, of the works and decrees of God as to the being or being of sin, of the impossible deviation of the faithful, even those who have fallen into abominable sins, of the righteous faith, and other chapters, asserted by many Counter-Remonstrants and their adherents, both in our countries and in others,

The four and of us jn now narrated articles thirtieth ,
session, has been rejected and punished.

If anyone says, that a confession of our faith is demanded, of our opinion, and that it should be expressed in the affirmative and not in the negative, we answer: That not only a confession of our faith is demanded of us, but also a declaration and defense of it, which, without rejection of the contradictory opinion, cannot be done. 2. And it is not necessary for them to be affirming confessions, since the general confessions of the Churches, the harmonics of the confessions, and even our Dutch confessions, often reject the opinions of the contradictors and deny that they are true.

We confess with the Rev. praeses, that the doctrine of election is lovely and comforting, and of rejection disagreeable; but we consider that those consolations, which are drawn from the absolute and unconditional election, are full of perversity, and give the mertschen (if one considers them according to their nature) a foot to sin, and the opposite doctrine of absolute rejection is with reason hateful, because it is full of despair and stands in opposition to the justice of God. And the preachers must not only comfort sinners, but also diligently exhort the wicked to flee from the future grammar of rejection. In the visible Church there are children of God; there are also slaves of the devil; although they seem to be children of God according to their confession. Both teachings are necessary here, and one must announce to the children of God the inheritance predestined from eternity by election, and to the ungodly the punishments predestined from eternity by the seal of reprobation,

Therefore it would not be fair that the state of our feeling, now surrendered, should be diminished, shortened, changed, or cut down from others. We said that we are the best interpreters of our opinion; we ourselves know where the shoe pinches in this rough and tough evidence, what troubles our companions, what annoys our Churches. And since this is a free Synod, and the opinion of the High Maj.

Lords of the General States, that we declare our opinion as fully and openly as we can, we believe that we should be allowed to do so, if we are willing to do so.

willing, if the case requires, to add more, and to explain our meaning further, if it is thought that something has not been presented clearly enough, or not fully enough. But above all, what frightens and distresses us most in this whole matter, there are very many teachings of many Con- tra-Remonstrants of the reprobation, and of what adheres to it, which are detrimental and harmful to the honor of God and godliness; which, from the beginning of the Reformation, have caused no small stir in our Churches. In this we pray, through the holy name of Jesus Christ, that we and our Churches may be satisfied. Your Honors can easily see, that the present queries and differences are not of the scraps of nails, or of things of minor importance; but of chapters of theology, which are situated in practice, that declare the honor of God to the utmost, and promote the advancement of godliness, when one is rightly sensible of it; or on the contrary, shorten the honor of God to the utmost, and despise the course of godliness, when one is wrongly sensible of it. Now it is the office of an Evangelical teacher to stand for all things according to what is true, which is according to godliness; and to root out from the schools of the Christians and the Churches those teachings which are thought to feed ungodliness. If the Rev. Synod shall pass over such teachings, we and our Churches shall judge, that you EE. tacitly allow them. If they are well known, then our office will be to diligently exhort the flock of Jesus Christ, whom we have been commanded, to be seriouslyware of such teachings. If (as we hope) the Synod openly rejects them, we will thank the good Lord Almighty that He has begun to purify His Churches from such weeds and errors.

All this they all and every one signed.

It was also decided that this document would be written out after noon, so that it could be considered and examined more closely.

And noticed that the defendants in the writ

that their first article in the Conference of the Hague had been accepted by the Counter-Remonstrators, and that they had requested in this Conference, by request to the E. M. Heeren Staten van Holland en West-Friesland, that they would not be compelled to act of rejection; so the scribe D. Festus Hommius, who had been in the Conference, briefly explained how they did not say this in good faith. That although the Counter-Remonstrants, with whom they were conversing, allowed that this opinion, which is expressed in the first article of the Remonstrants, namely, that God has decided to save the persevering believer, was not contrary to God's Word, they had put it in the place of the doctrine of election, and taught that election was nothing else than that general decree of God, by which God has decided to save the persevering believer; that they contested this doctrine and showed that it was contrary to God's Word; and furthermore, that they did not request by request that they should not deal with rejection. But while the Remonstrants at the beginning of the conference cunningly tried to divert the Counter-Remonstrants from the right course in detours with seven thorny and unnecessary questions, not only relating to the doctrine of rejection, but also to election, the Counter-Remonstrants complained by request to the High-Mighty States, of such a way of dealing with the rejection of the election. States, of such an unfair act, and requested that they would not act outside the proper course of action, which had already started. But that the Counter-Remonstrants, as much as was enough to establish them, had clearly stated their opinion there, as can be proved by the published writings. This was also confirmed by the E. D. Johannes Be- cius, who was also present at this conference, with his testimony. And since the Remonstrants had been charged by the letters of convocation, that they would submit to the Synod

in writing their objections to the doctrine, as contained in the Confession, as well as in the Catechism of these Churches, and there was no doubt that either they had them ready, or they could make them ready immediately, they were ordered to submit them to the Synod.

They were ordered to deliver them in writing on the following ^{2nd} day. They answered, that this charge seemed to them to be out of all expectations; that they had understood from the convocation letters, that they would have to deliver them once, but had thought, that the Five Articles, now delivered, had first to be explained, and defended, and judged by the Synod, and that then these objections would first be presented. That they could not have understood otherwise from the letters of convocation; therefore they requested that the Synod be permitted to continue as it had begun, and that the presentation of these objections be postponed until after the discussion of the Five Articles had ended. Their answer was given, that nevertheless the method of dealing with them would continue, and that these objections would not be dealt with until after the Five Articles were finished. In addition, the Synod desired that they would prepare and deliver them first of all, whether they might serve to explain their opinions. Now they should have been ready, because for ten years they had been charged, especially at the private Synods, to deliver them, and very recently the South Hollanders had been offered by the E. M. States of Holland and West Friesland to bring them to the Synod of Delft. And while for many years they had sent these in closed letters to the aforementioned E. M. States of Holland and West Friesland, and also recently said, that they had a rough draft of these, it was something completely different if they now said, that they had not yet spoken with each other about this, and did not all have the same ideas. That some of them did have a good hope of them, but in German, and so far not in order. That one could not judge their feelings from these, because they did not hold them for their feelings, but only for necessary remarks; but had no objections, which they wanted to hold for their feelings. And that also the ones, which they had sent to the E.M. States in the past, were now changed in much, so one day teaches the other. Then the praeses asked them head for

Dedertigstê asked if they had any objections.

zitung. had. Henricus Leo, and Bernerus Veze- kius answered, that they had none. Henricus Hollingerus that he had not thought on the reservations; when the Hollandschen would have proposed theirs, that they would pay attention then; but on this pass hardly had any. The South Hollandschen, that they had theirs, which had not yet been put in order. The Noord-Hollandschen, that they had not read the Confession and the Catechism to that end, in order to make some considerations about it; yet they thought that there were some things worthy of note in it, and that they would be able to make them, if they were given some time. Sapma, that he had seen some reservations noted in that rough draft, which he thought were significant. Goswinus, that in explaining the Catechismus he had seen some which he considered to be important. Assuerus Matthisius, that he had nothing to add to what his colleague Goswinus had said. Carolus Niellius, that he did not declare the catechism of the Paltz,

but the Geneva one, and that he had not observed in it anything of great weight. That he had observed some things in the confession of our Churches; but that he had not spoken to anyone, and that these concerned more the order of doctrine, as general doctrines. The Utrecht Remonstrants said, that they only joined the Remonstrants in the matter of the Five Articles; if they had any others, that they would hand them over as objections afterwards. It was finally imposed on them, because they did not make a body, as they said, that everyone should deliver to the Synod the objections he had; who had many, many; who had few, few; who had none, none; and that within the time of three days. They said they

had nothing against it. However, that it might happen that they could all agree among themselves, and having seen each other's objections, consider them worthy of investigation, and join together in such a case. They were replied that they were allowed to do so, provided one did not seek to pull the other's cord by evil deceptions.

THE THIRTY-FIFTH SESSION.

December 18th, Tuesday morning.

It was proposed, that Committeemen of the Reformed Church of Kampen had arrived, who had some things to propose to the Synod; and that they requested to be heard immediately. And that to this end they had brought letters of recommendation from the august Prince of Orange. It was decided that they would be heard the next day, and the acts of some previous sessions were read and examined.

THE THIRTY-SIXTH SESSION.

December 19, Wednesday morning.

The members of the Reformed Church of Kampen appeared, to which were also added the E. D. Johannes Acronius, Professor of Holy. Theology in the Academy of Franeker, and for a time serving the Church of Kampen in the ministry of the Word by loan, who presented in writing twelve chapters of accusation against Eduard Vosculius, Thomas Goswinius, Assuerus Matthisius and Johannes Schotlerus, ministers of the Church of Kampen, and with what a great peril the Congregation, which persisted there in the accepted doctrine, was placed in. Namely, that she was daily frightened by threats from the opposing party to be thrown out of the temple and also out of the city. Therefore ba-

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they also earnestly request the Synod to help this congregation in its needs and complaints immediately.

The delegates from Overijselsche showed the Synod that the above-mentioned ministers of the church of Kampen had also been accused in their Synod, and that their case had not been fully dealt with there; and that they, not yet having been acquitted, had appealed to this National Synod, as was evident from these acts, which were read out.

Thereupon being deliberated, although this matter seemed to belong mainly to personal matters, which then would not be dealt with until the doctrinal matters had been dealt with, since yet the Reformed Church there seemed to be in considerable peril, and the aforesaid ministers were also accused of many chapters of doctrine; It was decided that the other two ministers, Voscnlius and Schotlerus, who did not appear among the defendants, should be summoned to the Synod immediately. Now the time of the convocation was, according to the advice of the E. Lords Commissioners, left to the judgment and discretion of the Præses and Assizes, so that they, after duly investigating the state of the Church, might hasten or prolong it, as they deemed necessary.

Furthermore, that the needs of this

Church, the Honourable Magistrate of the city of Kam, sitting, prayed in the name of the Synod by letters, that they would protect the aforementioned Church against all nuisance and all wrongs by their authority, and at the same time charged the two ministers, that from now on they would not incite the people against the aforementioned Church with their invective sermons, but would bear themselves peacefully and quietly therein. The E. Commissioners at the request of the Synod also added their missives to the E. Magistrate of Kampen for the same purpose.

And because the feast of the Nativity of Christ was at that time in advance, by which the activities of the Synod had to be postponed for a few days, the Commissioners requested the expatriates and admonished the natives, that they would all keep themselves within the city at the same time, because of the uncertainty of the winter weather, so that immediately after the feast everyone could return to the Synodal activities. The presbyter added that the Elders, deputed from the Synod of Friesland had been summoned home in public for important reasons, and that they would therefore be absent for a while. The Synod allowed this and admonished them to return as soon as possible.

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THE THIRTY-SEVENTH SESSION.

The 20th of December, Thursday morning.

The E.D. Gualtherus Balcanquallus, Baccalaureus of Theology, Student of the Penbroeck College in the University of Cambridge, sent by the most powerful King of Great-Britain, on behalf of the Scottish Congregations, appeared and was solemnly introduced to the Synod. States General in their meeting the reasons why he had not been honored by the King of Great Britain and why no greater number had been sent to the Synod on behalf of the Scottish Churches. That the Churches of Scotland had always been devoted to the Dutch Churches, and had always prayed for them openly when they went to war, and afterwards, when they were troubled by disagreements. That they would always persevere in this state of mind, and that in their name he would in this assembly, according to his ability, present all his counsels for peace of the Dutch churches. And then took the Synodal oath.

The presbyter admonished, as there were more doctrines than the Five Articles of Remonstrants, which were contrary to the accepted doctrine of our Churches, which from now on should be shared, that the deputies of every Sy-

anddert^{te} n^{de} bgtijds all the objections they had, sitting. concerning the doctrine, and hand them over to the chair, in writing, so that one could choose from them, those that needed to be discussed the most.

Furthermore, all and everyone were requested, if they had noticed anything in the articles of the Remonstrants that had not been explained fully and clearly enough, to hand these over to the president in writing. Some people have also done this.

And since the Remonstrants had several times interpreted those words of the letters of convocation to the Synod, by which they were commanded to present, explain, and defend their feelings according to

their ability and need, and as much as they judged necessary, as if they were there given the freedom to interpret and present their feelings in such a way, as they judged necessary, and to raise unfair objections to this interpretation; the Synod was requested to declare its opinion on this matter, so that the praeses, when they would have come to the matter, would not deviate from the opinion of the Synod, or the defendants would not exceed the fair limits of freedom, or seek refuge by improper objections. The E. Commissioners, being asked for their advice, answered, that they understood, that those words, as much as they judged necessary, should not be referred to the presentation and explanation of the opinion, but only to the defense of that opinion, and that this is clear from the convocation letters, which they had sent to the defendants. These letters clearly stated ■ that they would present, explain and, as much as they judged necessary, defend their opinions; so that from this it is clear that they were to present and explain their opinions,

so that it is clear that these words are only referred to for the defense, and, unless anyone feels like quibbling and warbling, cannot be drawn to the presentation and explanation. This is not to be left in their judgment and discretion, but done from them in such manner as the Synod may deem necessary. The whole Synod also unanimously declared that this was their opinion. Therefore it has been decided to point out this distortion of the words of the Synod in a distorted sense to the Remonstrants, and to admonish them immediately, that they should refrain from such quibbling in the near future, and not seek such excuses anymore, but prepare themselves to present their feelings naked and clear; Not as much as they, but as much as the Synod, to full knowledge and proper investigation thereof, would deem appropriate and necessary. Afterwards it was also admonished, because the defendants in their submitted writings had made very many historical stories, accusations, and refutations, of which the whole Synod and especially the foreign theologians had no knowledge, whether it was not necessary to inform the Synod more fully about this; and it was decided, that the deputies of each Synod, especially of Gelderland, South and North Holland, and of the Sticht of Utrecht and Overijsel, where these matters had been settled with the Remonstrants, would describe a short true and decidedly theoretical account of the beginning and progress of these differences and disputes, which had taken place in each province, and deliver it to the Synod. This they agreed to do, as much as their activities would allow.

THE THIRTY-EIGHTH SESSION.

The 21st of December, Friday morning.

The Remonstrants submitted their reflections on the Beljdenis der Nederlandsche Kerken in writing, and apologized that due to the shortness of time they had not been able to prepare their reflections on the Catechism earlier, and submitted them simultaneously. They were signed by the defendants from South Holland, M. Si- mon Episcopus, Eduard Poppius, Johan- nes Corvinus, and Bemard Dwinglonius. The others declared at the same time with underlining, that having seen these objections of their fellow- brothers from South Holland, and having examined and considered them as much as the shortness of time allowed, they considered them worthy of consideration, when once in the National Synod the Confession would be revised.

Was read the preface, which they had made for these objections, in which they declared, on what occasion these had been observed in the past, and sent to the Lords States of Holland and West Friesland. And among other things they spoke at length about the revision of the Confession and the Catechism. They also testified that they did not question any general doctrine therein, nor did they define anything therein, except those points which they had defined in other of their writings. They said

that the reflections on the Catechism exceeded them in number; but that, because of the brevity of the time, they could not prepare them, but would deliver them as soon as possible. Of the revision of the Catechism and of the Confession, and of the occasion on which these reflections, as they were called, had been requisitioned from the Remonstrants, D. Festus Hommius has given a wide account, who has also proved, that many things in that preface were not recounted in good faith, and that it was a quite different cause, why the same had been requisitioned and delivered. Therefore, an exhortation was made, that a true historical account of these differences should be described immediately and made available to the Synod.

The question was also asked whether the decision of the Synod had been fulfilled by this presentation of the objections made by the Remonstrants. The E. Committeemen have declared their opinion by this public decision.

Thus the defendants, and by public authority outlawed brothers Remonstranten, of the Committeemen of the Highmog. States had recently been charged, commanded and ordered: Firstly, that they would submit their objections to the Catechism and the Confession within four days, (which time they then deemed to be

In addition, they were also admonished, head by head, to hand over theirs, although there were some among them who claimed not to have any: now, however, against this promise and against the expectations of the good and merry, they handed over only theirs on the Confession, and not also on the Catechism: And all of them together have signed the same, even those who had declared not to have any, because they themselves understand without doubt, that they have neither kept their promise, nor done enough for the dignity and authority of the people who represent the highest government in this place; so it is, that the commissioners of the High Majesty's States have dismissed them for the whole of this matter. Lords States charge, order, command and ordain them for the whole of this, such an honourable and gracious assembly, that in the future they take more notice of themselves, especially of those, whom the great God has armed with the highest power, and who can, and so often tormented, according to the judgement of everyone, should punish their contempt according to their merits. And so again in the present document, the Committeemen of the High Majesty. States, that they, like before, again refer to the commandment of the Lords States, and to the words of the convocation letters, so they want to admonish them according to the authority that belongs to them, that they will refrain from such sophistry and interpretation of the aforementioned forms, because this in no way concerns them, but the Highmog. States, their masters and their commissioners. Therefore command the aforementioned Committeemen, and charge the honourable brethren Remonstrants, that they submit those reflections on the Catechism, which they have previously submitted to the E.M. Lords States of Holland, now again, together with others, if they still have any, before this entire honourable meeting, and that everyone, if they have any, submit them. meeting, and that everyone present them, head for head, on Thursday next, to be examined and examined as if before God Himself. Moreover, this has now been admonished so many times, that they each give their objections, the more so, because the E.E. Commissioners outside the Reformed Church, no body

among them and no body of the Church sitting elsewhere.

The whole Synod also judged that the Remonstrants had not complied with the orders of the E. E. Commissioners, and also of the Synod, and therefore had to be severely admonished about this, that

from now on they should be ordered to hand over in writing everyone's objections to the Catechism and the reasons for them on the day set by the E. E. Commissioners. The defendants were also read the decision of the Commissioners and told that the Synod had charged them with the same. They answered that they were sorry to hear that they, when they did their duty and thought they had fulfilled it, were nevertheless accused of disobedience. That, for the sake of the brevity of time, they could not make more ready. That this was the reason why everyone had not surrendered theirs. That for four weeks the South Hollanders, by order of the E.M. Lords States of Holland, had assembled theirs, and that the others, having seen them, had judged that they were worthy of consideration; for that they were not to be regarded as articles or conclusions, but only as remarks to be observed. The president asked, since they had now so often denied that they had them ready, how they now said that they had made them ready for four weeks, by order of the E.M. Lords States of Holland. They said, that at that time they had but roughly made them ready, and thrown them on the paper.

The defendants from South Holland were asked whether these reflections were the same as those which they had handed over, sealed, to the Lords States of Holland and West Friesland some years ago. Mr. Episcopius said that he had not sent any to the States, as he had not yet been called to the service at that time. Mr. Poppius said that he had conceived some at that time, but that he had not sent them, but that all the ones he had conceived at that time were included in this document. Johannes Arnoldi Corvinus, that he had sent a few, sealed, and that these were all and more under this surrendered one. Bernardus Dwinglo, that he had also sealed some for several years and sent them to the E.M. Lords States, but because he was not so mature in his judgement at that time, as he is now, that he had deleted many afterwards, because he did not think they were worthy to be handed over. Isaacus Frederici, who was also at that time in the service in South Holland, said that he had also sent a few, but that there were none among them, or they had been seized. He also asked to whom they had sent these people, Johannes Arnoldi said that he had forgotten this, but thought that it was to the collegium of the Committeetted Councillors. E. Heere Muys, sheriff of Dordrecht, stated that this board had never received any such recommendations. Dwinglo answered, that he had left them sealed at the home of Johannes Uytenbogaart, so that they would be delivered by him to the E. M. Heeren Staten. Isaacus Frederici said he had done the same, but did not know to whom he had given them.

They were further asked, because many of them had declared in the Synod before a few days, that they had no objections, how so many had come to their senses in such a short time. They answered, that having seen, and investigated as much as time permitted, the concerns of the South Hollanders, they considered them worthy of further investigation.

Asked in addition, whether these were theirs, that they had any objections (for if they had no objections, it did not seem necessary for the Synod to stop); the South Hollanders answered, that they did have some objection about it, though not that their faith was in doubt, but that they considered it worthy of further consideration, and desired the Synod to take away these objections. Henricus Leo said that he had none that he wished to come from him, nor did he wish them to be considered his own, but only that they were worthy of examination. The same answered Bernerus Vezekius. Henricus Hollingerus answered, that he had only one, which was his, which he had also delivered in writing; however, that the others were worthy of consideration. That this question, whether he had any objection to it, was of great

weight, that he could not answer it standing, nor had thought about it closely; and, if he had to answer it, desired time to consider it. Philippus Pynackerus, that he had never read the Confession to that end, that he had some objections to make, but that he had read those now written, and had not moved such doubts, that he therefore wished to request the judgment of the Synod; for those objections were not his. Dominicus Sapma, that he also had not read the Confession to that end; he did think, that the confessions had to be examined, but that he still had no objections. Niellius, that he had his own, although not concerning the general doctrines; that all the handed down were not his, but ettical. Isaacus Frederici, and Samuel Neranus, that they had said their sentiments in the signing denelvel. That in some

objection, however not in all. But where they faltered, they would express it at his sitting. Thomas Goswinus, that he had considered the handed down, as far as the brevity of time allows, and thought, that more noticeable attention should be paid to them, nevertheless he had not examined them closely, for they might also cause him to falter. Assuerus Matthysius, that before this he had not made any objection, but, now that he had read through the documents he had received, he had calmed down.

Finally, asked if they had any other confessions apart from the one they had now handed down, many of them answered that they had confessed roundly that they had no other confessions; others, that they now had no other confessions.

It was therefore decided that these reflections, which they had now submitted, should be written out for further consideration by everyone.

THE THIRTY-NINTH SESSION.

The 28th of December, Thursday morning.

In this session the Remonstranten handed down their, as they call them, objections to the Catechism of these Churches, signed jointly by Episcopius, Poppius, Corvinus, Dwinglo, Pynackerus, Sapma, Neranus, and Hollingerus; but bizarrely theirs handed down, head for head, Niellius, Goswinus, Matthysius, and Isaacus Frederici. Rijckwaert and Vezekius declared none that they would surrender.

They were asked if these were the same ones they had surrendered to the E.M. H. States of Holland and West Friesland. They answered, that these were the same which they had handed over to M.M.H. States in a long time, as far as they could remember; although now many more were added; and that they had none other than these.

The Paltz Theologians declared, that they had received from the Doorl. Elector and Count of the Paltz, that if anything might be brought forward against the Paltz Catechism, they would diligently see to it that it was not decided to prejudice the churches of the Paltz. They therefore requested that these objections be handed over to them, that they might examine them, and prepare an answer, which they would then submit to the judgment of the Synod. And they were promised that they would not be dealt with for their own benefit.

Now when all the considerations had been handed down, since they would now proceed to the discussion and examination of the Five Articles themselves, and since the Remonstrants did not yet seem to have presented their views clearly enough in the articles handed down, they were prayed for and admonished to explain their views more clearly and fully on some of the questions of the Synod.

They replied that they could neither allow nor follow this way of doing things. And, while the letters of convocation allowed them to present, explain and defend their opinions as much as they deemed necessary, that they wished to use this freedom in the defense of their case, and to present and explain it as they deemed necessary. They were told that on this interpretation of the letters of convocation, which they had also used before, the entire Synod, having been asked, had declared

and thirdly, that the freedom in the letters of convocation session. only extends to the defense of the opinion, and should not be twisted to the explanation and presentation of it. Therefore, the method of explanation should be left to the discretion of the Synod. And that the statement should be made, not as much as they, but as much as the Synod, to the full knowledge and proper investigation of their feelings, would deem sufficient and necessary.

To this they answered, that they had always understood the letters of convocation, as they had interpreted them, and had come in such opinion and hope, that they would enjoy this freedom. That their business demanded this way of doing things; that unless they wanted to betray it, they could not act otherwise. That it was necessary that in the first place all articles and proofs of the repudiation should be dealt with, since on this article the occasion of the whole difference was turning, the most controversies were made about it, and the most disputes arose out of it; therefore they could not procure from their minds to follow any other way of proceeding, as they judged to be the most competent to defend their case. That in the way of proceeding all the prosperity of their case lay ahead, and therefore they preferred to separate from the Synodal proceedings and to leave the city, if they were not granted and allowed proper freedom to act in their case, as they saw fit. The Committeemen admonished them to obey the orders of the Synod, and to better consider what they could acquire of their minds. For that they wanted to work to that end, that the authority of the Synod and of H.M. H. States General, whose place they kept here, would remain unimpaired against their objections and excuses. Also the opinion of the Synod about this refusal of the Remonstrants was asked, and, after careful consideration of the matter, in order to meet them in this, as much as possible, and to cut off all opportunity to complain, the Synod decided thus:

Since the Remonstrants have declared for several months that they in conscience

The Synod, in order to satisfy them even more, declares openly and before every one of them, that it has decided and resolves by this Synod, that it will act in the future on the election and rejection, in the way they have proposed in their articles and writings, handed down so far, That it has decided and hereby resolves to consider and examine their feelings, not only of election, but also of reprobation, as much as it deems in conscience to be and may be sufficient for the honor of God, the establishment and peace of the Church, and of all consciences. But as to the manner, how one shall act in this matter, and what order one should follow: the Synod understands that it belongs to her to consider this, and that she does not allow the Remonstrants, who are summoned here, to prescribe anything. And that they plead conscience in vain, since neither the Commissioners nor the Synod have hitherto imposed anything on them that is contrary to God's Word, and thus a matter is being dealt with here that does not concern conscience, but the method and manner of acting. And therefore, if they wish to take such heed to their conscience as they ought, they will do their best to submit themselves to the absolute orders of the high authorities and the judgment of the Synod, with due respect.

This decision of the Synod was read to the Remonstrants, who were asked if they were satisfied with it. They answered that they could not in conscience. And having been admonished to consider the whole

matter thoroughly (for which they were offered time to deliberate), they said, that they did not need any further deliberation; that they had decided and deliberated enough not to follow this course of action. The commissioners severely admonished them to stop contradicting in this way, under penalty of disobedience and arbitrary political correction, and to comply with the decision of the Synod.

Nevertheless, they maintained their intention and replied that they could not in conscience obey the decision of the Synod and these orders of the Commissioners.

THE FORTIETH SESSION.

The 29th of December, Friday morning.

The Præses showed that the Remonstrants had brought an interesting scripture that same hour, and they were asked to read it. It was decided by the E. Committeemen that it should not be read out yet, but that the defendants should appear first. When they had appeared, they ordered that this decision be read to them.

The Commissioners of the High Maj. States General, after so many interventions, both of their authority and that of the Rev. Synod, and after so many resolutions proclaimed in this place, which they resented very much (as is reason), and which have been and still are despised by the defendants: Have resolved, again, to earnestly command them, and command as now, that no one henceforth with equal audacity dare set himself up against them, but to obey the commandment of the Synod, read beforehand, which they desire to retain its full force, equitably, skillfully and without refusal; And that no one understate weaken it, or by silence, or by his departure; on pain of being punished as a contradictor, and otherwise by judgment of arbitrators, also with political punishment.

They were asked, if they would once obey the decision of the Committeemen. They answered, that they had explained their opinion in the letter that was given to the president, and therefore prayed that this could be read. The Commissioners again offered that they would no longer seek excuses, but would come to the matter at hand and answer simply, in these words.

The E. Commissioners of the Doorl. High Maj. Heeren Staten-Generaal, according to the supreme authority they have here, again forbid and interdict, that in this place nothing is read out, which is in any way in conflict with the last decision of the Synod, which was made yesterday, as they according to this authority command, order and charge the defendant Remonstrants, that they, with silence or with their preconceived departure, this Honourable and striking meeting, henceforth, to answer the question. and honorable assembly, but to proceed immediately to the present case, and to answer the questions sincerely and simply.

M. Episcopus answered, that as they had declared yesterday, so they also declared today, that they could not in conscience obey, unless they were given full power to present, explain and defend their case in this way, as they would deem necessary. They were told that a just, proper and Christian liberty was fully admitted to them; but that an absolute, which was not defined by any rules of the Synod, could not be admitted to them, that it was inconceivable. That this obedience of conscience was pretended in vain as a cover, mainly because nothing was imposed on them that was contrary to God's Word, and that the matter only concerned order, and was consequently mediocre in itself. That no small wrong was done to the Commissioners and the Synod as a whole, so often as they set their consciences against its entire fair decisions, as if something improper, or contrary to the Word of God, was included therein.

But in order to come to the matter at hand, without further hesitation, they were asked if they recognized the articles proposed and defended by the Remonstrants as theirs, and charged to answer everyone, head for head. Episcopus answered, that he could not be satisfied with the decision, which obliged them to answer such questions; that it was expedient to allow them the liberty they demanded; they were summoned to defend a common cause, and therefore requested liberty in all proofs and articles, to present and defend them, not as the Synod, but as they deemed necessary. They were again admonished by the president that they should at least think that they were not judges, to whom it belongs the form 1"

ite VitMug of action, but defendants, who are obliged to submit to the order of the judges. That they had to be mindful of their condition: if they wanted to be considered members of the Reformed Churches, they had to submit to the judgment of the people representing them. That it was rare and unheard of for ministers of the Reformed Churches to submit

the judgment of the Synod. That the cause of this refusal was no other, than that they were not accustomed to adopt laws, but to give them; they would now think what change had fallen, and in what position they were, and therefore acknowledge who they were, and submit as defendants to the order prescribed by the court. Mr. Episcopus answered that everything they did was ordered by their conscience, that they could not understand that they had been given proper freedom until now. And if this was not given to them, they preferred to remain silent. Henricus Leo, asked to answer the proposed question, said, that the praeses was absolutely bent on bringing them into the hatred of the high authorities. In so doing the truth was suppressed, that he would rather divorce himself from public service than pass this law. That he did not want to oppose the Magistrate, but nevertheless could not be satisfied with this decision. That he had once been unable to sit the exam and did not want to be examined again. The pastor chastised him for wanting to leave the service for such a small matter, which only concerned order, and asked if he could do so conscientiously. He asked to be allowed to answer in writing. Bernerus Wesekius, having been asked the same question, said that he stuck to the written record, that he had also been examined once, and did not wish to be examined again; that he could not answer, unless they were given full liberty; that it was a common thing, and that he would do nothing but the rest. Hollingerus said, that they had come here with such confidence, that they could present their things freely and in such a way as they thought would be useful to their case. That the law of the E.E. Commissioners did not agree with fairness, and therefore they could not answer, that it was also not everyone's job to answer all questions openly. Johan. Corvinus replied that if they were not granted the freedom they desired and thought it fair, they could go no further. Poppius, that he requested that the script submitted to the president be read. The president answered, that the decision of the E.E. Commissioners forbade this, and in the opposite order, that each one of them should answer in bizon, that he therefore asked them if he would answer the proposed question. But then he said, if the freedom they requested was not given, he could not obey, but would rather suffer everything. Bernardus Dwinglo, that he was also of the same opinion as Poppius; that he could not enter into that way of doing things, unless the required freedom was granted. Philippus Pynacker, that he answered the same. Dominicus Sapma, that he could not in conscience. Theophilus Rijckewaart, that his case, being a common matter, had to be handled with equal power; that he was not so skilful, that he could answer all questions, that nothing could be said as well, or it was often interpreted in a bad way. That they had been insulted little before, and therefore preferred to remain silent. The president answered that none of them had been slightly mocked, but that the rare speech of Episcopus, by which he expressed his

desire for such freedom, not that of the Synod, but which he considered necessary, could not have been heard without annoyance. Carolus Niellius, that he was also not so skilful, and so prompt in Latin speech, that he could answer everything on foot. That it was an untenable law, if the Synod were allowed to pick out anyone it wanted to ask, and that they would necessarily have to answer the questions; that it was a great injustice, that someone should be forced to conduct his business according to the judgment of his opponent; that there was no matter so fair and good, which could not be conducted in this way.

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turned be. And that therefore he could not be satisfied with this decision. He acknowledged that the government had to be obeyed, but that those who had to obey the law also had to obey it. He was given the answer that he proved sufficiently that he lacked neither the skill nor the readiness of Latin speech. That it was not necessary to argue or plead here for long; that it was only requested that everyone give an account of the doctrine they had preached in these Churches. That recently it had been clearly proved and confirmed by the advice of the expatriates, that the Synod should not be held to be an adversary, and that therefore they should not repeat it so often. He replied, that they had not been allowed to consider those reasons, nor had they worked to satisfy their consciences. He was told that they had been read out clearly enough. They had had time to consider them, and therefore they should have satisfied their consciences abundantly. But so far they had sought nothing else but to prolong the time and make the expenses run to the highest level. Assuerus Matthisius answered, that he could not deviate from his opinion expressed in writing; he therefore requested that this not be held against him. Thomas Goswinus, that he had nothing to add to the answer of his colleague. Samuel Neranus, that he requested, that the handed down scripture might be read, the reasons considered, and re-examined. If this was not done, he could not in conscience waive his request. Especially since the letters of convocation allowed them this freedom. He was answered that these did not give them such liberty, which would be at their pleasure alone, and would not be attached to any rules of the Synod. Isaacus Frederici said, he was a member of the Synod, and had not joined the Remonstrants, thinking that they would be asked head for head, but that they would equally defend the common cause. And therefore he asked to be ignored in this matter, because he saw a different way out than he had imagined; he preferred to wait in silence for what would happen to him, and to live a private life rather than having a dispute.

live a private life, rather than be subject to disputes and D" v®eJlg' questions. He was told, both by the president and by Daniel Heinsius, in the name of the commissioners, that they were not making a body or gathering, as had often been said. For they had been summoned there man for man, so that everyone would give an account of his teaching. That they were allowed to deliberate together, and if they agreed, to be able to answer, that this was the common wish of all, but in addition that everyone, asked by the Synod, was obliged to give an account of his doctrine, that this was not unfair, because they

themselves in the declaration, delivered in writing, that they had learned a great deal since that time of the Hague Conference, and therefore did not wish to be judged from the previous writings alone, that this was therefore necessary, so that the Synod might know what opinion they held, especially since an investigation on this matter must be conducted here. That this could not be done, unless they wanted to answer the Synod's questions roundly. Finally they were asked, all at once, whether they stood by their previous answers. To this they all answered that they stood by their answers, and believed that a common matter should be dealt with by a more common hand. And so they all left. It pleased the deputies to call them again, and to admonish them, that they would think and consider the matter further, and they were given time to consider, until four o'clock in the afternoon. And they were admonished to consider the whole matter diligently, and to obey. They answered that they did not need to think about it any longer; what they had said before, they said, and stayed with it. They could not reply in a common matter, unless they were given the freedom to manage their affairs as they saw fit.

And so they went away.

It pleased the E. E. Committeemen to have them summoned for the second time; and, when they had come again, to command them earnestly that they would agree to the decision of the Synod and their orders at the last session.

I above charged them not to leave the city ben them, as they stubbornly remained there and without permission.

THE FORTY-FIRST SESSION.

The same day afternoon.

As the Remonstrants stubbornly refused to further explain their opinion of the Five Articles, at the request of the Synod, it was deliberated, what further should be done in this matter; and it was decided, that first the writing of the Remonstrants delivered in the morning, should be read, which was such:

Noble Lords Committeemen of the Supreme General States, Honourable Prseses, Honourable Scholars, Fathers and Brothers.

As great pleasure and joy as we have derived from this, that we understood to be summoned to this National Synod, and to that end, that we would freely present, explain and defend our views on the Five Articles in dispute, as much as we believed and deemed necessary; verily, as great sadness and sorrow have we derived from this, that, when one has come to discuss our case, this Honourable Synod has decided, that we will not be able to present, explain and defend our views on the Five Articles in dispute. This Synod has decided to set such limits in the defense of our case, that to let them determine us, neither the fairness of the case, nor the piece of truth, which is now being dealt with, nor our conscience, based on very good reasons (on which however, as on the North Star of all actions, the faithful servants of Jesus Christ should always look), will not allow it. For although we are not those who can or ought to prescribe any laws to the Synod, but know very well that we are defendants, and bear the persons of defendants, and not of judges in this Synod; nevertheless we are not, by the grace of God, those who with premeditated intent, or by unthinking recklessness, or by careless neglect, or for other reasons, in this present matter, would wish to enter into such a course of action, which is contrary to the whiteness of our cause, namely, the edification of our Churches in truth and godliness; whereby one may follow the end of the convocation to this Synod.

The Scripture proclaims the curse on such a one, who does the work of the Lord sluggishly, and such a one is judged unworthy of the Kingdom of God, who, having once put his hand to the plow, looks back, that is, lets his holy and in the fear of the Lord accepted work and precepts be distracted by bare insights of favor or peril, sorrow or trouble. We know very well that a case which is otherwise very good, just and firm, may be encumbered with very great prejudices, probably blasphemed, and although it is clear, may nevertheless be confused, so much so that all power to decide and adjudicate it at will is placed in the hands of the adversary. On the other hand, that there is no matter alienated from truth, simplicity and fairness, or it can be painted or embellished by those who will not allow the other party to contest and draw it out.

We, Rev. Men, Fathers and Brethren, have only desired this, that we would be allowed, and still desire it, that we would not only be allowed to propose, declare and defend in this Synod, what we feel, believe and teach about the whole issue of praedestination, both about election and rejection (we do not disagree about the order to be disputed only here), but also that we would be allowed to present, declare and defend in this Synod what we feel, believe and teach about the whole issue of praedestination, both about election and rejection (we do not disagree about the order to be disputed only here); but also that we may be permitted with equal right and equal freedom to combat the contrary, as we shall deem necessary. For if the purpose of this Synod, which has been convened at such great expense, is to appease the bitter minds of both sides, that the Churches and the Republic may be brought to peace, it will be necessary in every way to find out the causes, which have embittered the minds, which were previously at peace, and which still embitter more and more every day. Now the causes are many doctrines and assertions, not so much concerning the doctrine of election, as mainly concerning the doctrine of rejection. These, although supported with the authority of great teachers of the Church, are not introduced into the Churches of these Provinces without daily annoyance of many, dishonor of the name of God and disgrace of the Reformation. If Your Reverence satisfies our consciences, and so many flourishing Churches of the Netherlands, over which we are placed, a smooth road to unity and reconciliation of minds will be opened.

And we beseech you, brethren, what could be better than that you, whose honor, reputation, services, lest we say anything heavier, should once in your bosom, who are service companions and brethren of a body, shake out that which distresses and worries us, and in which we, through the spirit of gentleness of your honor, humbly and submissively, and in which we are to be reconciled, should be the first to be reconciled. we humbly and earnestly request to be taught, being prepared for every one who teaches us to yield better. In our articles we reject many things as false and abominable, and not in vain, but for very important reasons, because we hear, hear and see to our detriment, that we are daily informed (so ignorant or wrong are some people) that these things are taught and spread among the people. Therefore, that we keep these things from ourselves, and prove to be contrary to God's Word, and detrimental to godliness, what law or reason would forbid it? Yea, rather, what law and reason would not command it? Were it the case, indeed, that all the contradictors who argue with us about religion wished to restrain us within these laws from speaking or keeping silent whatever they wanted us to, that we should speak or keep silent, we would at best, and rightly so, complain that we were wrong. In addition, the most striking teachers of the Reformed religion, as they have never allowed themselves to be dictated laws as to how they would represent their feelings about praedestination, have never been able or willing to dictate to the contradictors how they would represent it.

how they would combat and refute them. I beseech you, consider, session. Men Fathers and Brothers, the reasons which we have given your Honor, by which we have proved ourselves to be just and necessary, that we may be permitted to present and defend our opinion of both the decisions of the predestination, both affirmative and negative, against the strict and different opinions of the Counter-Remonstrators.

If you judge them to be concise, we agree with our fair request; if not, give your reasons, with which you think they can be refuted. Remember, that one day we too will have to give an account of our ministry before God and the Supreme Shepherd of the Churches, Jesus Christ. above all else, this care is imposed upon us, that we, as much as is in us, defend and promote the honor of our God and Savior Jesus Christ, to whom we are committed; but how shall this be done in us, if in the midst of so many errors now reigning (if they are to be called errors) which the Catholic or universal Church has either condemned for a long time, or has never recognized as her own, when it is most convenient and competent, namely in this very Synod, we are not permitted to refute them, and that we should sleep as careless and idle acolytes, as the evil spirit that sows these weeds in the field of the Lord. If it has ever been necessary at any time, indeed now it is necessary, in the honor of God and the Reformed Churches, that they be cleansed of such teachings, for the sake of which they have hitherto come into disrepute with the whole of Christendom; which are these. That God has condemned most of mankind to eternal ruin without providing for sin; that He created man in order that he might fall; that very many fallen men are only called outwardly, whom He does not want to convert and save inwardly; that He has predestined sins Himself, has decided that they will happen, and sees to it that everything, both good and bad, is necessarily done; also that some of the children of the faithful die in their infancy for eternity.

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The Forty-first Session,

damnation. That Baptism does not seal in all children, properly baptized according to the truth of the matter, the forgiveness of sins and the Spirit of regeneration. That believers, fallen into abominable sins, do not lose the grace of justification, and other teachings rejected in our articles. To be silent about this would indeed not be godliness, but the highest ungodliness; not prudence, but an ungodly fear and slavery; not Christian kindness and temperance, but a highest cruelty to the honor of God and Christ. Our office is not to conceal what is done for the promotion of the virtues of godliness; and the Apostle has considered his guilty duty not to shirk, that he might not proclaim the whole counsel of God. The one who conceals the truth, says Augustine, and the one who reveals the truth, are both guilty; one, because he does not want to profit, and the other, because he wants to be harmful. Wherefore, then, this circumsised and anxious manner of dealing? Why should we argue widely about election, and narrowly about rejection, or not except according to the precept and limitation of others? Why should the latter deter us less from sin through fear of punishment, than the latter exhorts us concerning our duty, and gives powerful proofs of comfort? And we are not dealing in this Synod with those who need milk, to whom it is not proper to be gratified with heavy quarrels, but with very learned men, and who have exercised their senses in the Scriptures, who (as we think, after all) have often examined these disputes, yea, who are seated in them to the marrow and bone, with whom we by no means doubt, whether a disputation may usefully be appointed from this matter. Therefore, that we should suffer here, that our silence or limits in defending our cause should be prescribed from those, who maintain the opposite opinion, does not allow our cause, which in our conscience is all the more agreeable, and

furthermore will be agreeable to every Christian, and also to the descendants, that we are not aware of the aforementioned teachings, but despise them with all our heart and mind. The disputes, which are brought forward from the election, have, in our opinion, little danger, but what concerns the chapter of the rejection, there many things must be cut back, which degrade the sound doctrine like a cancer, and give many sinners the fear of despair. And since broad and wide discussions about election were held in the Hague Conference, and your honor may know what our feelings are concerning this matter, from the aforesaid Conference, from the letter sent to the foreign theologians, and from our statement, made against the Contra-Remonstrants, in which we free our feelings from the reproach of novelties, we do not think it necessary to only re-present a fearful discourse about these matters. But, while the absolute and unconditional rejection, from which all the controversy in the Churches has arisen, has not yet been dealt with, it will be entirely necessary for the satisfaction of the Churches that this doctrine, and the adherence to it, should be more closely observed, and that we should be given the opportunity to discuss it, be more closely observed, and the difficulties avoided, if it can be done more conveniently, which have hitherto disquieted us, and have been no small cause of our difference of opinion from the Counter-Remonstrants. You have come to this Synod, Fathers and Brothers, in order that you may judge rightly, and, after an earnest and keen investigation of the truth, pronounce the truth or falsity of our statements. For ye know that the ignorance of judges is commonly the oppression of the ignorant. But how will you judge our opinion with full confidence of heart, if you have not fully understood it, as we intend to present and defend it, nor let us fight the other, which is contrary to ours? Neither should your honor fear that your views will be hated or that the Churches will be offended. If the necessary truth, useful to godliness, is taken away, it is better to allow it to be taken away, than to abandon it. And if you believe that the truth is on your side, what need is there for provisions, restrictions, and precautions here? The nature of truth; especially divine truth, is such that it is never ashamed, but gladly shows itself naked to everyone. We can do nothing against the truth, but for the truth, that we may speak with the Apostle; and, as there is nothing more sure to defend than truth, so nothing lighter to say than truth, says Hieronimus. The lover of truth has no enemy, no reprobate to fear. For he will rebuke either rightly or wrongly. If rightly, one must hear him. If unjustly, he must be tolerated. And we are not satisfied with this, that it is said, the Synod will allow us to discuss our opinion of the rejection, as it deems necessary to serve the honor of God, the foundation of the Churches, and the peace of conscience. For with this same restriction we are deprived of the freedom, and the full defense of our opinion, and the fight against the contrary, except that no small opportunity is given to us to suspect, that the Synod, after hearing us discuss election, will by no means allow the opinion of the rejection of the Counter-Remonstrants, and those whom they hold to be right-minded, to be put to the test, as we shall deem necessary.

For already before, in the Hague Conference, the Counter-Remonstrants have judged that this is to the prejudice of those who may feel differently in this matter and to the greater disquiet and disturbance of the Churches.

Therefore, the sum total of our answer yesterday was given: that we, the defendant Remonstrants, should not be told how we should express our views on this whole matter of praedestination, and that we should fight the opposite. But that in this Synod, which is called a free Synod, in which consequently the investigation of the truth should be free and unconcerned, we should be allowed a free presentation, explanation, and defense of our feelings, with the combating of the contrary. And in this

answer we still persevere all and any one; deeming this not to be stubbornness and wantonness, but a perseverance in a good intention, and in the principal firmness of our cause.

the principal firmness of our cause. And for no other reason do we appear at this forenoon session of the Synod at the usual hour, than that perhaps no new disputes about this same matter, with wrath of the E. E. Committeemen, and displeasure of the Synod and sorrow of the hearers, should be brought forth, for us, who still persist in our opinion, and earnestly request, that your Honors do not want to force, press and encumber us further in this matter. However, your Honors. do not interpret our intention as a disobedience, because also the Counter-Remonstrators, being charged in the Hague Conference to answer some of our questions of rejection, have made reluctance to obey the Magistrate, To the extent that they declared that they would rather abort the Conference that had begun, than be constrained by the order of the highest authority, not pretending otherwise than that in their consciences they judged that this way of proceeding would be detrimental to the foundation of the Church. Therefore, since the matter itself speaks (we will use the words of the Counter-Remonstrants), that we could not enter into this wrestling alley on such a condition, from which we see clearly, that there will not but be more confusion of affairs, disturbance of the Churches, bitterness of mind, unrest of the Republic and confusion and obscuration of the truth; And so we trust that our hesitation will not be interpreted as a sign of disobedience or as an excuse by those who see things right. If, however, this Honourable. Synod stands by its opinion, we will comfort ourselves with the good testimony of our conscience and, possessing our souls in patience, and favouring the exit of God, expect with others what the Synod will judge of this whole matter, so that, if we find the Word of God even, we will praise and glorify with our consent and with thanksgiving; if not, bear it patiently, as befits the servants of Chris, ready to bear it so that we may always, without prejudice to that obedience which we know we owe to our Lords according to the Word of God, bear ourselves and our deeds to God,

our neighbor, and our conscience to the session.

The names of each of the defendants were signed underneath.

Having read and carefully considered this document, it was asked whether for these reasons, proposed by the Remonstrants, anything should be changed in the decision of the Synod; And thereupon, having heard the opinions of all the Theologians, both native and foreign, it was unanimously declared, that the Remonstrants had been given as much freedom to defend their case, as could be granted by reason, and according to the dignity of the Synod, to the defendants; and therefore there was no reason why the decision of the Synod should seem to be changed, or that the Remonstrants should complain, or not acknowledge the authority of this Synod. That nothing was charged to them, which could in any way burden their consciences. And therefore, that the lid of conscience was hung in vain on the obstinate. That they were abundantly and in every way satisfied, that that absolute, and indefinite freedom, which they desired, should not be given to them by the Synod

That it was equitable that they should submit to certain laws, and that if they departed from these, they might be restrained. That with the honor of the Synod no more liberty could be given to them than they had been given. But, in order that all the world may understand the fairness, and that the Remonstrants once moved to their shouldering duty, or if they would persist in the refusal, might be more and more convinced of unfairness, and all excuses taken from them, it was decided That this decision of the Synod be extended with a broader explanation, and that the freedom, previously granted to the Synod, not only to defend their own opinions, but also to oppose the contrary, be expressed in clear words; so that

they would have no cause to complain that they had not understood the opinion of the Synod. And that this more wide-ranging statement of the decision would be read to them again the next day, and they would again be strongly exhorted to obey the in all ways fair decisions of the Synod, and to abandon such excuses.

THE TWENTY-SECOND SESSION.

December 29th, Saturday morning.

Was read to and ratified by the Synod the more extensive and fuller statement of the preceding resolution of the Synod, set forth to this effect.

The Remonstrants, being requested to present their opinion, as well in regard to the articles as to the supplied scriptures, and first of all to explain more clearly and fully the matter of divine election, by round and clear answers to the questions that the Synod would propose to them; Have refused to further explain their feelings in this way, and desired, that they would be free to make such explanations as they deemed necessary and profitable for their case, but not as the Synod would deem proper. Have further declared, that they thought it would be unjust, that the Synod would prescribe a way of acting to them; wanted, that they would be allowed, not only in the first place, but also concerning all points and articles and every argument of the sentiments of the Counter-Remonstrants and those, whom they hold to be right-minded, to deal with the rejection, because in this step the shoe is most at fault; That they thought it unacceptable that those who had been in the service for so long should again be subjected to the examination, especially if they were to be asked head for head in a general matter, since they were not all equally prompt and well-considered; that thus the degree of speech and silence would be set for them and the freedom required in a legal Synod would be taken away. That the occasion of the case did not permit the defendants to be put in the measure of those who are of the opposite opinion. Have therefore declared, that they in good conscience cannot follow this way of proceeding, or remain longer in the Synod, if it is to be imposed on them; that they would rather separate from the public service, and suffer everything, than submit to this way of proceeding.

The Synod has declared to them, that it is not for the defendants to prescribe to the judges how they should act, but to follow the way the judges have prescribed. That in this way of acting there was nothing unjust, nothing strange and unheard of, for the office of a judge, with which they could object their convictions; that a proper and Christian liberty, to declare their feelings, and afterwards to defend them, was allowed them; But, lest it degenerate into a willful unboundedness of proposing, disputing, making excuses, and changing everything without cause, fruit and foundation, that it belongs to the Synod to carefully observe and supervise this. That the request of the Remonstrants was contrary to the law and practice of all legal systems, in whose power it has always been to prescribe to the defendants the way and order of acting, and not to accept from them. That such a freedom, which has no laws, nor the EE. Lords Commissioners, nor the Synod, which they here demand, they should not desire, nor can the Synod give, since this Synod itself is bound by its laws; That the Synod clearly declares and promises to them, that not only the Divine Election, but also when this article shall have been declared and ratified, immediately thereafter the Rejection shall be dealt with, as much as the Synod shall judge can and ought to be sufficient for the honor of God, for the instruction of the Synod, the foundation and peace of the Church, and the consciences of all. That the nature of the matter and of the doctrine, the example of the Apostles, and the practice of all teachers requires that the Divine Election rather than the Rejection should be dealt with, as they have

in the Hague Articles. And since they have not presented their views in many cases clearly and fully enough, that there is no more competent way to get to know their views, than by their answers to the questions presented. That this is an ordinary way in all courts, to investigate a case. That the commissioners of the Highmog. Lords of the States-General, that they did not make a body, but that everyone was summoned man for man. That they are allowed to hold meetings with each other in this matter, but that each one must also give an account of his feelings and teachings, wherever the Synod may deem this necessary. If perhaps some of them are not so skilful and prompt in answering, the Synod will use such moderation, that mainly those will be asked who among them are the most experienced in this matter. Whether the rest consent, they will be able to say in short words. And if they think they can prove, that in these Dutch Churches some ministers or professors hold teachings that are contrary to the honor of God and harmful to true godliness, or that do not agree with the doctrine adopted and declared in the forms of unity of these Churches, as they now often know; That it shall not only be in their liberty, but furthermore the Synod shall also command them, after they have declared and defended their opinions, to present and fight them with proper modesty, so that the Netherlands Churches may be relieved of such heavy accusations and blames. And that the accused, if they are convinced of error, may be brought to the right path, or, proving their foolishness, the unfairness of the accusers may be made known to the whole Church and the whole world, and that to the honor of God and to the peace of the Christian Republic. Finally, that the Synod not only allows, but also wishes that those who will be asked will answer the questions freely. That they plead conscience here in vain, because neither the E. Committeemen of the

DvXrtl^te Highmog. States, nor from the Synod session. n0{)e has been charged or presented with anything contrary to God's Word, and thus a matter is being dealt with here which does not affect the conscience, but only concerns the method and manner of acting, yes that they are obliged, if they want to take proper notice of their conscience, to obey the reasonable orders of the high authorities, and to follow the judgment and order of this Synod.

The Remonstrants being summoned, this statement was read to them, and they were asked whether they wanted to obey the Synod's decision as it was now declared. They desired a copy of it, and immediately time to deliberate. The Lords Commissioners said, that they had decided, in so far as the defendants were continuing in opposition, to send one of their number to The Hague on the same day, to report to the Highmog. Lords of the States-General to make a report, and to understand their High Majesty's advice. However, so that they would not complain that the matter was hurried, they were instructed to take a copy of this statement and to leave in the next room, and to confer with each other there, so that they would immediately state their opinion. Having deliberated together and having returned, they answered: The more closely they considered the matter, the more they thought it necessary that they should be given more time to deliberate; for that there were many things in this statement, which so far had not been presented so clearly. That they wished to reply in writing, so that they could, as far as possible, comply with the orders of the EE. Gecommitteeen and their consciences, and therefore requested more time to consider. They further said, that they never thought to raise any question about the order and method of settling the differences; only this they said to be fair, that they would be obliged to answer at the will of the opposing party; that they desired that freedom, which the letters of citation promised, that is, that they would give their opinion about the differences as much as they judged necessary.

they considered necessary. They were answered that the Synod was not opposed, that also the words of the letters of citation should not be related to the presentation and explanation, but only to the defense. These things had often been openly declared to them, and proved, that it was not appropriate for them to renew these things so often; that the opinion of the Synod had now been made known to them clearly enough by this clearer interpretation, and that it could be easily understood that they were given proper and ample liberty; that they could and should answer about this in such a clear matter. They were again asked, whether they, abandoning all evasions, wanted to renounce their request, and follow the decision of the Synod. They answered again, that they requested time for reflection. In order that they might now be brought from this stubbornness in all ways, it was found advisable to read in writing, in their presence, the opinions of the expatriate theologians of this excuse, to see if they might be brought to obedience by the reasons for it.

Therefore the opinions of all the expatriates with many and important reasons were read out. They unanimously declared to be against all reason and method what the Remonstrants desired, that they could act on the Rejection, rather than the Election. That the decision of the Synod was based on very fair reasons, the orders of the EE. Commissioners entirely reasonable and nowhere contrary to the Word of God. That therefore no private judgments might be made against them, that their consciences were in no way encumbered thereby; and that the Remonstrants could therefore obey them and were bound to do so; that they had been given due liberty, and such liberty as could be desired or given in a legal Synod (which also has its laws, by which it is bound).

Opinion of the Theologians of Great Britain.

Concerning the fairness of the decision of the Synod which the Remonstrant Brethren oppose.

The Forty-second Session.

As this Honourable Synod has desired that the expatriates should declare their opinion of the fairness of the decision, and of the act of the Remonstrants, who have hitherto refused to obey that decision, we have thought it our duty to state briefly what we think of the whole matter.

That the Remonstrants claim with many proofs to be good and profitable, that they sometimes express their opinion in the negative; that they also do not refrain from being profitable, that not only the Election, but also the Regeneration is dealt with, all this we gladly grant them. But that they further claim that they will be allowed to deal with their articles of denial, and with the strategy of rejection in the first place, and that exactly in the way they have used in their articles that have been handed down, that, in our opinion, should not be allowed at all.

For I. The very nature of the matter teaches that one ought to begin with the affirmative, since all the negative is founded in some previous affirmation; so the doctrine of reprobation cannot be understood clearly unless the occasion of election is first explained clearly.

II. The example of all the theologians is against it, under which no one of those thorny denials has begun his discourse, but every one, starting from the doctrine of election, has always argued in the last place, and soberly from rejection.

III. If this were the lightest and most skilful way of proceeding, which the Remonstrants have presented to us, yet neither they, nor we, may enter that way. Not they; because they are charged in the first place

to deliver to the Synod their opinion, which they admit and teach, and to confirm it with reasons; not to persuade and iron out the opposite opinion, which they reject. Not us; because to change the order set by the high government, we consider to be imprudent and in contradiction with our guilty duty.

The reason of conscience, for which the Remonstrants say they may not deviate from the order kept in the articles, seems to us weak. 1. Because the method or order of proceeding in such matters, is a free circumstance, and does not affect anyone's conscience. It is then a grave and periculuous mistake to place moral malice in those things which God's law does not forbid, but which we are free to do.

H. Because the commandment of government, especially high government, requires obedience when it does not conflict with God's commandment. Now there is no divine commandment that forbids us from proceeding from election or compels us to proceed from rejection in the order prescribed by the Remonstrants.

III. Because in mediæval things the high government, in the place of God, decides what is expedient and proper, if it then decides it is expedient that at this time and in this order of one matter, and at another time of another matter, to set private judgments against the Magistrate in such matters is to weaken all his authority: to weaken all his authority, and under pretext of conscience, to _introduce other than confusion. Now that the Synod, on the contrary, requires that it prescribe order and manner in the Synodal acts, and not with the Remonstrants, is quite just and in accordance with the practice of all Synods. For, 1. If the Synod defendants were to prescribe laws in these things, they would establish dominion over them, which is not due to the lesser over the greater. 2. The members of the Synod themselves may not assume this power, that they may speak of any matter proposed according to the order they please, and as much as they shall deem necessary; how much less should the Defended Remonstrants assume it themselves. 3. The Synod is bound by law to examine these dif-

The Synod is bound by law to examine these differences as much as it deems fit to serve the honor of God, the edification of the Church and the tranquility of consciences; but the Remonstrants are not bound in that way. Therefore, it is much more to be feared that they will jump to unnecessary quarrels, than that the Synod will deliberately omit the necessary ones.

However, in order not to leave them open to suspicion, we think it would not be unreasonable to expressly promise the Remonstrants that not only will the doctrine of repudiation be discussed, but also that any of their articles, which they can prove are taught in the Dutch Churches, by the Counter-Remonstrants, as they are called, will be defended by them.

The advice of the Paltz Theologians.

Since there must be important reasons why a subject, being charged by high authority to give an account of his faith, against the teaching of Peter, will not do so; and the Remonstrant brethren being charged, by order of their High Majesty, in this law, to give an account of his faith. Authorities, in this legislative Synod to give an account to the inquiring Church, refuse to do so, and otherwise do not pretend, except that the freedom of their consciences is not sufficiently preserved, so it is rightly asked, whether the Synod would have given the Remonstrants their freedom of speech within narrower limits than are proper, and whether it could or should have given them more freedom. We, having duly considered the matter in every way, are of the opinion that the freedom of the consciences of the Remonstrants in presenting, explaining, and defending their opinions, has been more than adequately

preserved, when they have been told and promised so many times, and hammered on so hard, that not only the election, but also the rejection would be discussed with them, and that they would be allowed (having declared their opinion) to reject the opposite with care, and to bring out their objections concerning the rejection; and that the Synod will work to deprive them of them. But that it is right to deal first with election and last with rejection, they themselves will not deny, if they consider that Scripture, nature and theological schools have established this method for the most sensible.

Theological schools consider this method to be the most convenient, noted that Scripture speaks many times of election without any mention of reprobation, and the order of nature requires that the doctrine of election shall precede the doctrine of reprobation; and that there is no theologian who, in the discussion of these Articles, has used such a method as the Remonstrants desire. That it is also necessary to proceed in this way, is evident from the fact that this order has been prescribed to the Synod by the high authorities, and the Remonstrants have requested to be patient in their doctrine with the Reformed Churches; which interpretation may in no way be granted to them, unless it is first proved, whether this doctrine is tolerable; now, this cannot be known, unless it is submitted to the judgment of the Synod. And it is wonderful that the Remonstrants are so much concerned for the rejected ones, since the Scriptures speak less of them, and more widely of the elect. It is also uncharitable that, because of God's judgments against the reprobate, they should stir the consciences of the elect, and thus drive the cause of the reprobate, as if they had been hired to defend the cause of men justly rejected by God. Moreover, it is also ungodly to confuse or allow curious questions to arise in so deep a mystery, since the Apostle restrains such curiosity, saying: O man, who art thou that contradicteth God? Finally, the way of proceeding would be accompanied by the peril of the Remonstrants, marked neither by the Dutch brethren, nor by the Theologians from abroad, that they will be able to prove that they are guilty of this blasphemy, with which they have burdened the sound doctrine for a long time without difficulty.

They generally suggest that this manner of questioning and answering displeases them; but they must remember that it has been wonderful for the ancient Christians to be able to give an account of their faith, even to the unbelievers, in whatever place it may have occurred.

They specifically suggest. I. That such a way is pedagogical, or that one used to use in schools; that once they are examined, they do not want to be examined again. We, on the other hand, recognize this way of professing to be Christian, as it has been used in the Church of the Paltz with great success for a long time, and is still used today. For no one who is a stranger is admitted to the worship service there unless he has previously answered the questions of his faith, even though he has been examined ten times elsewhere. Thus, the E. E. Theologians of the Academies of Wittenberg and Leipzig did not refuse such an examination when, in 1592, the Elector of Saxony, Christian I, having died, came to Heidelberg: Pierius, Gundermanus, Calaminus, Majus, Auleander, Salmuthus, and others.

They turned for II. That they disliked the manner of man for man, asking everyone, excusing themselves, some that they had the Latin speech, some that they did not have the disputing so ready. But it was seen that those who wild© seem to not know the language spoke very promptly. They have also been very well answered by the president, that this was not a matter of crafty disputations, only of sincere answers to the questions taken from their own writings. However, in order to take away this excuse, an easier way could be found, if only two or three of their most prominent advocates would be asked, ignoring the others, and, if any objection is denied, given time for consideration.

They argue III. That they cannot explain and point out their views, unless they also dispute the contrary. But if Tiun's feeling is true, that faith and foreseen perseverance are the cause of election, they could prove it from their own beginnings, that is, from the Holy Scriptures, if they could prove it from their own beginnings, that is, from the Holy Scriptures. Scripture, if only the contrary were not at all mentioned; nor can we wonder enough that one of the Remonstrants says that the strength of his case lies in this way of proceeding, that he speaks of rejection rather than election.

Since, then, all their objects have no reason of just cause, but of ornate pretexts, we consider that the Synod neither may nor must, give the brothers

allow the brother Remonstrants more freedom, unless they violate the decision of the high session. Government, give their authority to the best of their ability, and also openly present the sound opinion of praedestinatio, to be disgracefully flushed out; but we deem that the Synod still owes the brethren Remonstrants this benefaction, to exhort them earnestly once to consider for themselves what they are doing, and to consider what heavy account they will have to give to God, that they, being called here to heal the wounds of the Church, by their imprudent departure, do not spare to magnify them; that, against all the examples of all the Councils, they prescribe laws to the Synod, and will not receive any from it; that they say (which is unheard of) that their consciences are hurt when (as Scripture and nature want) election is dealt with rather than rejection, and yet they do not think their consciences are hurt at all, that they disobey the high authorities in matters that are not against the will of God. They should remember what all pious, wise and sincere men will judge of them when they hear that the Remonstrants, being summoned to make confession, not of someone else's, but of their own faith, would rather have been engaged in despising another's, than defending their own. They should finally consider what the judgment of the Churches they serve will be, when they hear that their ministers are more concerned for the unbelieving goats than for the believing sheep, and would rather resign from the care of the chosen sheep, than obey the Magistraat and the Synod in a completely different matter.

The Opinion of the Hessian Theologians,

Of the declaration made yesterday by the Remonstrants, that they would rather depart from this Synod, than to obey the decision of the EE. Lords Committeemen, and the opinion of the honorable Synod concerning the way of acting, in their opinion to be explained and proved.

We are heartily saddened that the Remonstrators have thus lost their hearts.

Dv "i2g "am hardened, that they have declared yesterday that they ■would rather part from this excellent assembly, and leave the declaration and defense before this Honorable Synod, than to declare that they ■would rather be able to do so. Synod, than to obey the fair and so many times cited decisions of the Government, and the most fair, and with the nature of the matter to be dealt with, best agreeing way of proceeding, by the H.M. H. States General, and their Highmog. Commissioners to this Synod, and approved by this entire Synod. However, we have good hope from them, indeed from many of them, that, seeing the matter more closely, they will change their opinion, and make a statement and proof about the Five Articles, at the will of the EE. Lords Committee members. We therefore judge with seriousness, that they should consider in their minds, how they have no probable reason, not even in the judgment of those who are devoted to their cause, to withdraw from the Synod, and to break off the discussion of their cause so inevitably. The unfairness of the decision of the Lords Committeemen, and of the judgment of the Synod, to propose with reason, and if they propose it, to prove it, will in no way

be possible for them. The Remonstrants sought and tried to prove with many reasons, which they adhered to in their declaration on the second, third and fourth article, that in the declaration of their feelings on the first article, they had acted with reason both from the point of view of the rejection and the election, and that not only affirming, but also denying, rejecting the opinions of others, which they considered to be against the Word of God. Now both of them (which we wished the Remonstrant brethren to observe) have been liberally permitted at this Honourable Synod, that they both reject the opposing opinions, having first declared and proved their own, and presented their opinion of the rejection as well as of the election; so that all the reasons they have brought forward conclude nothing against this Honourable Synod. Moreover, so that they have no reason to doubt, they have been promised several times that the rejection will certainly be discussed at this Synod. Only

There is a difference of opinion, and it seems to be in two things.

First. Whether the principle of the division, regarding the first article, should begin, as some of the Remonstrants have said, from the rejection; and thence come to the election. Or as others wished, the act both of election and of rejection should be joined together, in the presentation and explanation of their facts, and also in the reasons themselves and in all the arguments, then whether in the first place election, and afterwards rejection, should be dealt with.

Another. Whether the members of the Remonstrants will be allowed to begin the proceedings, explanation and defense of their case with the refutation of the opposing opinion. Then whether they will exhort and require that they begin the action with the presentation, explanation and defense of Run's own opinion, and, having done so, proceed to the rejection and refutation of the opposing opinion.

The Synod judged the former to be fair and appropriate to the nature of the matter, the latter the Remonstrants. The Synod's concession of the former, namely, that election must be dealt with first, and then rejection, is based on very definite reasons, which we wish the Remonstrant brethren to observe.

1. Scripture, in those places where it is expressly speaking of predestination, deals either with election alone, as Ephesians 1, or deals first with election, and last with reprobation, and soberly as Romans 9. Therefore, this order, by the Highmog. States and their E.E. Commissioners, and approved by this Honourable Synod, what is it but to break the order of Scripture itself, which the Holy Spirit has maintained in this matter of praedestinatio.

2. All theologians who have ever written about predestination, Papal, Lutheran and orthodox, have maintained the order that they deal first with election and then with rejection. And so far no one has ever been found who has been so foolish as to say that one should act first of rejection and then of election.

3. The natural order guesses it. For while the reprobation cannot be understood to have taken place unless the election of some be preceded, one must in all manners deal first with election, and last with reprobation.

4. As it would be incongruous with the jurists, who uphold the right order, if anyone wished to maintain that one had to deal first with the matter of disinheritorship, then with the institution of inheritance, so it is equally incongruous to maintain that one would want to deal first with rejection and last with election.

And no less incongruous is it, that some of the Remonstrant brethren have desired to deal with election and rejection equally in their propositions, declarations, reasons and all their proofs. For, besides that there would arise a great confusion in those things, which should be dealt with distinctly, it seems, moreover, scarcely possible, that not one and the same clear, simple and plain proof should be summed up, both the doctrine of election and of reprobation, which is one thing, wholly opposed to election, unless the Remonstrant brethren should wish to produce in one and the same closing speech and to hold together many several reasons, yea, even such salutations, which by a diligent and proper discernment could be plainly and clearly taught, should by confusion, purposely, be wrapped up and obscured.

The opinion of the Synod of the second, that the Remonstrants should first present, explain and defend their sentiments, and then come to reject and oppose the opposite sentiment, has likewise its solid reasons.

1. All measure is more honorable than that which is measured; but confirmation is the measure of negation, not, on the contrary, the negation of confirmation. A straight opinion, being affirmed, shows at once which opinions are false; but not in part; one or the other false opinion being rejected, it does not show at once what is true. For truth is one and simple, but error and falsity are many.

2. The skillful way of teaching and under-^{^^g^} teaching teaches that the truth must be presented, explained and confirmed before falsehood is rejected and challenged. True, it is sometimes customary to proceed from denials to

But that is more usual in the making of speeches than in the disputed and determined way of teaching.

3. This is confirmed by all legal regulations, not only of other sciences, but also of Theology itself, in which one proceeds from the affirmation and confirmation of true opinions to the rejection and combating of false ones.

4. The same method is also maintained in the adopted Symbols and Confessions of the Churches, as in which it is first and foremost stated, not what one should not believe, but what one should believe of the Articles of Faith; sometimes, when necessary, the rejection of contrary opinions is included.

Nor need the Remonstrant brethren think that they are burdened with these provisions of the resolution. After all, the Synod also wants to consider and consider their feelings of rejection, as much as they in conscience deem can and should be enough for the honor of God, instruction, foundation and peace of the Churches and all*conscientia. For we do not think that by this the freedom of the Remonstrants is in any way prejudiced in their proposing and defending the rejection, both in due course and affirmatively; but this stipulation, as the words read, we think belongs solely to the consideration and consideration of the feelings of the Remonstrants, which consideration is not the concern of the brothers of the Remonstrants, but much more the concern of this Synod. We also do not doubt, that this Honourable Synod will allow them lightly, that they, having affirmatively declared and confirmed their feeling, in due time also proceed to the denial, and confirm it with reasons brought in, provided that they do not want to futz around too long, and prolong the Synod's actions, and that they leave on the other side in the Synod's freedom to take note and judge, of

DvMrtigtte what they will bring to combat- zittmg. of the opposing opinion, and to decide whether those absurdities, which they may take up against the opposing opinion, have ever been taught in the

Dutch churches, for whose sake this Synod was appointed, or whether they are much more their own blasphemies; and they should not complain, that by the aforementioned decision they are deprived of the power to act as they see fit without reason, and to proceed from denial to confirmation, from rejection to election. For this power has never been admitted to them from the Synod, and they cannot rightly claim it for themselves. They have never been granted this power by the Synod. For that those words in the letters of convocation, upon which they chiefly insist in their reasons, and by which they believe that this power has been given to them, that they may present their opinions, explain them, and defend them according to their ability, and as they think fit, should be related only to the defense, but not to the presentation and explanation, should it be said that they have been able to learn. That we may be silent, that these words in no way belong to the mode and order of action. Nor is this freedom rightfully due to them. For:

1. It would be wrong, that the defendant summoned before the court should dare to legislate to the judge^how and in what order he should proceed, in order to examine him and take cognizance of his case, and to judge. Now, the Remonstrant brethren are defendant defendants, and the Synod has been provided by high authority with power to judge their case. Let them then refrain from such audacity, that they would make a law to this Synod, concerning the manner of proceeding. They are not prescribed by the Synod, which they hatefully state in their eleventh reason, what they should say in defense of their cause. Let them say what and as much as they can in defense of their cause; remembering, however, the respect that must be shown towards the high authorities and this honourable assembly, and the modesty that is proper to them. But let them, according to the decision of the E. E. Lords Commissioners, and the Synod, affirm their opinion

say, and thus, that they state some, before they go to reject and dispute the contrary opinions, and that of election first, of rejection last.

2. Let the Remonstrants cite some example of a Council, whether general or particular, where the defendants cited, whose case was to be examined and judged, were permitted this liberty and power, of entering into such a course of action as they judged to be the best for their case, and imposing it upon the Synod.

3. The way of proceeding before the political judge, in the worldly quadrilateral, is against the Remonstrants. For the judge will not tolerate that the defendant prescribes or imposes the manner of proceeding. Yes, he will enter his own order and manner of proceeding, which he judges to be the most competent to take full cognizance of the defendant's case.

Finally, concerning the investigation of the Remonstrant brethren, by putting certain questions to them, which some of them do not consider to be appropriate either for their years or for their service. We are of the opinion that they have no right to refuse this examination. For, in our opinion, they will not be asked anything other than what seems to belong to the explanation of their opinion, included in the representations given, and to the explanation of some terms or ways of speaking. Now everyone, of whatever years or dignity he may be, especially a theologian, is bound, according to the command of the Apostles, to give an account of the faith and hope that is in him, especially, if it is done by public authority, with which the Remonstrant brethren know well, that this Honourable Synod is vested by the high government of these Provinces. If it is inconvenient and difficult to them, that every one, head for head, should answer the question asked, perhaps they will be able to obtain from this Synod, that those among them who are the ablest and cleverest should be asked first, and then the others, whether they

will permit the answer and explanation of them; so they will have no cause, or their anxiety, or their fear, or anything of the kind, to present it.

We therefore consider that the brothers and

the Remonstrants, all this and these like, should be sharpened, and by the Holy name of Jesus, the preservation of the Churches and their own conscience, be prayed for, exhorted, and begged, that they will consider what to do in this matter, and for no light reason, against the decision of the high authorities and opinion of this Synod, break off the action of their case. Let them consider whether they will burden their conscience more, if, according to the opinion of this Synod, and according to the command of their high government, they so often renewed, first of election, and then of rejection, declare their opinion, and that first affirmatively and then negatively, than if they proceed to oppose the high government, which the Apostle commands (even if they were utterly unbelievers) to obey for the sake of conscience, let them consider diligently with themselves how they will answer before God and their Churches for having abandoned their cause if they are assured in their consciences that it is good. Let them remember in what contemplation (as if they themselves mistrusted the defense of their feelings, affirmatively presented) they will bring themselves and their cause before all men of understanding. Let them see in what peril they will put themselves, theirs and their Churches, and that without all cause and reason, which can have the slightest appearance. Let them observe what others will say and judge of their abandonment, we say not those who are committed to the right views of our Reformed Churches, but the Papists, and those they think favor their cause, the Lutherans and the wisest Remonstrants. They may certainly hold that no one among them will be of sound mind, who fully and rightly knows the state of the whole matter, or he will say, that they have thoughtlessly and imprudently, without sufficient urgent cause, abandoned their cause, neglected the prosperity of their Churches, and thrown themselves and their own into the most serious peril. We pray the almighty good God, who alone can incline the hearts, in the most fervent way that He believes, that He will bend the will of the Remonstrants to more reverence towards His holy name, and to guilty obedience of the high authorities.

that they may consider more closely what their duty is, what is expedient for them and their Churches, and be intent upon it henceforth, that all pious men may believe that the honor of God, the prosperity, peace and quiet of the Churches are truly at heart and cared for.

Whether the Remonstrants may and ought, without injury to conscience, to follow the decrees of H.M. Lords State Commissioners, and the judgment of the Rev. National Synod, concerning the proposing, explaining and defending of their opinions.

The advice of the Swiss Theologians.

i pray with all my heart that the E. E. Remonstrants, our dear brothers in the

the Lord, fully understand, properly recognize, and may confidently follow the fairness of the decrees heretofore proclaimed, the sincere opinion of the Synod, and the very godly end of the Synodal advices, also the most competent way of settling the matter.

As for us, we are assured that it is the opinion of this Synod to allow the Remonstrants to fully present, freely declare, sufficiently defend their opinion of both the members of the praedestination, of the rejection as well as of the election, so that all objections, unless perhaps they themselves are at fault,

are avoided. Provided that they allow this one thing, that first election and then rejection are dealt with, in such an order as the Synod may deem necessary for the honor of God and the comfort of the weak.

We therefore pray the E.E. Remonstrants, as kindly and faithfully as befits, that they diligently consider, whether they will keep to godliness and good conscience, that order, which the Holy Spirit has given us in this unseen mystery. Spirit in this unseen mystery of predestination itself, and the holy diligence of the Apostles, and all others who have ever dealt with this doctrine, whether they, I say, would be the first and only ones to violate and refuse this order.

Pray them further, if they be men, who have not been badly taught, that they may investigate, ' whether it be without fault, or at

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Dy^rtigsto be without guilt, or at least without suspicion, after all, to put their conscience against such decrees, which are in no way against the Word of God, coming from the high lawful believing authorities, especially those, whose leniency, whose free guidance the Remonstrants themselves have stapled; whose power almost the entire Reformed world, next to God, gladly and willingly thanks for their preservation. Verily, at the commandment of such an authority, every Christian, especially one who is a vicegerent, or, which is a principal thing, a Church-servant, is bound by divine and human law to give an account of his hope.

If it is necessary that the E. E. Remonstrants agree to this, we want to assure them that we will do for their sake whatever can be expected of brothers, of godly persons,

and of pious men. On the other hand, if they deceive our expectation, we shall be obliged to doubt and presume, even reluctantly, whether they have hitherto appealed in upright conscience to the judgment seat of God, which is a signifier of the heart; whether they have sought with all their heart an end to the abominable troubles, and to the lamentable strife; Whether they have esteemed the peace and salvation of the Church, which God has obtained with his blood, more than their own vain honor; whether they have taken to heart the sighs and distresses of so many godly souls; whether they have not pretended the conscience to some other end, as that they might not be compelled to cast it out.

The Opinion of Wedderavian Theologians.

Honorable Praeses, we have not stated by writ, nor have we deemed it necessary. The decision is, fair, round and Christian. The Remonstrants, and to their objected reasons, have been answered sufficiently and abundantly. They have brought nothing new, and therefore no new answers are needed. And since the extension of the Synodal Accord was accepted yesterday by the E. E. Lords Delegates, and approved by most of the Synod, we also approve it, but with this condition. 1. That the president expressly declares that it has been obtained through intercession. 2. Concerning the extension of the decision, two things still seem to be given. 1. That the paradoxes (as they are called), that is, those points which contradict the common judgment of rejection, will also be examined. 2. That they might also be given the opportunity to produce their statement first, and then, if necessary, that they might come to the issues.

(WM signed.)

The Wedderavian Theologians.

The opinion of the Geneva Theologians,

of the Remonstrants' objection to the Synod's decision. Concerning the order of action in the first Article, of Election.

In the first place, we cannot but be most moved, and most displeased with so many wanted dralen, whereby by the practice and obstinacy of a few, the whole Church, which sits there and longs, and sighs for the quieting of these disputes, and for the clear revelation of the truth, is losing so much time; and that the sincere and altogether paternal simplicity, fidelity, endurance, and fairness, which the Synod has thus used for so long, without forgetting anything, seems to have tormented and bewildered the hostile, deceitful, and altogether suspicious passions of the Remonstrants more than they would have relinquished any of them. As this seems to us in our consciences, which we have examined according to God's Word and fear, to be very rare, and altogether far from brethren, as they call themselves, and from the ways of all the Churches of God, so we also declare, that we will faithfully declare, both in our Church and everywhere else, who are the true authors of the dashed or deceived hope, which was created from such a reverent meeting.

If they have resolved to oppose the statutes of the Synod forever, let them once lay down their faces, retire, and deceive us no longer with the pretended name of brethren; let them act as public enemies; it will do them more good to unconvinced, and all the Churches more good to peace.

But it is wonderful that men, small in number and other qualities, should assume for themselves a masterful judgment of the minds, teachings and judgments of the most excellent and outstanding men, and that they should so obstinately, or so timidly, disdain all other judgment, though lawfully appointed, unless it favors them in all parts and accords with their imagination. Whether this is not of a similar nature to that practice of the false apostles, which Paulus describes 2 Cor. 10: who measure themselves with themselves, and compare themselves with themselves, we all verstandly judge.

It is the doing of a very angry pleiter, who either makes the time, without anything to be done, to be spent, and prolongs the sentence of judgment, or turns, twists and turns everything, which is below, above, to wrap the case in an eternal duister. But it is the duty of a pious judge to direct the order of proceedings, to bring those who are playing around with detours back to their first principles and causes, and to pursue the truth diligently, so that the trial may be just. To this form the Synod conforms itself, and looks to this end, not with any falsity, cunning and wrongness, but with narrow diligence, to ascertain the truth of feeling by question points and to do everything orderly.

For here is really the business of the Church, not of the Remonstrants; and what is useful to the Church, is for the Synod to judge, the authority of the E. E. Lords Committeemen accompanying it.

As many times as the names and input of the conscience is prefaced here, it seems to us that it is profaned and trampled upon, because one should rather use the words, abundance of one's own sensuality, desires and good intentions, and of a not listening to anything.

and of a De'rw0eên" audacity that listens to nothing. session.

Who will be able to suffer, in "the judgment of a private conscience in its own cause, a challenge to a public and legal order.

All judgment of a legal judge must be obeyed, when no sin is commanded, however much the conscience's own judgment may speak against it, or whether the judge in judgment has committed a mistake, or out of passion has gone wrong; let each one of us refrain from his sin, and let God have become with the sin of another. If in this act someone's conscience is hurt, verily it is not of the Remonstrants, because the Synod understands no sin. If any fault can be attributed to this decision in the least, only the conscience of the Synod will be hurt, not those whose inner thoughts are left whole and immaculate.

But now we complain that defamation is brought upon all our consciences, as if something were done against them; whereas this accusation only takes place when the law of all consciences and of private feelings is violated, not when private feelings are opposed with reason and authority.

We know that sincere and simple questions are used in all Synods and in all judgments, and have been admitted by the Apostles, martyrs and confessors, even standing before the hostile venues.

If they find their feelings so much encumbered by these questions, let them sincerely and fully present their feelings, that the Synod may be competently informed, and that all legal suspicion and false teaching may be excluded; so they will relieve the Synod of the work of the questions, which are chiefly taken up for this purpose, that out of ignorance of the deed, no wrong may be done either to them or to the Church, whose cause is here discussed. The Synod itself will again not refuse to teach them, if the matter requires it, the common opinion of the Churches, if not known or distorted.

What they draw from the letters of convocation, and defend as often as they may now be told, as much as they may deem necessary, does not concern the order of business, but the supremacy and force of the confirmation.

However, they were kindly admonished that the reasonableness and necessity of the matter should set a measure, so that one does not run wild in the broad field without any posts or shoring. Now this gentle exhortation, if necessity requires, we also consider to be fair, to be determined by authority. Where have the defendants more right than the members of the Synod seated here? Whose order of action and degree of speech shall be determined at the discretion of the Synod, at the command of the EE. Lords Committeemen, and at the discretion and authority of the president. But the very nature of the matter calls, that one must begin from a certain set doctrine of election; because the truth of this is the measure of the truth of rejection: election is the inherent good of the Church. Scripture presents it very often and gradually; so does rejection. Concerning the matter of election, all things of the Church are clear and public; and it is against reason that one should introduce darkness and ignorance into things that are clear, suspecting hidden things. Yes, none of the Re-monstrants themselves would allow this error in the Theological discourse, that they would put the matter of reprobation before election, and never has any praiseworthy Theologian used that example.

If perhaps in the doctrine of reprobation, too recklessly, in an ungodly manner and ungodly treated with them, they meet with, or seek to meet with, any difficulties, neither shall the Church be allowed to persuade their sentiments of the faith foreseen of many inconsistencies, and be delivered from them, before the common belief is overthrown, now that they, as newer ones, ought first to cleanse the field of their belief from these thorns of inconsistencies?

The heart of the Church is the doctrine of the entirely absolute grace of God; this has been the first stage of the Church restored and resurrected from the Papacy, which the Pelagian and half Pelagian churches had completely swallowed.

Therefore, this doctrine must first of all be brought into the middle of the market and into the light, and out of that light all mists of inconsistencies must be expelled.

And while the Remonstrants did not absolutely deny the Church's sentiments, but only requested them to be tempered, and improved according to their judgment, it is indeed quite bilious that they should make a definite and rounded statement of them, and not hide themselves in the doom and gloom of sought-after inconsistencies. If they agree with the Church in the matter of election, it will be very easy to untie the knots of unwarranted consequences, and the chapter of absolute grace of God being freed from perjury, the Synod will be very good-handed and entirely fair in the interpretation of the sayings, which are somewhat rough and harsh, and will yield to love, as much as faith can suffer.

But to accept the doctrine from the revelation of God alone, not based on internal ingenuity, to combat it with inconsistencies gathered at will, is to make light out of darkness itself to usurp the sun, is to make a misty and dark cloud out of the pillar of fire that led the Israelites, which destroys and drives out the Egyptians.

Let us leave it to the Peripatetic philosophers, in so great an ignorance of nature and natural causes, to make a decision, from the elimination of most of the inconsistencies, to the truth, which faith, resting on the only Word of God, utterly and completely rejects, and holds for a scum and bastard-brother of the flesh.

Finally, let God's Word be to us the only torch and rule of truth, speaking plainly and roundly in public affairs; let simplicity in our hearts and in our foreheads be the only sign of truth. Let us deal openly of public, profane and necessary matters, with public proofs of Scripture. And as then the hidden may derive so much light from the public, that without prejudice these mysteries no longer trouble the mind of the flesh, so shall we rejoice that we have gained so much; if not, we shall also be driven to those truly knit words and confessions, which are also to be prayed for: Thy judgments, Lord, are of great depth; O riches, O man, who art thou that contradicteth God, basking in that which thou hast not seen.

Therefore it seems to us, that the decision of the E.E. Lords Commissioners is completely fair and reasonable, and should not be weakened in anything, but much more by the authority of the High Majesty.

High Power. We consider it necessary that the whole session be approved.

Answer of the theologians of Bremen, to the question:

Whether the Remonstrant brethren may and ought to be obedient to the decision of the Synod, of the manner and method of explaining the disputes which are now to be settled.

In all manners they may and should. For. 1. There is nothing in that decree which contradicts the natural balance and the Word of God.

2. It has come and is confirmed by the Magistrate, whom one must obey not only for the sake of peace, but also for the sake of conscience.

3. The Churches will acknowledge that to their service respect must be shown not only by the hearers, but also by the fellow-servants.
4. The decree is thus made, that it does not only seek to reassure the consciences of one party, but of all, for the unstinted honor of God, and the instruction and edification of the whole Church of God.
5. Paul also joyfully confessed his faith before some unbelievers, and answered the inquirer.
6. What they desired, concerning the discussion of the reprobation, is not refused them, as to matter and substance, but is sufficiently admitted in its place.
7. If they deem that in the discourse of election they must take a proof of rejection, this is not refused to them either, provided they do not run wild outside the proposition.
8. But that we desire to have begun from the election, therein the same order will be kept, which they have in their articles. For they deal first with election in seven articles, and then with rejection in three.
9. The discourse of election will give clarity to that of reprobation.
10. If they do not obey this decree, let them consider how badly they are doing to their name and fame; if they will come under suspicion, that they are seeking an opportunity to get out of the Synod, and are seeking excuses.
11. We give them to consider what the Dutch Churches as well as others will judge of them and their actions, that for a matter which is mediocre and is considered such in the judgment of the Synod, they have wanted to confuse this legal assembly.
12. If they leave the Synod, they will do no good by it. For, however, their opinion, from their writings given in light, and from their articles and twofold reflections, already held by the Synod, shall be heard, and a decisive judgment shall be pronounced in the fear of God.
13. And they will of their cause and of their vote in it, in the hearts and minds of many, affirm once for all, and engender strange opinions, as if they had disturbed the Churches without just and sufficient cause.
14. No Synod has ever departed from the judgment of the Synod for so small a cause.

On the Objections

The Remonstrant brethren we answer thus.

1. Objection.

Conscience will not let us obey.

Antw. The conscience is not hurt itself except by transgression of some divine commandment; now here it is not. Yes, the Magistrate prescribes this order, to which one may not refuse obedience for this cause.

2. Objection.

One does not mind our conscience, -but only thine.

D?e^7ügste Antw. And to ours, and to thine. session. For both we and thou art thus obedient to the Magistraat in a mediocre and in itself permissible matter.

3. Objection.

We are refused liberty to present our views.

Ans. By no means; but it is governed within a lawful manner, as ours, according to the rule of government, is fit for the foundation of the church.

4. Objection.

One does not act except with placards and authority; but we had rather with redences.

Ans. 1. The ordinances are founded on reasons, and on such authority as requires the rule of office and divine calling of the Magistrate. 2. How many reasons, prayers, exhortations, brotherly and paternal assurances have been added.

5. Objection.

It seems that we are to be examined in a childish way, which is not proper to our office and years.

1. Yes, we have resolved to conference respectfully and fraternally with learned men, that there may be opportunity for you to declare to us the Confession, for the common good of the flock, which has been commanded us. 2. Asking, we present to you our difficulties, and it is promised that we will answer to yours, and satisfy you to the best of our ability.

6. Objection.

We who are not too competent to speak in public should not be embarrassed.

Antw. 1. Let him speak on behalf of all and in the common cause who is most qualified to do so. 2. If there is anything heavy, you will not be refused permission to think of it, and you will be allowed, as we were, to answer in writing. 3. In addition, the others will not make any objection where it will be necessary to testify whether they agree or not.

7. Objection.

In the matter of rejection is the for- aamite force of our case.

Antw. 1. But it remains to be seen whether, and how far, the doctrines of the Dutch Churches could justly be burdened with this ground of proof. 2. The rejection may also be dealt with, both in the form of the question in its place, and in the reasons for proof, when it is considered useful.

8. Objection.

It is because of the doctrine of repudiation that these differences have arisen, which have hitherto troubled the Netherlands.

But let it be considered here, in the Lord's mercy, who are those who first began to teach against the Confession and doctrine adopted in these Churches. 2. We deem to be a godly work, that we all confess

and seek to atone for our guilt before God, but with a very good intention. 3. But the Confession and Catechism have given no cause to iron out our doctrine spitefully.

9. Objection.

There are great and many weaknesses in this matter.

Ans. These will be removed, as far as practicable, without prejudice to the beginnings or grounds of Scripture. For whether some things shall be written otherwise than as we would have wished, either in the old, or in the new, or in ours, or in other writers; which things, if we cannot praise or duly expunge them, we shall counsel to shun, praising at the same time the godliness of the writers, so far as they seek that all the praise of our salvation may be given to God. Or some things will be well and properly said, which without reason annoy others, and these will have to be stood up for. Or some things will be understood, but not said too skilfully, which by a skillful interpretation we deem to be pleasing to truth and love. And we understand it to be our duty of all of us, that we should not only set what is true above what is false, but also what is clearer above what is obscure; what is profitable above what is less profitable, and what is better, above what is bearable, and that we increase daily to greater perfection in feeling, speaking, and doing.

10. Objection.

An order is prescribed for us, which is improper.

Ans. 1. The same Magistrate has prescribed an order for you and for us. 2. The order required is in accordance with the nature of the matter. 3. Belongs in the first place to that holy and praiseworthy end, which the Magistrate and Synod by their command intend.

11. Objection.

We fear that the time will thus be prolonged with the matter of election, and that the doctrine of reprobation, which is most in need of discussion, will be left undealt with.

1. This cannot be done, since the doctrine of reprobation must be dealt with immediately on the first article. 2. A clear promise has been made that this will be done.

3. We ourselves acknowledge that, for the sake of the justice of God, both the rejection and, for the sake of mercy, the election must be spoken to the glory of God.

12. Objection.

Our things are paralyzed, for we must not both deny and affirm.

Antw. 1. Both are permitted at the Synod; first to assert your points, then to rebuke the points of others; but in moderation, lest things more necessary be excluded by things less necessary. 2. Faith is more of affirmative, than of negation. Now here it is mainly hand of your faith.

All this subject to better opinions.

The judgment of those of Embden.

The brethren Remonstrants, as they are called, we deem, that the judgment of the Synod, which is now by the decision of the Highmog. States and the E.E. Commissioners, should be followed with reason.

Reason. 1. Because one must obey the Magistrate in everything that is not against God. To give an account of one's faith to anyone who demands it, especially to the pious authorities, when they command it.

Similarly, to observe the manner of conduct prescribed by the Magistrate is not against God, but according to the Scriptures and commanded by the Holy Spirit. 1 Petr- 3. and elsewhere. Therefore, etc.

2. Because it is just to obey the Synod, convened by authority of high government and sworn before God; now such is the Synod. Therefore etc.

3. Because it has always gone badly with those who refused to obey such Synods, as the histories testify.

4. Because it is not for the defendants and defendants to dictate to the judges how they should act in any court, whether ecclesiastical or political. Now the Remonstrant brethren are defendants. Therefore, etc.

5. Because those who are permitted to do what they desire should not refuse to do it. Now unto the Remonstrants a power is admitted, though a certain one also of rejection to act, but at his place and time. Therefore, etc.

6. Because it behooves us to obey the Holy Spirit, who is primarily and widely speaking of election in the Scriptures, but very sparingly of rejection. Why then do they not follow His footsteps?

7. Because if they do not, they will bring an evil conscience upon people, who do not want to obey either God, who indicates a method of this teaching in His Word, or their Magistrate, or the legal Synod.

8. Because many things are here falsely and slanderously objected to by the Counter-Remonstrators, which they will never again prove to be so taught. Now, that in no way befits pious and upright men.

9. Because they will cause themselves many and inexcusable troubles, if they do not obey, which they, being wise men, should wisely consider.

10. Because they delay the distressed Churches in the Netherlands and other law-abiding people, who very anxiously desire and expect a solution to these difficulties.

11. Because they are the foreign Theologians,

Dy^rteig8te who have necessary business at home, postponing sitting. against reason, longer than it is fair.

12. Because one ought to be obedient to those who do counsel brotherly, yes fatherly, however they may be. Job and Naiiman the Syrian did not disobey the counsel of his servant and of his handmaid. Neither should the brethren Remonstrants despise the faithful admonitions of the Synod.

13. Because they will fulfill the joy of all, not only those present in the Synod, but also those residing in distant places, that they have been obedient to the legal Synod, and have preferred to take heed to the peace and the common good, rather than to follow their own special desires.

14. Because Episcopius himself said, if the difficulty in the doctrine of repudiation can be taken from him, there will be no difficulty in the rest. And Niellius, if the doctrine of repudiation held up to him, that he would accede to the other party. Therefore, there seems to remain nothing or little beyond the doctrine of repudiation, in which no unanimity could be found. Whether it is for the sake of this single doctrine of reprobation, which is hateful to the flesh and blind ingenuity, and hard to understand, and also soberly dealt with in the Scriptures, that so many flourishing Churches, and so many true believers are held up, the brethren themselves may consider.

15. Except that we are willing to speak of the reprobation not otherwise than as the Scripture itself speaks, and to commend to God that which is incomprehensible to the mind.

16. Because against the inconsistencies, which seem to be such and which the Re-monstrants, though not founded on any foundation, draw from this doctrine, other inconsistencies, disgraceful to God, can be drawn from their doctrine in great numbers. If we now meddle in such matters always to accumulate, what the mind seems to be incongruous, when will once these disputes come to an end?

17. Because here reason must take hold, and cry out with Paul: O depths, etc.

18. Because they will thus desire the peace of their consciences and the tranquility of the Churches. The foreign Churches they shall also rejoice, and they shall satisfy the hopes which many pious men have conceived of them, loving them as brethren.

19. Finally, it is because they do not listen to us, who advise the best, that they will throw themselves into inextricable mazes, and in the end learn too late to become wise to themselves and the Churches.

Moved by these and similar reasons, we judge that the Remonstrant brethren belong, once more and to the last, by God, by our Saviour Jesus Christ, before whose judgment we shall all have to appear, by the love of the Dutch Churches, which are now so miserably scattered, by their own salvation in soul and body, and if there is any wider expression, to be warned, admonished and prayed for, that they will listen to good advice, and conquer their own lusts, the example of the Holy Spirit, which is given to us in his Word. Let the Synod, which is by no means imperfect, judge their case freely, sincerely, amicably and peacefully. Let them also be admonished once again not to appeal so often to their own consciences. For we also have ours, and they are very delicate. Which we indeed wish to preserve unharmed, and not to disturb for any man's sake. If they still will not obey, We, wishing them well, protest that We wish to be free from their harm and inconvenience, which may arise for them, and that it has not been our fault that they have not been brought to the right path. For which reason we have interfered with our God with our prayers day and night (as the Knower of Hearts knows) and are still interceding. And will not resent the brethren Remonstrants, if we earnestly assume the defense of the truth against all kinds of enemies of the truth according to our ability. The Lord grant them better senses, which we heartily wish them.

(WaB subscribed.)

Thus feel we Servants of the Church of Embden, deputed to this Synod.

Having heard these advices, the Remonstrants were again admonished, that, leaving aside all excuses, they would like to follow the decision of the Synod, that they would hope well and truly from the Synod; if they thought that maybe something unfair would be offered to them, then they would first have time to complain; so for a long time nothing unfair was wanted from them. They answered that they were sorry that the foreign theologians had not understood their opinion, since they had never disputed about the order, because they had never been concerned about whether to proceed first with election or first with rejection; provided that they were given proper liberty to argue their case as they saw fit. That it was unjust that their consciences should be subjected to the judgment of the Synod; such liberty they desired, which would satisfy their consciences, and which their consciences deemed necessary.

The president told them that this was heard with great astonishment by all, that they were not pleased to have said what they had said, and had been so thoroughly answered by so many honourable men, and by all the theologians, including those from abroad; for among them there were some who had expressly desired that first the rejection and then the election should be dealt with. That they also expressed the same in their handed down writings. For they say there, that they do not argue about the order alone. From which it is clear enough, that they also disputed about order, although not about order alone. That thus all order, authority, and freedom of the Synod was hung upon the consciences and discretion of the defendants, against all reason and order; that it was wholly unjust to desire freedom, neither by orders of the EE. Lords Committeemen, nor by laws of the Synod. And if these and similar proposals, which might have moved them to obedience, had been proposed to them in vain, so the EE. Lords Committeemen commanded them to answer plainly, whether they would obey the decision of the Synod or not. Therefore they asked and admonished everyone

to answer roundly. Mr. Epis- ve°ert7gSeten copius requested, as it was a matter of great importance, to answer in writing, saying, that he did not want any indefinite freedom, however, that did not prevent them from proceeding with their case as much as they deemed necessary. The president answered, that they could not yet complain that they had had their freedom cut short, as the matter had not yet been decided. Episcopius said, that this liberty should be given beforehand, and before they came to the matter; otherwise, once the law was established, they would be bound, for they would not be allowed to hesitate. Poppius answered that several things had been proposed by the foreign theologians which were worthy of careful consideration, that time was needed for this, that he could not answer that question on foot. Johannes Arnoldi, that he had nothing to add to what Poppius had said. Dwinglo, that the foreign theologians had proposed many reasons, and that the interpretation of the Synod included some things that had not been expressed in the decision. That these things all had to be considered. He therefore requested time to consider, and could not easily promise to obey. He did not want to oppose the high government, but he preferred to stay out of the Synod to see what else he could do. Rijckewaert also desired time of consideration. Likewise Isaacus copy of the interpretation, and time of deliberation. Leo said, that he was always pressed with these double-edged reasons for proof, whether they would obey or not? If they refused, they were accused of stubbornness; if they obeyed, they betrayed the biliousness of their cause. In both, the Counter-Remonstrators had sure victory. He preferred to be separated from public service than to remain entangled in it. Therefore he asked for a written answer. Hollingerus, that this question was heavier than he could answer standing. Requested time for consideration, at least four hours. Goswinius, that there was reason to allow time for deliberation. Assuerus, that he requested the same, and the decision of the EE. Her Excellencies. Sapma requested to consider the

Dvewtigatê reasons brought to the meeting by the foreign theologians. Pynakerus; because it was certain, that the laws could fail; that their conclusions could not simply be submitted; therefore he could not yet decide, whether he could obey these decisions of the Synod. Nreranus requested that the Lords Commissioners allow time for consideration. Vezekius, he had nothing to add. Having heard these answers, the Remonstrants were dismissed and the opinion of the EE. Lords Committeemen regarding these

being understood, it was decided, to satisfy the Remonstrants in all respects, that they should be given a copy, as well of the resolution of the Synod, as of that wide-ranging statement, and that they should be given time to deliberate until six o'clock in the evening, and charged that they (having diligently read through this resolution and the declaration thereon) would once answer plainly, whether they would obey or not, and that they would sign these answers with their own hands under the form of the resolution. This being again invoked, they were notified and charged.

THE FORTY-THIRD SESSION.

The same day after noon, from six to ten o'clock.

At six o'clock in the evening the Remonstrants appeared, who gave their answer, to the previous request of the Synod, in writing, and signed with all their hands under the form of the decision.

If the Synod does not permit us to sign this decision and its interpretation other than with a circular answer, we say that we still stand by the answer given yesterday in writing.

But if we are allowed to do what we think in all manners should be allowed, then we answer shortly as follows.

We shall state in writing our full and complete opinion of each article, first of all of the election, then of the rejection, and we shall defend it in the same way, and refute the contrary opinion of the Counter-Remonstrants and those whom they consider to be right-minded, presented in each article. If it is considered that something is lacking in the statement or defense, we will likewise answer in writing to the questions the president will propose. Or, if the matter can bear it, by word of mouth, by those whom we judge to be the most competent. The rest will immediately express in short words what they feel. And, so that this freedom does not appear to be indefinite, we promise that we will keep such a manner of proceeding as will forever be estranged from the naughty impudence of proposing, disputing, or besnibbing anything without cause, usefulness, and foundation. And, in order that the proceedings may not be prolonged longer than necessary, the EE. Lords Committeemen; which we hope, however, that according to their fairness, discretion and wisdom, they will allow sufficient time to make our writings ready. We shall also work to this end that they may know our way of doing things.

This was signed by all of them.

But since in this answer they had said they wanted to refute the views of the Counter-Remonstrators and those whom they held to be right, they were asked who they understood by those whom the Counter-Remonstrators held to be right, whose views they wanted to refute. They answered that they would name them if they so wished. And when the president had named some people whose views they had hitherto known in their writings, and asked whether they believed them, they did not answer. And

having been charged to leave, it was again asked whether the Re-monstrants had complied with the decision of the Synod with this delivered answer or not.

not. The answer was given by all and it was judged that this answer in no way fulfilled the decision of the Synod. That the Remonstrants apparently persisted enough in their previous answers, and so far had not properly explained their opinion. That they could therefore be considered unworthy to deal with this matter any longer. Especially, since it was clear that their rigid stubbornness could not be renewed with any reason or manner. Therefore the Remonstrants were summoned again, and the judgment of the Synod, concerning this answer delivered to them, was pointed out to them nakedly, and they were earnestly admonished to declare once and for all, clearly, openly and roundly, whether they would obey the Synod or not.

Synod or not. And when it was clearly seen, that they were asked so many times in vain, the Lords Committeemen declared at last, that they had decided the whole matter to the Highmog. Lords of the States-General by a few Deputies, so that with them concerning their persons, and at the same time their affairs, once could be determined according to the demands.

. And again the Remonstrants were charged not to leave the city, especially to preach in the neighboring places. It was decided to join the deputies of the EE. Lords Committeemen from the Synod D. Hermannus Faukelius, Assessor, and D. Sebastianus Dammannus Scriba.

THE FORTY-FOURTH SESSION.

The 31st" of December, Monday morning.

The Honorable High Scholar D. Johannes Polyander, Doctor and Professor of Sacred Theology in the Academy of Leiden, made a learned, well-behaved and distinguished Latin Sermon, from the 52nd chapter of Isaiah vs. 7. How lovely are on the mountains the feet, etc. Which follows hereafter.

Serene, Noble, Exalted Lords Committeemen of the Most High. Honourable Praeses of our Synod, Most Reverend Bishop, and all of you, Widowed, Learned and most attentive Doctors, Preachers and Elders.

Since it has pleased the Venerable Praeses to charge me recently, that I, following the footsteps of the honourable men, Doctor Hallus and Doctor Scultetus, should preach a sermon in this place, and bring forth my meditations on any text of the Sacred Scriptures; so I shall make no other excuse in the entrance, than that I have considered it to be my duty to obey the authority of the president, and assure me, that according to your special favor and kindness to me, with which the good Almighty God has honored your E. among so many external gifts, will approve this my intention and public testimony of my obedience. Trusting this, before I begin my preaching, I shall seek the help of the Lord, who made heaven and earth with this my prayer, praying earnestly that ye will follow me, with the mouth preceding, with outstretched hearts.

Almighty and most merciful God, Father of our Lord and Saviour, Jesus Christ, who is the fountain of all wisdom and knowledge, since we are gathered here in your and your loving Son's name, that we may act godly, peaceably, and holily of your holy, high, and hidden mysteries of your Kingdom revealed to us in your Word. We pray thee, that in this holy and thy Majesty pleasing and salutary exercise, thou wilt not only govern our tongues, but also our ears and all our thoughts.

Dweltig  govern, according to the only rule, thy divine law, enlighten the eyes of our understanding, afflicted with sitting. lamentable blindness to the utmost, by the rays of thy Spirit, guide our minds more and more into all truth, and kindle our hearts with sincere godliness and brotherly love; to thy Name's honor, the edification of thy Church, and our souls' salvation, Amen.

Will you hear with me the word of God with due reverence and humility of heart, proclaimed of old by the Prophet Isaiah and described in the 2nd chapter v. 7 of his Prophecy: How beautiful are the feet on these mountains, who brings glad tidings, proclaims peace, gladly announces good things, proclaims salvation, saying to Zion, thy God reigns!

What is commonly said of renowned sciences and honorable offices, according to the common saying of the Greeks, *ta kala duscola*, that is, things that are beautiful are also heavy; that this may be particularly applied to church service, is abundantly attested both by Scripture and by experience itself. If you consider the holy Scriptures, the Apostle Paul teaches 1 Tim. 3. That he who desires a Bishop's office, desires an excellent work: a work for the difficulty of the ministry; excellent, for its dignity. Looking at experience, it proves by several examples of all times, that the ministry of the Divine Word, by which with one man's tongue the whole multitude of the people is sweetly nurtured and preserved in the common bond of holy Religion, and in mutual love of truth and peace, is no less hard and laborious, than it is praiseworthy and honest. Seeing this, the Prophet Isaiah justly exclaims: How. lovely etc. With which exclamation this excellent Prophet expresses that no men serving a more flattering mission among God's people, no men more deserving of thanks with their holy labor, among God's people, than ministers of the Divine Word, who in the name of God, the Most High King, proclaim peace to the restless, good to the wretched, salvation to the lost, freedom to the captives. The occasion of this exclamation will be readily apparent to all from the preceding verses; In which Isaiah wished to portray the promise of God's redemption through the Messiah of the future, and the sending of his predecessors, the ancient Church under the image of its deliverance from Babylonian bondage, in order that he might break out into this very joyful exclamation, with which he on the one hand calls out by a prophetic spirit to the envoys who will proclaim peace to Zion, and on the other hand congratulates Zion on its desired coming. In this congratulation he praises these preachers because of three things, namely, their dignity, diligence and sweetness of teaching. Their dignity he points out by a figurative way of speaking, taken from the beauty and sincerity of their lovely feet, by which he signifies both their considerable mission and honesty of intercourse before men, in order to show that they can be distinguished from the false prophets, not so much by the face and profession of the mouth, as by the legal calling and beauty of manners. Their diligence he describes, not only from the ancient ways of the Prophets, who used to climb the mountains of Palestine, sent by God to the Jews, and to preach from there to the nations, that they might be heard more clearly and loudly by all; But also by a similitude of the shepherds, as some think, or, as others prefer to think, taken from the watchmen, on the mountains; some of whom were diligent in pasturing and guiding the sheep, where they walked on the mountains, who, keeping watch from some elevated place, warned their neighbors beforehand of the coming of enemies or robbers. We believe that both parables can be applied to the preachers of the Gospel, since everywhere in Scripture they are given the title of shepherds and watchmen. To choose a few from many. Who does not know that the ministers of the Divine Word, in Ezekiel chapter 34, are called shepherds, whom God has commanded to care for His sheep, to search the perplexed, to bind up the brokenhearted, to strengthen the sick, etc.? Who does not know that these (Ezek. 3.) are also called watchmen of God, as if they were placed on a mountain or tower, so that they may observe all their

actions as from a lofty place, keeping their eyes on the people entrusted to them, and keep an eye on the coming of the Lord?

and, if they do not do their duty, warn them in time of the coming calamities? Child of man, I have set thee to be a watchman over the house of Israel, that thou mayest hear the word out of my mouth, and warn them from my presence. When I say to the wicked, 'You will surely die,' and you neither warn him nor speak to him, you admonish the wicked, calling him back from his wicked way, that you may preserve him; then this wicked man will die in his iniquity, but his blood I will take from your hands. But you, when you have admonished the wicked, and he does not repent of his wickedness, and of his evil way, then this one shall die in his wickedness, and you shall save your souls. The apostle Paul does impress this upon the elders of the Church of Ephesus, duly admonishing them in Acts 20. That they take heed to themselves and to the whole flock, over which the Holy Spirit had appointed them Bishops, to pasture the Church of God and to keep out the wolves. To return to our Isaiah, he says that the feet of the shepherds are upon the mountains, and therefore set as in the midst between God and men; from where their whole intercourse may be seen by all, on the one side, from the most high God, on the other side, from the nations coming to Zion. And this is enough to say about the dignity and diligence of the Gospel messengers. In order that we may proceed to the sweetness of their doctrine, it may be known both from the name, and from the fruits of the Evangeline. For their doctrine is here called a Gospel, 'which is by excellence to say a good, glad and happy message of God the Father, reconciled to us in Christ, the Immanuel, born to us and given by the Father, that he may be to us all in all: wisdom to the ignorant; a way to the erring; a truth to the doubting; righteousness to the guilty; sanctification to those stained with sins; redemption to those who are captive to the flesh, the world and the prince of this world; eternal life to the mortal, and the bread of life to the honorable. The fruits of this lovely teaching are stated by our Prophet to be four, namely, step, good, salvation and the kingdom of God, which fruits, as if bound together by an indissoluble bond, are here very well joined together. For where by God's blessing the seed of the Gospel is sown, there peace flourishes; where peace flourishes, there it is that equally the good and the salvation of souls and the kingdom of God grow and flourish. That is why the Apostles in their epistles always join in their greetings the peace of God, or with the grace of God, or with His mercy, or with both. Therefore, in the song of the angels, which they sang in the presence of the Bethlehemite shepherds, in honor of the Child born to us and of the Son given to us, peace is placed in the midst of God's glory and mercy toward men. Under the name of this peace the Prophet understands all kinds of blessings, both physical and spiritual, which are promised in the Holy Scriptures to all men who accept the Gospel with obedience of faith. These manifold blessings of God, designated by the name of peace, are mainly in the mutual concordance of God with us in Christ, and of us with our neighbor for Christ's sake, as well as in the peace of conscience, arising from both these concordances in our hearts, and increasing more and more. With this peace as with a close chain, the kings, princes and magistrates are joined to their subjects; the pastors to their Churches; the householders to their household members; God in heaven with the angels, on earth with men, and men with God in Christ through the Holy Spirit. Wherefore the Prophets by a prophetic spirit ascended into heaven, sent the angels into the earth, Christ returning from earth into heaven to his Father, promised, proclaimed, gave, left, and supremely commanded this peace to his Church. The good that comes from this peace means the same thing here, which the Greek philosophers call EUDAIMONIA; the Latin ones call it *Beatitudo*. that is, bliss. For all that is right, pleasing, beautiful, perfect and desirable in every way, that is what Saint Scripture calls good. Although the Philosophers sought this good by various means, they could never find it, because, being deprived of the light of the Gospel and the eyes of faith,

neither the supreme good of eternal inheritance acquired by Christ's blood, nor the original leprosy, nor the guilt of eternal death, two principal evils in opposition to this supreme good, could they recognize it in themselves, nor could they find the right remedy of both evils apart from themselves in the atoning sacrifice of Christ for our sins. Therefore, since Christ is the only foundation and fulfillment of true wisdom, virtue, peace and happiness, it should not seem strange to us that the foolish of wisdom, the mischievous of virtue, the restless of peace, and the wretched of happiness have so incompetently discerned. But, saying goodbye to such, let us return to our Prophet Isaiah, who puts the supreme good in these three. First, in the peace of which we have now spoken. Second, in the salvation of our souls. Third, in the renewal of the kingdom of God in us. Of which we have to deal briefly. The salvation is here ascribed to the reigning God, as the sole author, so that we may conclude from this that salvation is of God alone, but salvation is of men, and that all of them together remain in ruin, until by the preaching of the Gospel, which is the power of God unto salvation to every one that believeth, they are transferred out of the kingdom of darkness into the kingdom of light, under the salvific yoke of obedience to God. This salvation, together with peace and goodness, is associated with the kingdom of God. That we may know that these three heavenly gifts, as various effects of one and the same supreme cause, of one supreme King and universal Head of the Church, Jesus Christ, flow into all and every one of His members. And in truth, there is no firm peace outside the kingdom of God, no bound and perfect good, actually so called, no true salvation of souls to be heard. For this reason the apostle Paul concludes these and such salutary benefactions within the poles of the one kingdom of God, Com. There he teaches, That let the kingdom of God be righteousness, peace and joy through the Holy Spirit. Neither should it be forgotten that the Gospel of the Kingdom of God is promised only to Zion, that is, the assembly of the Prophet's sons, with whom God has made His gracious covenant, when He says that God's ambassadors shall proclaim to Zion: Your God reigns; that He may distinguish the state of the allies from the state of the strangers. True, God the Lord does rule mightily by the common rule of His providence, over all both, that is, elect and rejected; but among the children of Zion, . according to the special disposition of His grace, He establishes the kingdom of salvation and eternal bliss. Therefore it is truly said of David Ps. 105. O seed of Abraham, servants of Jehovah, O ye His chosen ones! O children of Jacob, this Jehovah is our God, koelcel his oordcclen are over all the face of the earth. And from the Apostle, Rom. 9, that to the Israelites was the adoption as children, and the glory, and the covenants, and the institution of the law, and the promises. For which special privileges, although God the King of Heaven and earth is truly said to have ruled bizarrely among Israelites in the Old Testament, nevertheless the fulfillment of this prophecy concerns primarily New Testament Christians. For in the Old Testament, God only commanded His people through His subjects and bare men, Moses namely and the Prophets, in natural weaknesses others alike. But in the New, God has prescribed and revealed the statutes of His kingdom to His Church through His own Son, revealed in the flesh, truly God, equal to Him in Godhead. The shortness of time and your peculiar learning do not permit me to detain you with a more laborious explanation of this matter; to which I will add only a brief appendix of the three distinguishing marks of sincere shepherds, by which they may be distinguished from mercenaries. The first of these is recognized from the various forms of calling. For faithful shepherds, not sent from God, preach to others the Gospel of salvation and peace, as the Apostle. Rom. 10, proves from this place. But the mercenaries, by no means sent from God, loo-pen themselves. As God complains of them by Jeremiah, chapter 23. Or as Christ grinds off both very considerably. John 10. Those come through the straight door into the sheepfold, those from elsewhere. The second sign is drawn from the diversity and intercourse of these. For the pious shepherds, walking with lovely, straight, and upright feet,

move worthy of their Gospel, and according to their profession, and therefore go before the people of God with two flares, namely, doctrine and an unrepentant life. On the other hand, the wicked, walking with black, wrong and ugly feet, dishonor their beautiful calling by their impure morals. The third characteristic is learned from the unequal manner of teaching. For the good shepherds preach the one and the same Gospel, bequeathed to them by the first and chief apostles of God, the prophets and apostles, from the mouth of God and the sense of the Holy Scriptures; but the evil ones present the Church with a different Gospel, or explain it according to their own sense and understanding. Thus far you have heard me explaining the words of the Prophets and drawing a conclusion from them. So that I may now apply this briefly to our preachers; as Quintilian once required of the teachers of his time, either that they should be wholly learned, or that they should know that they were not learned: so I wish that the pastors of our Churches today should either be wholly and wholly Evangelists, or recognize that they are not Evangelists. It would be desirable that some who hold the title of Churchwardens would show that they are so minded. We would indeed have less error, strife and strife, more truth, unity and peace in our Churches. But now, through the error of some, who would rather dispute than evangelize, and through the righteous judgment of God against our general ingratitude, and disgust of the pure Gospel, faithfully preached to us for forty years, our affairs are so reversed and changed, that our Churches, which were once houses of peace, tranquillity and liberty, to which the foreigners and natives, both far and near, having been driven from their places, have taken refuge as a sure refuge from the raiding burdens of the native enemies, are now houses of storms, public scenes of internal and very severe strife, and spectacles of unboundedness of all kinds of doctrines to maintain them. The shepherds who, before this Midianite war, proclaimed peace, goodness, blessedness and the very flourishing kingdom of God with great joy and favor to the pious, know now, alas, nothing but quarrels, schisms, divisions of minds and vexations, to the great scandal of the weak and sadness of our friends, and to the amusement of our enemies. Who is there among you, Reverend Brethren, who would not sigh with me over this very sad shape of our Churches, or rather over the terrible change of them, about which the whole Reformed Christianity is dismayed with us; about which heaven and earth are terrified; about which the angels, descending daily from heaven to us, are greatly grieved; about which at last the pulpits, and the pews of Churches and Academies tremble and are greatly distressed. Who is there among you, that this Prophecy of Isaiah, of the Envoys of peace and salvation to be sent unto the people of Zion, which Paul says Of the preachers of the New Testament should be understood, Rora. 10; who, I say, is there among you who, contemplating this Prophecy with me, does not burst into this complaint, Where, O Isaiah, is your promise of the very glad coming of the shepherds, who proclaim peace, goodness, salvation and the kingdom of God? Where are their lovely, straight and beautiful feet, shining before God and his people, by the rays of truth, by clear evidence of legal profession, and by the clarity of an impious dealings? Is it not on the contrary, that very many feet are seen black, crooked and deformed, who are not sent from God, but entered into the sheepfold of Christ from elsewhere as through the true door, and infected with evil morals, much preferring their own views to Christ's Gospel, preferring their pernicious disputes to the peace of Christ, preferring their own or other men's decisions to God's ordinances for his Church? As often as I compare these times and these ways with the morals of former years with myself, I cannot conclude the lamentation of them in my own bosom, but must exclaim: O pernicious times, which by untimely death have taken away from us our most excellent teachers and pastors, who sought the truth and peace at one time, and have brought us other theologians in their places, other morals, other aims, other counsels! How happy are the souls of Junius,

of both the Trelcians, and of others of our predecessors, whose names I am now silently passing over, whom God has brought out of this valley of misery

DveXtigsu *n his eternal rest, that they may not see our destruction with us! O we, on the other hand, who must daily behold the crop of

pure doctrine by continual puddles of rain and storms of strife, alas, oppressed and downtrodden, and who, because of these riotous divisions, must daily hear the very bitter mockery and reproach of our enemies; which my complaint I so do not wish to be taken, as if, perceiving the faults of others, I should not perceive my own. So few are my weaknesses known to me, that I would dare to draw from the number of those who with their sins have provoked and taunted the wrath of God against our Republic. Nor am I so inveterate of heart, that I could moderate the public very severe punishments and chastisements of our sins everywhere in our Churches, or restrain myself from expressing my complaints from the heart, in your lap, dear Brothers! not to shake them out, and to pray that you will help me, together with God, the Father of mercies, to extinguish the blazing fire of our quarrels, which have also kindled the wrath of God, with the waters of your tears rising to heaven; lest by us tarrying too long the vineyard of the Lord, planted with your own hands, and with the salutary waters, drawn from the sealed fountain of the Holy Scriptures, should be so many times removed. Scripture, watered so many times, with so many and large tendrils, enlarged and adorned by the special blessing of God, that it has extended to the uttermost ends of the earth and of the sea, that, I say, this vine may not at last be turned into smoke and ashes by this steady fire of our quarrels; and that our sad descendants, seeing the sad downfall of this vine, may not reproach us, complaining thus with reason: O vine, once pleasing to God! O vines, which once bore very sweet grapes so abundantly! By what fault or negligence of our ancestors can it be that you have perished? Of which I now remind you, venerable fellow workers, not that I doubt your diligence and diligence to restore our past affairs to their former state, or the prosperity of our Synod, by no means, venerable Lords and Brothers in Christ! For as many times I see the lampstand of pure truth in many of the pews of our Churches, so long inhabited by God's wondrous favor, and this Synod, which we hardly expected, assembled in this city by an extraordinary and miraculous act of God; so many times I remember your previous care and your vigilance, with which you have sought to nourish in your Churches the unity of faith in God, working through love against men; so many times I look upon and respect the honourable and venerable, exotic Theologians, who are bright lights of our Europe, and especially who are the ornament and no small help to our Synod; so many times at last I look upon and respect the noble political men, the E. Lords Committeemen of the Highmog. States, who spare no exhortation to our exhortation, no counsel and no deed to our help; so many times it is that I promise myself much good from this Synod, and wish, hope and expect the same fruits, which all Reformed Christians with us, scattered over the whole earth, wish, hope and expect from it. All which and everyone together I consider here as being on the watch tower with me with their hearts here present, so I think I see here the Kings themselves, Princes, Magistrates, Preachers, and others, who are with us of the same faith, especially those, whose delegates we have here present, expressing publicly their great joy at the convocation of this Synod, their warnings, judgments and advice by their delegates meeting with us each time, and also pouring out their wishes, sighs and prayers to God for the happy outcome of this Synod. By whose holy example I, stimulated, must necessarily exhort you also according to my office, that by any longer delay the weeds of error, strife and disagreement by secret and cunning practices of the devil among the good Gospel seed in our Netherlands should gradually be scattered, that you do not let them be propagated any longer nor any

further, but with me in time and earnestly watching for an able remedy to heal the wounds of our Churches, work to that end in every possible way, that you may fulfill the great expectation of all

of all pious hearts, who profess the same Religion with us, the commands and desires so ^{®e0ertjf "t0n'} of many gentlemen and those who have deputed you, and at last satisfy all the holy wishes, exhortations, exhortations, and solemn prayers ; and saves the sound doctrine of our Reformed Churches, by the inequality of past times, in these quarters very scornfully accused and almost condemned, from some unjust accusations in the first place, and the settled differences not according to your own brains, but according to the opinion of the H. Spirit revealed to us in His Holy Word, without prejudice and wrong inclination. Finally I cannot, excellent listeners! unless I testify to you by the high name of the Holy Trinity, which you worship with me daily, by our common faith in our Savior Jesus Christ, and by the common care of the congregations entrusted to us, that you, following your God-fearing against God and your love and compassion for your Churches, which are miserably torn, that you, I say, expel these three boys and emissaries of the infernal Prince, with which he has hitherto disturbed and almost overthrown them, namely, the false tradition of man, discord, and the freedom to teach and to do as one pleases, the three sisters and nourishers of the Religion, namely, truth, peace, and a freedom determined within the rules of God's Word, everywhere seeking to restore to their former dignity. Whereby, besides acquitting yourselves against God, the Magistrates and your Churches, in whose name you are assembled here, and against all pious and impartial observers of your deeds, you will find great praise and favor with all the saints, both triumphant in heaven and fighting here on earth. For when you will return home from this Synod, the entire crowd of the Council and the citizens of Dordrecht, also your Lord and Fellow-Colleagues, fellow-citizens and brothers in Christ, will shout and congratulate you for having accomplished such a great and important matter; those who are devoted to the Dutch Churches, knowing how you have acquitted yourselves in this Synod, in helping it again, will approach you from all sides with these words of Isaiah: How lovely are the feet of those who evangelize the peace, salvation and salutary rest of the Kingdom of Jesus Christ, and the Dutch Churches, now that iceder has been restored. Blessed be our King Jesus Christ, who now triumphs in the Netherlands. Blessed be ye, ambassadors of Jesus Christ, desired preachers of this Gospel. Finally, when ye shall come to move out of this Synod, after this life, into that general assembly of the firstborn, written in heaven, then shall our Lord Jesus Christ, the Prince of Shepherds, and supreme President of this assembly, before the Angels, His Deputies, the Prophets and Apostles, His Helpers, present unto you, with a kiss and an embrace, and into the eternal company of the perfect saints, where there is no dis-putting, no jealousy, no accusation, no condemnation, with his own hand, and blessing you all and all, for an everlasting testimony of your faithful ministry with this comforting speech: And thou good and faithful servant, in the weinest thou hast been faithful: over much will I set thee. Go into the joy of the Lord. Grant this, O Jesus Christ, to all of us and to all who sit here before you, and write the assurance of this your reward with the finger of your Spirit in the hearts and minds of our souls for everlasting peace; which I beseech you, with this delightful company of your servants, with this my prayer, with which I also beseech your Father, with whom you are one God, in your name, by your Spirit:

Almighty and most merciful God, Father of our Lord and Saviour Jesus Christ, Father of lights, from whom all good and all perfect gifts proceed, our Father in your beloved Son, born and given to us of your infinite mercy; we thy servants, bowing our knees before thy adorable Majesty, pray thee, that thou, having mercy upon thy flock, wilt hear our prayers, prove thy power, and, in order to inflict upon

us, come thy full salvation to us. O God, raise us up again, and let the light of thy face shine upon us, that we may be preserved. Jehovah, God of hosts, how long shall thy wrath burn against the prayers of thy people? Thou makest us a strife unto our neighbors, and therefore makest us our enemies. Thou hast brought thy vine from neighboring lands into ours,

Thou hast cultivated it with Thy servants, and hast watered it with Thy heavenly dew and rain, that it may take root and extend its branches to the Indies and to the uttermost parts of the earth and sea. In it thou hast erected a tower for the watchmen of thy people. Thou hast also erected in it a winepress of discipline. Thou hast clothed it with the shelter of thy protection, and hast covered it with stones. But this vineyard, instead of lovely grapes, has brought forth wild spirits of strife and envy. And we, the bearers of it, by our iniquities, have made a sad separation between you and us. From this it is, that our tears are our instead of daily food and drink. Lord God, heal us, and look upon us no more with wrathful but with merciful eyes, and so we shall be helped. Be with the children of thy right hand, by whose protection thou hast wonderfully preserved this our vineyard in the midst of adversities and storms, and halted the breaches of thy shelter in many places. Be especially grateful to the High Maj. States of these United Provinces, our gracious Lords, with the Spirit of counsel and strength. Be with the august and valiant hero, the Prince of Orange, Maurice, and also with the august Noble Lords Committeemen of the Highmog. Lords of the States General; by the honourable and wise Council of this blessed city of Dordrecht. Be also with the foreign Kings, Princes and Magistrates, especially with those who have sent their distinguished theologians to our assistance. We especially commend to you the Mighty and Sovereign King of Great Britain, James, Guardian of the true faith; the Most Illustrious and Sovereign Prince and Elector of the Paltz, Frederick the Fifth, legal heir and follower of the preceding and especially of the rightly Godly Prince, Frederick the Second, who has never without cause been praised by the righteous, and without end is always to be praised; the most august and wise Landgrave of Hesse, a pearl of the German Princes; the very wise and cordate Regents of Switzerland; the Noble valiant and brave, Nassau and Wetteravian Counts; the E. advocates of the Syndicates and Councils of the Republic of Geneva, advocates of the Orthodox Religion; the honourable, wise and closely united Magistrates of Bremen and Embden. Be also here with us, assembled in your name, with the assistance of your Holy Spirit, and please bless our actions and counsels with a wholesome deposit of your wholesome grace, so that the wholesome truth of your heavenly Kingdom, and the wholesome peace in our Churches, may once again grow and flourish, to your name's honor, and edification of your saints. Hear us and hear us, for and through our Savior and Immanuel Jesus Christ, who, with Thee and with the Holy Spirit, be glory and honor throughout all eternity, Amen.

THE FORTY-FIFTH SESSION.

In the year our Lord Jesus Christ Sixteen hundred and nineteen. The 2d day of January, Wednesday morning.

A missive from the E. Magistraats of Bommel was read, requesting that Henricus Leo, pastor of the church of Bommel, who had been quoted to this Synod, be allowed to return to his church, so that he may, by the coming feast of the birth of Jesus Christ, do his service there, in teaching and in serving the Lord's Supper. The Synod having heard the advice of the Noble Commissioners and immediately from the Deputies of Gelderland about the state of the church, and hearing that Leo's presence there was not necessary, and that the church could be taken care of by the nearby ministers; has decided, that Leo and the other Remonstrants will stay there, and will not be sent away, not until the envoys of the EE. Lords

Commissioners to the Highmog. Lords States-General, and that this would be written to the Magistrate of Bommel. Which letter the E.E. Lords Committeemen also said to accompany with theirs. The deputies of each

The deputies of each province were again admonished to see to it that they would see to it in good time that the objections, concerning the doctrine, would be dealt with and among other things that they would pay diligent attention to the doctrine contained in the disputations of M. Episcopius, recently published in light. Some objections were also read out, concerning the Reformation of the Academies. As this would be discussed afterwards, and it was a matter of great importance, every one was admonished to pay attention to it in time and seriously, so that the E. M. Lords of the Provinces, helped by the good session, advice of the Synod, and in the future all Dutch Academies may be ordained and governed in such a way, that no new difficulty may arise, as had hitherto arisen from some, to the great detriment of the Church, but that both the Republic and the Church may derive proper and desirable benefits from those planting courts.

THE FORTY-SIXTH SESSION.

The 3rd of January, Thursday morning.

While the envoys of the EE. Lords Committeemen, and the Delegates of the Synod, had now returned from the Highmog. Lords States-General, it was decided to summon the Remonstrants to give them the opportunity to understand the opinion of these High Maj. Lords. All the defendants appeared, except Isaacus Frederici, and Henricus Leo. Was read to them the decision of the High. Heeren Staten-Generaal in their case, and that first in the Dutch language, and afterwards, in the Latin language, for the sake of the foreign theologians.

The General States of the United Dutch Provinces, today in their Highmog. Essen, Councilor in the Duchy of Gelderland and Zutphen, Hugo Musius van Holij, Knight, sheriff of Dordrecht and bailiff of the country of Strien, and Johannes van Hemert, mayor of Deventer, and besides them the honourable. Hermannus Faulkelius, Assessor, Sebastianus Dammannus, Scriba, pastors of the Churches of Middelburg and Zutphen, equally sent from the Heeren Politieken, who had commissioned their Highmog. to the National Synod, which is now being held in Dordrecht, have explained to us in detail, concerning mainly some objections of gravamina, arising from some speeches and actions of the Remonstrants, quoted to this Synod by public authority, in order to fully understand the High Majesty's will in this matter. Having heard also the reading of all the original acts and resolutions, as well as those promulgated there in the name of the Polity as of the ecclesiastics, and all the answers of the cited Remonstrants, delivered partly in writing, partly orally in this Synod (mainly from Friday of this month, the twenty-third before noon, until Saturday, the twenty-ninth of this month of December in the evening after ten o'clock enclosed); but mainly having heard both the political and ecclesiastical decision, pronounced the twenty-seventh of the same month before noon, and also the twenty-eighth of the same month, before noon; likewise the answers, on the twenty-ninth day with the now cited Remonstrants, delivered in writing after noon; as well as what they have added in presence; and thus from the aforementioned acts, and all other decisions it is proved, that the honourable and learned native speakers of the Netherlands, have been present at the meeting of the District Court of Amsterdam. and highly learned foreign theologians have unanimously testified, both in writing and by mouth, that these cited Remonstrants have not yet

complied with the aforementioned resolutions, as many times as they have answered, neither in writing nor by mouth; so it is therefore, that the HighMog. Lords, having considered everything diligently, and seriously with advice and in the presence of the Highborn Lord, the Prince of Orange, etc., as well as the Highborn Lord, the Count William Louis of Nassau, Stadtholder, etc., have considered everything; while especially their Highnesses are endeavouring to this end, that in the

late on^ae Synod, which is now being held, everything may be directed to it, that one may sit. to a desirable end, for what reason this meeting has been appointed, may come (which is the propagation of the glory of God and the preservation of the true Christian Religion, which hitherto has prevailed in these Provinces, and in order that henceforth as much as possible the prosperity of the Republic and at the same time the peace and tranquillity of the Church and the unity of the good inhabitants may be ensured) have declared and hereby declare, that the aforesaid, decided and proclaimed acts and decrees, both at the Police and Church Dykes, agree unanimously with their good opinion and intention and with the placards, mandates and commissions they have made and given about this National Synod. And therefore their Highnesses hereby approve the said acts and decrees, and declare, that the cited Remonstrants were guilty of submitting to and obeying the said acts and decrees, as those same Highmog. Lords charge and command them to do in future, and to obey such decrees. To which they consider that they must be admonished with all seriousness. For otherwise, if they do not obey them, not only ecclesiastical censure, but also political censure will be brought to bear on them, as is customary to proceed against those who have despised and violated the highest public authority. However, they desire that the aforesaid Lords of Police, appointed to this Synod, perform the principal acts of those, according to the contents of the articles, concerning the description of the Synod, by virtue of the commissions and structures, given to them over a long period of time, and according to what these High Powers have now ordained. Lords have now ordained, with all diligence and diligence, to execute and direct. If it should happen, that the cited Remonstrants continue and persist in the same disobedience, then they want, that from their public writings, and also from the statements of these, either in writing or by mouth, both in this National and in other Provincial Synods, expressed with them beforehand, their opinions of the Religion will be examined, tested, and compared with God's Word.

Enjoin nevertheless the cited Remonstrants, that they remain within the City of Dordrecht, and not leave it, without having obtained from the Polity a scripture, to that end privately, so that in the meantime as many times as they are called, to answer sincerely, roundly, and without evasion or opposition, and to express their opinion plainly, either in words or in writing, as they may be ordered by the Polity, and the Polity may approve, on the questions of the Synod. And have ordered that this decree, will, and statement of their opinion, be read and quoted openly in the Synodal Assembly itself, in the presence and presence of the aforesaid cited Remonstrants.

Done at the meeting of the High Maj. States-General, under their seal and signature, as well as the signature of their clerk. At The Hague the first day of January. In the year sixteen hundred and nineteen.

Signed, MAGNUS VIDIT.

Bearing state:

By order of the High. States-General,

C. AERSSENS.

This decree being read openly, the Remonstrants were seriously admonished, as they now knew the will and cooperation of the high government, whose authority they could not and should not decline, that they should obey the bilty orders, not only of the Synod, and of the EE. Lords Commissioners, but also the decrees of the high government itself, would be obeyed; and were again asked, head for head, if they would do it. And to that end this question was put to them: whether they recognized the five articles of the Hague as theirs; especially the first, which was read out. The EE. Lords Commissioners ordered them to answer each one, with formal and dictated words, which would be signed in pen. Episcopus answered: Everything considered in the fear of the

Having considered everything in the fear of the Lord, and having examined it with accompanying earnest prayers to God, I cannot conceive of following any other way of dealing than the one handed down in our last answer. Johannes Arnoldi Corvinus: the answer of Rev. D. Epis- copius I also want mine to be. Carolus Niel- lius: I have nothing to do with this; I am of the same opinion. Philippus Pynackerus: I answer, as the previous Remonstrants have done. Assuerus Matthisius: I cannot obtain from my conscience, to answer differently, than has been done now, and do not hope that the Highmog. Lords States will consider it disobedience. Thomas Gos- winius: What my colleague Matthisius has answered, that I also answer. Theo- philus Rijckewaert: I stand by those answers, which we submitted to this Honourable Synod on Saturday. Henricus Hollingerus: I say, that I cannot deviate from the answers, which we gave on Saturday; and that I cannot enter into that rule and way, which I certainly foresee to lead to suppression and ruin of the good cause, and of that truth, which we confess, without seriously hurting my conscience, to offend God, and to give irreparable annoyance to the church and to all Godly servants of Jesus Christ, and consequently to bring God's heavy wrath upon me. I will follow the example of Christ; I will be silent, and I will confide the whole outcome to Him who will come to judge the living and the dead. Asked of the EE. Lords Committeemen, whether he didn't say this out of temper, he answered, that he said this with a long premeditated and pensive mind. Dominicus Sapma: I have nothing to add to the answer of the Reverend D. Episcopus. Ber- nerus Wezekius: I cannot answer otherwise than we did before in our handed down scripture on Saturday. Samuel Nseranus: I can answer in conscience (as I think) on strong reasons, which we have given today in our writings to the EE. Honourable Committeemen of the Highmog. States General, cannot deviate from the opinion, given the day before last. Eduardus Pop- pius: I answer with due respect to the high government, that I, having many times and seriously invoked the holy name of God, and having considered the whole matter over and over again in my mind, cannot deviate from my last answer; this day we have presented the EE. Lords Committeemen of the Highmog. Lords States-General the reasons, on which my conscience is still at rest; being assured that what I do will be pleasing to the almighty good God and my Lord Jesus Christ.

Another time the praeses put this question to them: Whether they held that the decision to save the persevering believer was the whole decision of predestination to salvation, and that no other predestination to salvation was revealed in the Gospel; and that this was the foundation of salvation and of the certainty of salvation? Further admonished them, that all should answer to this. Episcopus answered, I stand by my answer. Johannes Arnoldi: I do the same. Dwinglo: I stand by the answer given. Niellius: I concur. Pynac-kerus: The same answer I concur. Mathius: So do I. Thomas Goswinus: And me. Wezekius: And I also stand by my answer. Hollingerus: I have said. Sapma: Me also the same. Naeranus: Me also. Poppius: While the Synod takes no notice of my conscience, I do not expect any instruction in the truth from her; therefore it is not advisable to answer.

Then the president asked this third question and ordered that they answer. Whether they felt that the decree of predestination only included the election of the quality of those who would be saved, and not of men for salvation; or whether it was only an ordinance of the quality with which the one who will be saved must be clothed. To this they answered: Episcopius: I say what is before. Poppius: Since it is not lawful to satisfy the conscience by defending the truth and refuting falsehood, it is better to remain silent than to harm the truth and the good cause by replying. Johannes Arnoldi: I stand by the answer already dictated. Dwinglo: I have nothing to add to the previous answer. Niellius;

The "5re? Neither do I. Matthiusius: I have nothing to session, add to the answer of Poppius. Tho- mas Goswinius: I have nothing to add to my previous answer. Pynackerus: Neither do I. Rijckewaert: I say the same thing I said before. Hollingerus: I think, that by this way of acting) the truth and our conscience are violated, as appears from the scripture, today the EE. Messrs. Sapma: I answer the same thing Poppius said. Vezekius: I stand by my answer given before. Nieranus: If we are allowed to deal with the rejection and the opinion of the Counter-Remonstrants, concerning the latter, as much as our conscience and the foundation of our Churches will tell us to be enough, and this is promised to us, I will gladly answer as requested; if not, I prefer to remain silent. Because in these answers they often referred to certain writings of them, handed over to the EE. Commissioners, in which they claimed to have given reasons for these answers, the EE. Committeemen demanded that this scripture be read out to the entire Synod, so that they would know these reasons. Which scripture was this:

To the E. E. Lords Committeemen of the Highmog. Lords of the States-General.

Although it is so, E. M. Lords, that your E. E. have great, even supreme power over us, your subjects, whom we are bound to obey not only for wrath, but also for conscience. However, God the King of kings, and the Lord of lords, has ordained that they may not and should not prescribe to their subjects anything that is contrary to good reason or to the divine will expressed in the Scriptures. Right reason is a spark of the Divine image, and a tacit will of the eternal God. Scripture is the other voice of God, and implies a fuller interpretation of the divine will. Both are the rule and guide of all consciences and actions, so that, insofar as perhaps the highest authorities through ignorance or human weakness (which even the wisest and most prudent Magistrates can overcome) conflict with something.

They may, by their commands, appear to legitimately burden the consciences of their subjects. Our praise, says the Apostle, is the testimony of our conscience, from which no one, much less a Christian, and a servant of Jesus Christ in all his life should depart the breadth of a nail. But as there is nothing lighter than to appeal to the conscience, so it is no more necessary, than when it complains of being burdened, that it should be proved by clear and distinct testimony, that something is prescribed for it which is contrary to natural justice or God's expressed Word. When this is done, the conscience is released from all human commandments, if it is obliged to God alone. When again it is not, then it owes obedience, unless it wants to be taken for disobedient and rebellious. Allow us, Gentlemen, in this present matter, of which we are now speaking, since the con- scientiön of others are set against ours, to indicate to your E. E. the will of God, which both we and your E. E. should follow. It is our duty to teach not only the people, but also the kings and princes of the earth, that if they impose on their subjects a burden which troubles their consciences, they give no cause for sighing to God. We are called by your authority, E. E. Lords, to this National Synod, that we may speak, explain and defend our opinion of the great mysteries of the Christian Religion, in which the eternal salvation and damnation of man are spoken of. But our opinion is, in our judgment, the opinion of the truth, and of that truth, by which the

glory of the Divine name and of the merits of Jesus Christ may be declared supreme and Godliness promoted supreme. Your E. E. bēgeeren, the Hon. Synode desires, that in the confession and defense of this truth, we enter into such a course of action, as that of the Synod, which in our consciences we consider to be for the most part our adversary, limits are set, of this confession and defense, and even such, by which the truth will be paralyzed, or concealed, or entangled in inextricable obscurities and mazes,

or at least suffer some notable shame. For this will happen, if we are not allowed to declare our feelings freely, and to refute with equal freedom the contradictory errors, nae- He to God and Godliness, and to quote and produce these errors from the authors, whom we know to be the foremost advocates and defenders of the same, and whom the Counter-Remonstrants tend to cite in defense of their views, and to boast of their unanimity, and whom we shall consider to have presented them very clearly and distinctly. But if we, who have accepted to defend the truth, allow, with questions from all chapters pulled together, and with answers, not thought out beforehand and given with haste, the truth is not brought into the light, but is obscured and made a mockery of with gibberish, and with an unprofitable struggle of answers against each other; Further, if we allow ourselves to be dictated to the other party a way of defending the truth, and fighting falsehood, to the marked detriment of the truth; that this should happen, we say it is conscience, because it is contrary to good reason and the holy scripture. Right reason teaches that one party does not accept from the other party any law about the subject of the dispute, if he has no authority over it. The law of nature is that no one should be plaintiff, witness and judge in his own case. Now in this Synod, if you consider most of the preaching sides, the same are our accusers, the same witnesses, the same judges. But let the voice of God through Moses be heard: "Set you judges and rulers in every one of your gates, which the Lord your God gives you among your tribes, to judge the people. And do not distort the law, nor take the perperson." But what semblance of a right, just and not wrong judgment shall have in this Synod the judgment of those, of whom some beforehand by writings, preachings, by a separation, which they have made from us, have condemned us; others thus speaking openly of us in the Synod meeting, that we "are not worthy that the Synod should deal with us, as those who respect neither God, nor the high government, nor eeer^X the Churches, who have the stoutness sitting as a wall, and the insolence as a shield; In whose words and works, seen, not a title of godliness is to be heard; who are driven by no good, but evil, even desperate conscience; who are small in number and in quality (see there the adoption of persons), and such very many and un-human and harsh judgments of others more, which noticeably show a mind not little entered with partisanship, and therefore, we believe, by no means competent to judge. Unjust judges depart from the truth of judgment when they take into account the character of the person, says Isidorus, Lib. 8. de Summo bono. Paul the Apostle, a living and complete patron of a Gospel and bishop and teacher, was so repulsed by the judgment of the High Priests, his known adversary, that, being asked by Festus whether he would go to Jerusalem and be judged on the various points of religion between him and the Jews, he preferred to appeal to the Emperor, rather than to plead his case in the Church assembly of the Jews, or submit to their judgment. The Scriptures admonish with earnestness and with threat of withholding, that no one do the work of the Lord slowly, Jer. 48. Now if your Eminence desires that the gross and terrible errors of the Counter-Remonstrators should not be brought forth, according to the demands of the case, they will desire that we should be slow and negligent in doing the cause of God and the truth; therefore, unless we wish to fall into the curse of God, we cannot in conscience obey.

The Apostle Paul, Tit. 1, requires, among other duties of a good physician, that he be able to silence those who speak against him: Punish them bravely, that they may be sound in the faith; the same exhorts his Timothy, that he teach those who are dissenters, if God gave them in due time to repent, to confess the truth, for the Scriptures are inspired of God, not only for teaching, but also for reproof, prosecution. Thus it is not lawful for us in conscience to omit, or to allow, this part of our ministry,

That the opposing party at its will may dispose of it, especially, when ' we are charged to make solemn a confession of our feelings. Scripture wants us to magnify God, to do everything to His glory.

Therefore, if we consider that the honor of God's mercy, justice and holiness has been violated in many ways, we should not neglect to uphold it from our conscience, or accept it at the will of others, except when it is best to defend it. The Scripture wants a shepherd of the church and bishop to have witness that he is sound in doctrine, and, avoiding the shameful corners, does not walk with cunning, falsifying the Word of the Lord; but makes himself agreeable to all men's consciences in the presence of God by declaring the truth. Thus we must by no means, at least, since our name and fame are being blamed, even therefore, that men believe that the opinion of the Counter-Remonstrators is ours, refrain from washing off this blame and suspicion, unless we, against the express admonition of the Holy Spirit, come into a bad rumor among the members of our faith and those who are outside, and want to be held for those who are unhealthy in doctrine. The Apostle earnestly exhorts that we take heed to ourselves, to the doctrine and to the flock of the Lord, over which we are appointed bishops and shepherds. He exhorts Timothy, and in his person us also, that we make our ministry sure; will also that the end of our service be the establishment of the body of Christ. But if ever there was a time, it is now, that we take heed to the doctrine of the word of faith, to the flock entrusted to us, and to the foundation of those, to which the doctrines of the Counter-Remonstrants, who hold them to be sound, contrary to our Articles, have given a severe annoyance. What therefore are the doctrines, and the advocates of them, to be concealed, when one comes to discuss the matter, that we cannot do without hurting the conscience.

The teacher of Christian prudence, Christ, who cannot fail, requires of us the sincerity of doves and the prudence of serpents. But we must not allow ourselves to be dictated such laws by the other party as are most detrimental to our cause or the defense of the truth. Be, says the Scripture, followers of God and of Christ, and to the Corinthians the Apostle writes: Be ye my followers, as I also am of Christ. To do this befits a good conscience and a Christian mind. But what is more common with God than to go out through the Prophets against the errors of false prophets? What is meaner with Christ than to save the law of the Lord from the temptations of the Pharisees at every opportunity? What could be more mean to Paul than to timely and untimely refute the Jews' belief in justification by works? Here the Apostles did not allow themselves to be pinned down by the Jews or Gentiles, or by any human being; but whenever and wherever they thought it necessary, they stood firm to the death in defending the truth and fighting falsehood. Even when Paul opposed Peter in the presence of everyone because he had to punish him for not carrying his feet correctly, he did not let Peter dictate to him the law of silence or speech. The Scripture wants everything in the Church of God to be orderly and suitable. With which place of Scripture, all right-minded people prove the necessity of church order. But it will verily be unseemly, that the divine truth, which the Son of God sealed with his blood, should allow itself the paleness of its defense, and the extermination of the errors, of those who utterly openly contradict this truth. It will be improper, as we have not yet taken at hand such an account and explanation of our articles, that

such an investigation of the truth by questions and answers, from which nothing but more confusion and confusions of the matters to be discussed will surely follow, should be appointed. And this is against the order of the Church, and absolutely irregular, that in a Synod convened to quiet the troubles of the Church, we should be deprived of the freedom to deal with those matters which are the principal and principal cause of the troubles and disagreements.

Your E. E. see well, that it is no mediæval matter, of which there is difference, but

which is determined and defined by right reason, clear places of Scripture and God, Christ and the examples of the Apostles, so that all who wish to keep the service of faith in a pure conscience should not otherwise hear, nor should they, if they wish to take heed to their office. If the consciences of your E. E. and of the Synod judge otherwise, we do not wish to dictate the contrary to them, for we are men. But since our consciences are different, whose fidelity, sincerity and simplicity are dearer to us than anything else, we oot boldly pray your E. E., that first our reasons and those of the Synod will be considered, and that your E. E. will act as arbitrators between our consciences and those of the Synod. Insofar as the Synod can prove that this case is not a matter of conscience and that our request is unfair, we will gladly give way. Insofar as we prove that this case is a matter of conscience, and that we are making entirely reasonable requests, we will finally grant our request.

As long as this has not been examined, we pray your E. E. that they will not let the Synod torment our consciences any longer in this matter, so that they do not appear, or impose upon us a necessity to act against the advice of our conscience, which would be ungodly, and to allow the cause of truth to be pursued by the enemies; or to impose upon themselves a necessity, under appearance and title of disobedience and stubbornness against our Magistrates, something hard against unsullied hearts, and faithful servants of Jesus Christ, and obedient subjects, beyond our merit. Which, however, we prefer to bear patiently, than to appear to have neglected the cause of God and of Christ by our negligence, and, acting against conscience, to commit the error of hypocrisy so often cursed in the Scriptures, and to provoke against us the wrath of the almighty good God, who can cast our bodies and souls into hell. Therefore, with full confidence of our minds and our conscience, we resign ourselves to our last answer, being prepared to enter into the matter in so far as we are allowed to do so. And noting (which we request to be noted) that the fortieth Synod judges that this case is not a matter of conscience, and that we weigh the whole matter more heavily, it will be accommodating to us in this matter as much as possible without offending its conscience.

We wanted your E. E. to know this, so that we would not appear to have omitted anything to inform your E. E. in this very important matter, which does not concern the slightest circumstances, but God's honor, the fidelity of our office, the foundation of the Church, and the matter of the truth itself.

Below were written the names of all those cited.

The E. E. Commissioners declared to the Synod, what they had answered to this writing. Namely, that they believed that, in its entirety, it was based on three fundaments. The first was that they complained that the explanation of their feelings was too narrowly defined. They replied, that by decision of the Synod a broader explanation of their opinion, after answering the questions, would be fully allowed, whereby it would also be made known that they would not only be allowed, but also charged with fighting the opposing opinion, so that they had no right to complain that the freedom to explain and defend their opinion would be reduced. The second concerned the quality of the Synod, whose

authority they sought to avoid, because it was her opponent; and that this accusation had been refuted by the advice and concise reasons of the expatriates. The third was that they opposed their consciences to the decision of the Synod and of the E. E. Lords States and their Commissioners. They were told that these resolutions did not include anything that could legitimately burden their consciences. That they should not yield so much to their own consciences, that they seemed to take no notice of the consciences of the E. E. Commissioners and the entire Synod, who could indeed be much less bound to their own; therefore that it was also fair that the Commissioners and the Synod should take notice of their own consciences, and that they had therefore charged them with the duty of doing so.

fortieth ^eni alzo° the will of the Highmog. Lords session. Staten Generaal from this decision was enough for them to submit to it. The president put this fourth question to the Remonstrants: since they had said in the Articles that God had chosen with regard to previous obedience, what they understood by this obedience. They answered: Episcopius: I have no reason to change my mind. If I did not fear God, I would not do what I do. Johannes Arnoldi: I stand by the answer given. Poppius: Nowhere have I read in Scripture that ministers, whether alone or assembled, are permitted to act in this way with their fellow-servants. I have brought my conscience, and there is no one who satisfies my conscience. The president answered him, that the whole of Christendom would judge, that in God's Word it is given to the ministers to ask the opinion of their fellow-servants; that in the Church there must be overseers of God, who judge the doctrine and the life of the teachers in the Church. And asked him whether he wished to exclude from the Church the discipline instituted by Christ and the Apostles. Poppius answered: one should not bid one, who pleads his conscience, unless one works beforehand, that his conscience be done enough; that he spoke sincerely before God, and prayed the Synod not to do so to him. He complained that the Synod acted in this way. One should not act by authority, but satisfy the conscience with reasons. The president showed that this answer smelled of arrogance. That they judged very freely from the decisions of the High Maj. States and the Synod, but did not want to suffer that they and their actions would be judged; that their consciences should now be satisfied for a long time. They were now granted ample freedom by the Synod's decision, not only to defend their opinions, but also to fight the opposite, provided it remained fairly determined. The Synod itself was determined by its laws. It was wrong that they did not want to follow the decision of the high government, but their own preconceived opinion. Nothing unfair had been demanded of them so far; they would do better to postpone these complaints until something unfair was demanded of them. If they insisted on this beforehand, they did not do anything else but accuse the Synod, as if it were certain that it would impose something improper on them. Poppius answered that he had proposed reasons, which the descendants would judge. Dwinglo, being asked, answered: I see no reason why I should change my opinion. Niellius: If it is not permitted to bring authors, I do not see what we should do. He was answered, that they were permitted by Synod's decision to fight the opposite views, but that this freedom must not be indefinite; that they would denounce the words of the teachers of the Reformed Churches as they pleased, and, so to speak, dig up their own graves, and despoil their souls as if they were going to. If they wished to act modestly, the Synod would not be against it, if they came to that matter. Niellius repeated: He did not want indefinite freedom; neither did he want to dig up the graves of the teachers of the Reformed Church; but he did want to fight their feeling of rejection (as much as they thought necessary). The presbyter answered him, that they would not only be allowed, but also charged, to act on the rejection. So they had no doubts about this freedom. He said to this: he understood where this was going, and therefore could not answer. The E. E. Lords Commissioners, speaking between them, said, that they did not doubt, if the Remonstrants still had in their statements, how they had relied on the E. E.

Commissioners, as intercessors and arbitrators, in the submitted document. This they could not refrain from doing, and therefore they expressed that they understood that they had been abundantly satisfied by the decision of the Synod, and charged them therefore to be satisfied with it, and not always to repeat this contention. Furthermore, the others were admonished to answer the question put forward. Matthisius answered: I cannot answer otherwise than I have done. Pynackerus: I stand by the answer,

Saturday, as long as our reasons are not refuted. Ryckewaert: I have nothing to add. Hollingerus: Permit us to act freely, fully and as much as we deem necessary to reveal and defend the truth in writing, without restrictions and stipulations, so we promise to do whatever is reasonable and fair. Sapma: I have nothing to add to the previous answer. Vezekius: Nor I. Neranus: Since the Synod does not consider it to be a matter which affects the conscience, this weakness may and should be tolerated by the Synod. We shall not exceed the limits of modesty in the refutation, provided that we are permitted to refute freely and without stipulation. They would like nothing better than to state their views freely, provided they are given the freedom to refute some monstrous doctrines that are harmful to the salvation of man, as much as they deem necessary. He was answered, that the reasons expressed in writing have been sufficiently refuted; that they sought nothing but a few excuses, so that they would not be compelled to reveal their opinions. That a just freedom was abundant enough for them by the decision of the Synod, and was still admitted, provided it was determined by reasonable laws of the Synod; so that they might not do anything which the Synod in conscience could not permit. Mr. Episcopius added, that he desired nothing more than that the scripture be examined and that he be permitted to refute the opinions of the Counter-Remonstrators, and those whom they consider to be right-minded, as much as they deemed necessary. The Committeemen have answered, that they had read and considered that writing; if they thought that they could convince that opinion, which had been considered orthodox for a long time, of folly and falsity, that they would be allowed to do so, provided that the judgment of the way of acting remained not with them alone, but also with the Committeemen and the Synod. And since they had so often objected that some monstrous doctrines were being taught in our Churches, which were contrary to the honor of God and the salvation of man, the president asked: if they considered such points to have been taught in our Churches for such a long time, with what conscience could they have dried the tolerance of the parties? For at the same time that they were persevering with forbearance, they had declared that the disputed doctrines were of very little importance, and did not concern the foundation of salvation. That, on the other hand, they now say and repeat again and again, that they are so abominable, that they could not satisfy their consciences, were they to fight and exterminate them. How these things can be reconciled; that they seemed to be children of time, who from the circumstance of this measure the gravity or lightness of the teachings. They answer that they had never practiced tolerance except in accordance with the laws. That at that time they did not have the writings of Piscator and some others; if they had had them, they would not have continued this tolerance. They were again charged by the Committeemen, because the opinion and will of the Highmog. States, that they would comply with obedience, and would not leave the city without permission. The Remonstrants requested a copy of this decision of the High Maj. Lords St^ten-Generaal could be given to them. The commissioners answered that there were reasonable reasons why this could not happen. However, if they thought anything was more important, or they did not understand it well enough, it should be read to them two or three times, with which they were satisfied.

THE FORTY-SEVENTH SESSION.

The 4th of January, Friday morning.

Andricus Leo, who the day before, when I closed the Highmog. Heeren Staten-Generaal .den andere Remonstranten het be- I voorgelezen, was not present

Forty-one &ewees^> only summoned and appeared, session. and was read the aforesaid decree, and he, asked, whether he would accept these orders of the Highmog. Heeren Staten-Generaal, answered, that he had written down his feelings, which he also handed over, desiring it to be read aloud. The president informed him that this question had been put to the other Remonstrants: whether they recognized the Five Articles of the Hague Conference as theirs, and gave him the assurance, through the Lord Jesus Christ, and through the peace of the sorrowing Churches, that he wanted to answer this question sincerely, simply and truthfully. He then said that he would not have come to the Synod if he had known that they would have acted in this way. He had not been in the Conference; that those Articles were his, to the extent that he had afterwards consented to them. If the requested liberty were given to them, he would not fail to do what the office of a faithful pastor requires; nor did he desire a wild and unholy admission; he only demanded a proper liberty. And since a judgment would be passed here, it was dangerous to answer all the questions of the president. He could not put his case in the judgment of those who had condemned them, and he did not speak of all of them, but that the natives were for the most part adversaries, whom one should not order to be judged. That in these Reformed Churches there were those who had made a separation. To recognize them as richters, seemed unjust. He could not answer the proposed question, unless he was granted the freedom they desired. He was answered, that he would not only be free to contest the opposite opinion, but that he would even be allowed to do so (which had now been said so often). That he would also be free, if he could not fully explain his opinion on the questions of the Synod, to add afterwards what he thought would be necessary for a fuller explanation, provided that this was done in an orderly way. That he was not wrong, if he answered this question. Therefore he could answer without hurting his conscience. That they recognized more fairness

than in the others, and therefore thanked him, that he expressed freely and roundly that which the others had not wanted to contribute, (which was nevertheless the right cause of their refusal), namely, that they held the Synod to be the adversary, and therefore did not want to leave his case to its judgment and siege. The praeses asked him if he had not submitted to the National Synod in the Synod of Gelderland? He replied, that he did not deny it. The EE. Her Excellencies added, that they would not only be free, but would also be charged with refuting the contrary opinion, that they would be allowed a proper freedom to declare and defend their opinions, provided they were not indefinite. That they had appealed to the Committeemen as arbitrators, and should therefore expect everything good from those to whom they had appealed. Now the orders of the High Maj. Lords of the States General, with which their consciences were in no way burdened, and that there was therefore reason to obey them. It was not free to disobey the legal authority of the high government. That it was unfair for the defendants to prescribe laws for the judges, and as if they wanted to bind their hands. That they should not evade the judgment of the Synod; that the spirits of the prophets should be subject to the prophets, that all those who wished to be considered members of the Reformed Churches should submit to the order of the Synod, and that those who were delegated to the Synod should be recognized as judges. They asked him further, since he refused this judgment, and did not recognize these judges, what judgment and what judges he wanted in his case. He answered, that according to the opinion of the Remonstrants, the high government was the legal judge of ecclesiastical differences; but that he thought that this judgment was much more the Church's business. But that they should have given fairer and less suspicious judges than

these. Asked of the EE. Asked what was wrong with these judges, he said that there were so many in this meeting that they could not be legally recognized. He also doubted whether they were all legally deputized.

Legally delegated. It was pointed out to him that the legal judge could not always be refused on the defendant's objection. The judges themselves had to decide on the defendants' or defendants' objections. If the judge seems to be provided with conditions that are not too good, he should not therefore be rejected, but another should be added. The commissioned lords were added to these churchwardens, who would diligently see to it that nothing unfair was done here. Leo answered, that he did not think that there was any rule, which commanded that the opposing party may be directing. Now the Synod was for the most part adversarial, since in it there are many who are party supporters, and in their writings have condemned the cause of the Remonstrants. The president asked him, since he had said that all those who had expressed their views on these differences were to be considered parties, whether or not the High Majesty's States were to be considered parties. They had declared that they held the opinion of the Counter-Remonstrants to be that of the Reformed Churches. Leo answered, that he was not aware that the High Maj. States had declared this. But if they declared that the doctrine taught by the Counter-Remonstrants was the Reformed Religion, he did not want to be a member of the Churches in which these things were taught. The delegates from Gelderland answered, if he thought that the Counter-Remonstrants taught such blasphemous doctrines, why he had not brought them forward in the Synod of Gelderland, since this was mainly desired of him. He answered, that their last writings were not read out; but suppressed. Those EE. Lords Committeemen said, that they did not even want it to be read out, because it was not prescribed to the Synod. Leo then asked whether this Synod allowed them full power. He was answered, that it had been permitted to him for a long time, and in order to prove this, the declaration of the decision was read again. He then said, that it did seem to allow enough freedom; but that perhaps, when one would have

come to the rejection, and ®®v "7teig- to the opinion of the Counter-Remonstrants, <>in session- concerning the same, then they would be charged to remain silent. He further requested that the document that had been handed over to him a little before, be read out, which was also read out. In it he declared, that he had decided not to be present at this meeting, but that, having been quoted, he wanted to appear; and that with this hope, that an amicable conference would be held there about the Five Articles, and especially about the strict doctrine of some of the rejection. If one wanted to deal with him, that he preferred to separate from the service. That he would expect the judgment of the Synod, and agree with it, if he found it to be in accordance with God's Word; if not, that he would leave the service. Of this, because he could not submit to the judgment of the opposite party, if he were assured, all the world would judge. The president asked him again if he would now answer the question. He answered that he had been summoned to explain and defend his own opinion, as much as he considered necessary; that he would like to make do with this condition, but if it stopped, that he could not, but would expect the judgment of the Synod of his person and doctrine. And since he refused to answer at all, he was made to leave with this order of the EE. Lords Committeemen, that he would not leave town without their consent. Since all the defendants refused to obey the decisions and orders, both of the Synod and of the Highmog. States, and to further explain their feelings at the request of the Synod, and the Lords States-General had now decreed by public decree, that if they did not want to obey, the feelings of the Remonstrants would be investigated and examined from their writings, it was discussed how this could be done in the best way. The president proposed, whether it would not be

advisable, first to formulate some interrogations or questions from their writings, which he said he now had somewhat ready, and then to formulate some articles from these, with which the opinion and the faith of the Remonstrants could be expressed.

and ver^t of the Remonstrants was briefly and clearly understood and explained. The Synod decided to try this way of doing things.

Baltazar Lydius, pastor of the church of Dordrecht, has shown that the Holy Night Supper would be served in that city on the next Sunday, and that it would be very pleasant for the church if the Synod would be pleased, both to strengthen its faith and to demonstrate its agreement in the faith.

her agreement in the faith, to celebrate the Holy Night Supper with her; that the Church Council had decided, so that no confusion would arise, that whoever would come to this, would first notify one of the ministers of this Church. Jeremias Pours, from the Walloon Dutch Church, did the same and requested the same from the Synod.

THE FORTY-EIGHTH SESSION.

January 5th, Saturday morning.

Certain questions were presented by the president to the Synod, to fully explain the feelings of the Remonstrants, concerning the first article. And the foreign theologians were admonished to send their clerks after noon to write out the state of the disputes formulated in the Synod in Gelderland, and transcribed into Latin for their benefit.

THE FORTY-NINTH SESSION.

The 7th of January, Monday morning.

The president announced that

Isaacus Welsingius, pastor of Hoorn, had learned of the verdict of the Synod of Noord-Holland to the National, in the matter of his suspension of the pastorate, and letters from the Doorl. Prince of Orange with which his case was commended to the Synod. These were also read out. Also delivered and read were the letters from Johannes Rodingem, pastor of this church, and rector of the school in this town, appealing to the Synod in the same matter of suspension. It was decided that these appeals and letters would be heeded when the discussion of personal matters was concluded, and that they would be notified in time.

The presbyter continued dictating the questions, to explain the first Article, drawn from the writings of the Remonstrants.

THE FIFTIETH SESSION.

The same day afternoon.

The minutes of some previous sessions were read and examined, and on this occasion the deputies of the Synod of Gelderland, Zuid- and Noord-Holland, the Sticht van Utrecht, and Overijsel, were admonished to write a short and faithful historical account of what had happened with the Remonstrants in their provinces, and to deliver this with the first Synod.

It was also suggested, whether it would not be useful, in addition to the considerations already handed over, to also inform the Remonstrants of their thoughts and remarks about the church service and the church government, since they undoubtedly also had their reservations about this.

They undoubtedly had their reservations about this too. But this deliberation has been postponed.

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FIFTY-FIRST SESSION.

January 8, Tuesday morning.

Certain articles were presented by the president, collected by him from the writings of the Remonstrants, which belonged to the explanation of the article of the Remonstrants about the praedestination of God. Whereupon everyone was admonished to diligently consider whether the opinion of the Remonstrants was well expressed in these articles, or whether anything should be added, removed or changed, and that they would clarify their opinions on this matter in the next session by the collegium (if it could be done), and at the same time add their advice as to the way in which this matter should be handled.

At the request of the professors the next session was postponed until the day after tomorrow.

THE FIFTY-SECOND SESSION.

January 10, Thursday morning.

The remarks of each college on the articles proposed by the president were read and it was judged that in these the opinion of the Remonstrants was sufficiently and faithfully expressed. Because of his work the president was thanked. Some things have been observed in some people that could have been more skillfully changed or said. Many have judged that it would be better to shorten these articles a little, and that mainly the most fundamental and necessary ones should be kept and distinguished from those that by consequence follow from them. Some trials of this have been shown and submitted to the Synod by the theologians of Great Britain, of South Holland and by the scribe Festus Hommius.

The advice on how to proceed in this matter was not included by many. Therefore nothing could be ordained in this matter.

THE FIFTY-THIRD SESSION.

The same day afternoon.

The opinions of the other colleges were read, regarding the best way to proceed in this matter, which were compared with each other, and it was decided by a majority of votes, that the expression of the opinion of the Remonstrants, in the same way, which had been followed in the first Article, in the other remaining four, and to conclude in certain Articles, before coming to the examination and judgment of the first Article, to which, however, everyone was admonished to pay careful attention and to consider this.

In the same session the president dictated a few things, which he had gathered from the comments on the theses, which he had made a little before, in order to change or add something. And also some main

chapters, on which, in the difference of the first Article, he especially felt that attention should be paid. In which he exhorted, that most attention should be paid, whether

fifty-three times the opinion of the Remonstrants was sufficiently and faithfully expressed. The Synod also asked whether it did not consider it necessary for the defendants to appear and state their opinion of the Articles. It was further decided that the day

that day, and that from the aforementioned articles the president would present some questions to them, and order them to answer rationally and sincerely for a further explanation of their opinions.

THE FIFTY-FOURTH SESSION.

January II, Friday morning.

The Remonstrants, who had been summoned, appeared. And since Isaacus Frederici had not been present, when the resolution of the High Maj. States General was read to him, in order for him to know the will of their High Majesty, it was read again in the presence of the others. It was further announced to the Remonstrants, that they knew that not only by order of the Reformed Church, but also of the High Power. Lords of the States General, this Synod was ordered to examine the Five Articles of the Remonstrants first and foremost. And that everyone may do this with a sincere conviction, that they all and every one had taken an oath not to seek anything else in this matter, except the propagation of God's honour, the confirmation of the truth, and the foundation of the Churches, and in judging to take the Word of the one and only God, and not human scriptures, as their guide; That in the investigation of this matter it would be necessary for the opinion of the Remonstrants to know and to investigate that they, head for head, making a sincere statement to the Synod, would be able to do service in this; that they had handed over some statement of their opinion about the Five Articles, but that the Synod had considered it necessary for them to declare their opinion more widely. That to this end they had been asked several times to declare them more widely on some issues. But that they had thus for a long time refused to answer, unless they were granted the freedom to declare their opinions and to refute what they thought necessary. That as a result a conflict arose between the Synod and them, and it was hammered into them until they were disgusted, that they were granted a just and full freedom, not only to explain and defend their views, but also to dispute the contrary with reasons, provided that the Synod would continue to see to it that they did not abuse this freedom. Several things had been written and said on both sides about this subject, and finally the authority of the High Majesty. States had intervened. Whose decision they refused to obey, and so far had not wanted to answer the questions of the Synod. That they were called again for the same reason, that the Synod would again try whether they would answer at the last moment. That therefore they are admonished and earnestly prayed to answer sincerely and roundly the questions presented by the Synod. And first of all, Whether they still allowed the explanation and defense of their feeling, which is included in the Hague Conference. The reason for this question was not obscure, since they had previously confessed that they had learned a lot since that time, and did not want their opinion to be judged from the previous writings, since one day taught the next. Mr. Episcopius, being asked, answered broadly from a scripture, that he had hoped that his conscience would be satisfied, which they had not even tried to do, that he did not want to impose any laws on the Synod, but also did not want to receive any laws from it; that he wanted that freedom, which the law and the letters of convocation expressly allowed. That he did not seek excuses,

and did not fear, that people would draw lessons from their conclusions, which were detrimental to the honor of God and the salvation of the nuns, which they thought they could point out in the opinions of the Counter-Remonstrants. That it was so far from there that they were looking for excuses, that they were prepared to present, explain and defend their opinions as much as they considered necessary; that they agreed, when they thus presented their opinions, if the Synod wanted to ask something, to do so. That they would answer the proposed questions, even if they were difficult, either directly or by those they considered most competent. According to the advice of the EE. Lords Committeemen was ordered, that they would hand over this document, signed by all of them, which was also done; and was as such.

Honourable Praeses! Your Eminence is undoubtedly very mindful of what all of us and everyone at the last Session answered with one heart and mind to the questions that were asked. We had hoped, that this Synod would have paid attention to our consciences and to the fundamentals on which they are based, if it had to take care, above all, that they would instruct the consciences of their brethren and fellow-servants, or better educate them, and instruct them with better reasons, if they err in anything, or if they are weak, lift up and support them with the spirit of gentleness. And that they do nothing but that which in all actions conforms to such a Christian mind and friendly disposition. Leaving this, we expected that reasons and proofs would have been presented, which by their strength and conciseness would have convinced us to dissent. And indeed, this required both Christian love, which naturally and willingly seeks to help the consciences of its neighbor in the best way it can, and natural justice, which commands us to do to another what we wanted and desired to be done. But oh, alas, we do not even see that such a request would be made, but find ourselves burdened in the same way with the same injunction and commandment, as if we had only pretended to our consciences to this end, that, since we were to do this, we would not be able to do it.

to this end, that, as we are provided with no bona fide reason, we would say and do anything we pleased under the pretext of this, disdain the laws and regulations of high government, and, what is most erroneous, avoid further investigation of the whole matter. Of which we certainly know we are alien.

We do not prescribe laws to the Synod, but neither do we adopt all kinds of laws. For we desire that such liberty be given to us in a free Synod, which all laws, divine and human, give to all defendants to plead their cause, and which we think is given to us perfectly in the letters of convocation. We do not have the mind to look for any excuses. For there is no reason why we should seek them. Our feelings have nothing in them of which we need to be ashamed, and which we wish to have concealed, blanced or plastered. All things in it are round and light: no ribbed passages, no detours, no ambiguities, or we heartily desire that they be explained, explained and discovered round and naked. We do not fear, that anyone will draw from it such doctrines, which would be against the honor of God, harmful to Godliness, and disgraceful to the whole Christian Religion, which the sentiments of the Counter-Remonstrants have not little, which one could therefore more rightly say, seek excuses for. Yes, as we have always done for a long time, we now declare again simply and plainly, that far from wanting to hide our feelings or seek excuses, we request, on the contrary, full power to explain and defend our feelings according to our ability and as much as we deem necessary, In order that afterwards no one may rightly demand anything more of us, which seems to serve to a full understanding of the whole matter, and so that the whole assembly may understand this to be our serious intention, we promise once again, as we promised in our last reply, submitted in writing to this Synod: If this Synod subsequently does anything

in the clarification and defense of our opinion, and in the judgment of the opposite opinion, we promise that we will do so.

The stated, to fuller understanding will please session. that we will not only answer the questions presented so far, but also, if there were a few hundred or a thousand others, to all and any of them willingly and automatically, either in writing, or, if the case may be, orally, by those whom we judge to be the most capable; Which we desire all the more fervently, because we have no doubt, or, by the interpretation and demonstration of our views and opposition to the contrary, we shall bring to bear many other things which shall be included in the questions, which shall be of great assistance in the knowledge of the whole matter, and without the knowledge of which the whole matter cannot be properly argued and judged. If we cannot obtain this, there is no reason why we should deviate from our intention, or answer the proposed questions. On the other hand, we think we have perfectly reasonable reasons why we should stick to our intention. In order that we do not seem to have abandoned the good cause and the full defense of the truth and fight against the opposite falsehood, or, according to the requirements of our office and our conscience, not to have accepted it.

Below were written the names of all those cited.

But it was answered that there was no need to appear to be a widespread refutation, while the fairness of the decisions of the Lords States General, and of their Commissioners, and of the Synod, was known to all. Who in this matter had acted with such conscientiousness, fairness, and sincerity, that if they had learned at that time to have offered something unjust, with which their consciences could rightly be burdened, that all the Synodal persons, better informed, would have known their mistake and prayed to see the best of it. That in the Synod all rules of equity had been observed. That proper liberty had been so often allowed and granted them, that this promise might have been in lieu of an oath. That the Synod desired nothing more than that it should have the power to keep them within their limits by fair laws, if perhaps they exceeded them. Episcopus has declared, that he did not request any other freedom than that which is fair, and which all those cited should be allowed. He said that the Synod had allowed them such liberty, and would allow them even more, provided that it was left to the authority and discretion of the Synod to see that they did not at any time exceed the limits of that liberty. If they thought that the Synod or the Lords Deputies would wish that this freedom should be reduced or taken away from them, they were doing the Synod and the Lords Deputies a great wrong. Therefore the president again admonished them kindly and earnestly, that they would act sincerely, and answer the questions of the Synod at last, and not continue any longer in evasions; and he solemnly promised them, in the name of the whole Synod, that they would be given all the freedom to which they are entitled. Episcopus replied: If we are permitted to declare our opinion of each article, and first of all of the election, then of the rejection, and to defend it in the same way, and to refute the contrary opinion of the Counter-Remonstrants and those whom they consider to be rightists, roundly presented in each article, if anything is thought to be lacking in the declaration or defense, that they will answer the questions that would then be presented, either in writing or orally, by those whom they consider to be the most competent. The circumstances of the time and the like were left to the discretion of the Lords Commissioners. If they were allowed this freedom, they would answer the proposed questions. The president said that if they had to answer the decision of the Synod outright, they would nevertheless explain in the written text they had received that they persisted with their first answer. It was instilled in them so many times that the whole matter was revolving around this. That they desired freedom, not only to defend their own views, but also to denounce those of others, as much as they thought

necessary. Whereupon many of them, raising their voices in unison, said that they were not asking for that at all. That they used the word

that they did not recognize the word 'heckling' and that they had not used it. And when many in the Synod testified that they had used the word, they replied that it was not their opinion. That perhaps someone among them had used the word, but therefore it was not fair that what perhaps one of them had done, they should all suffer. Epis-copius also said that he had not used this word, as many in the Synod said they had heard it. And after they had been warned in passing, that they were all shouting and talking out of order, it was declared to them, that the Lords States-General, and also the Synod, had allowed them freedom, not only to defend their opinions, but also to fight the opposite, provided that the Synod would be allowed the control of this freedom. And that not only this was granted to them, but that the Synod in addition would charge them, if they thought (which they had now often objected to), that some doctrines contrary to the honor of God, or the salvation of men, were being taught in these Churches that were annoying, abominable and blasphemous, that they would bring them out and fight them. That the just cause of this subterfuge was not the refusal of proper liberty, but that they did not want to answer, because they do not want to acknowledge this Synod as the legal director of their cause. Episcopus answered: we are of that opinion, but we are not permitted to speak as we feel. The princess kindly admonished them several times that they should not hesitate any longer, because nothing improper had yet been presented to them. If this happened in the continuation of the act, they would complain. Did Episcopus therefore ask again, whether he held the opinion presented and defended at the Hague Conference? He answered that he would answer the question, if the requested freedom would be granted. Further asked, whether he believed the doctrine presented in writing against that of Walcheren to be his own, he said: he could not continue, until their reasons, which they had delivered in writing, were answered. To the same question Edu-ardus Poppius answered that he had nothing to add

to the answer given. If the ver- DaTJtJegr8et"" freedom sought was given to them, that he sitting, would answer. He was told that it had been granted and promised so many times, namely, that it would be described properly and according to the Synodal laws. That he should thus not hesitate under the cover of an authorized and decided condition. The E.E. Lords Committeemen have declared by the E. Lord Rochus van den Honert, that this matter had now been discussed long and often. They desire that now an end be put to this saw of confusion so often not to be hauled over and over again. That they would not lack freedom to investigate the matter properly. The Lords Deputies promised to work to ensure that they would be denied neither space nor time to fully investigate their case. They commanded therefore, that they would no longer, as had been said so often, refuse, but once put an end to this feigning. For the truth could not be examined or defended by a constant silence. Episcopus replied, if what they requested was promised, that they would obey, and were now ready to hand over the declaration of their feelings of the first article; that they would gladly hand them over on this condition, if the E.E. Lords Committeemen approved. The president told them by their consciences, that they would show what was wrong, that they would answer the proposed question by order of the Lords of Parliament. If something was missing in these questions, they could give a more complete explanation. It had to be enough that they were given all the freedom to which they were entitled. It was vain to try to demand something else, or else it was just an inappropriate excuse. Their complaint that they were not allowed enough freedom was unjustified, since in so many previous sessions the opposite had been proposed and promised. That it was unreasonable and strange to complain of no freedom of speech

when one is charged with speaking. Poppius, again being asked that he would answer the proposed question, said: he would answer, if he was given the freedom they demanded,

DevöfM[^]ste was given. He did not want to prescribe, session. because that came to the EE. Heeren Gecommitteerden, and that he therefore did not want to beat his sayings in another harvest J it was not out of the question to answer all proposed matters standing; maybe he would answer then, when that freedom would be allowed. Jo- hannes Arnoldi Corvinus, being asked the same question, answered, that he stood by the answer, now and before given. Dwinglo said: if it was declared to be the opinion of the Synod, that they would be given such freedom as they demanded, he was prepared to answer. If not, he declared freely: he could not deviate from the given answer. The president said they should never answer outright, yes or no, but always with the conditional word "if"; they had to say yes or no. Dwinglo replied, that they were acting sincerely and did not wish to deceive, and therefore answer as such. The JEE. Lords Commissioners said that there was no reason why they should doubt the sincerity of the EE. Lords Commissioners and the entire Synod. The praeses added that the Synod spoke plainly, but they spoke obscurely. For the Synod expressly promised such freedom as all divine and human rights give to the defendants. Therefore, there was no need to seek refuge under such doubtful speech, and to bind the Synod to laws which it neither ought nor could admit. Mr. Episcopus requested that he be shown what his answers could be said to be lacking with reason. Whereupon the president said, that this had now been said enough; that they did not recognize the authority of the Synod and did not want to be determined by its laws where necessary; that it was an unheard of thing, that the defendants wanted to dictate to the judges how they should act, and argue about it with them. Poppius said: Let us use the freedom we demand. Whatever the EE. Lords Committeemen will command us, we will either do or bear patiently. The president replied that the orders of the High Maj. States General and the Synod should be enough for them; that these were clear and fair, but that the excuses they brought up were doubtful and of no weight. Niel-

lius, asked if he would answer the proposed question, said: it was a confused question. He could not answer that: that hp himself now found by deed, that such freedom, which is fair, is not allowed them. For if there had been any suspicion recently, that the errors of Perkins, Piscator and others, which many others also in these countries are damned for, would have been brought forth, that they would at once have had this liberty cut off, so that it would have been a crime to call them simple, who could easily be moved to error. He was answered, that this was not said of him with truth, but by false accusation, and again asked, if he wanted to answer, he said: he could not answer before and as long as his arguments had been refuted. Henricus Leo, being asked the same question, said that he was summoned to present and defend his opinion, not to answer to any writing; he wanted to present his opinion, not someone else's. He did not want to be judged either. Nor did he want to be judged from someone else's writing, but from his own feelings. Asked again if the sentiments in the Hague Conference were not his own, he said that he had not yet closely considered them; he requested that he might present his own, and not be forced to say what he felt about someone else. Vezekius, being asked the same question, replied that he stood by this same answer. Hol- lingerus, that, as recently, he also answered, that they were prescribed an all too oppressive way of acting, and that this paedagogical questioning was not necessary. Isaacus Frederici, that he had not considered the Hague Conference. He requested, therefore, that he be given the freedom to present his point of view, and wanted all his reasons to be answered. Rijckewaert: If he could follow the way of acting, as they requested, he had nothing to add: Naeranus: That he felt the same with his fellow servant Isaacus Frederici. That he was prepared to

answer all questions according to the content of the letters of convocation; that he had not been to the Hague Conference, nor had he entered the service at that time. That it was a small matter that they were allowed to present their opinions first, and to answer immediately afterwards.

That this was better, since perhaps in the explanation of it they would satisfy in much, about which there would be no need to ask afterwards. That some things of theirs could not be fully explained, if they were described with the poles of questions. He was answered that it came down to whether they first answered the questions, or first declared their opinions in writing. And now that the Synod had decided and charged that they would answer first to what was proposed, they should not argue so stubbornly about this order, because they would not be so determined by the boundaries of questions, as they thought. For they would be free, afterwards, to add to this statement whatever they thought should be added to it, in order to clarify their opinions. Being again urged to answer, he said: he kept to the convocation letters. The presbyter pointed out to him that these did not allow them unlimited freedom, nor did they forbid the Synod to ask them. He said, that these questions would be in vain, if they declared their feelings in full beforehand. The president said that it had already been decided that they would answer the questions first. If these would not be enough to give a full explanation of their entire feeling, they could explain it more fully afterwards. Neranus added that they had seen some form of these questions, from which they could easily deduce that they did not have complete freedom to declare what they felt. They replied that if they were allowed to do so, they would be allowed to explain them fully, as has been said before. Neranus asked why they were bothering him and deviating from the call letters. He was answered that they were giving themselves and the Synod trouble. That it had often been stated that they did not deviate from the letters of convocation. That the Synod was entitled to prescribe the way of acting. It was now stipulated at Synod that they would declare their opinion on certain matters; if afterwards they thought something more abundant to be lacking, that they would be allowed to declare it, and say, that their case had not yet been sufficiently dealt with. That they will always be given the freedom to explain themselves. They were therefore again admonished and that very seriously, that they would prove this honor to the Synod, and after all answer her questions at last. The Lords Commissioners have also given their admonitions and orders, and it has been widely proved, as before, that it is not for the defendants to prescribe laws, or to extend the time at their will. Mr. Episcopus answered, that they did not do so, did not seek to extend the time, but prayed in their writing, that by the EE. Lords Committeemen the time would be set for them; that they would not exceed the limits, but were prepared to obey the decisions, provided that they would be allowed proper freedom. The EE. Lords Committeemen answered, that already so often a proper freedom had been granted to them, and that they had been charged so often to obey the Synod. Therefore, their EE. wanted and desired that their bilty pronouncement would be believed and obeyed by them.

The president added, since love hopes for everything, that they should also hope for everything good from such an honorable assembly of brothers, especially since they had so often allowed a fair and reasonable freedom. They should not think that there was no proper freedom except that promised under certain conditions. Episcopus answered that this love also demanded that they should expect everything good from them, and furthermore, provided that they were granted the requested freedom and given the questions to answer. It was answered, that what he said about freedom was difficult and sad to tell so often, because they had been promised proper freedom so often and widely. And to put to them the questions that this was neither necessary nor usual in the judgments. Episcopus answered

that he did not know what the custom was in this matter, but that he thought that it was perfectly normal. Pynackerus, being asked to answer the proposed question, said: dewyl but there was a dispute about the order, if the questions were put to him, and he would be free to decide on the order.

D°vtjft°Kat0 that they wished to answer, he would not refuse.

But that he could not answer on standing; that it was fair, that they should give him longer time. The president explained that the questions would not be obscure, but that they would be able to answer on a standing basis, if they so wished. If perhaps they thought that the questions were not presented well or clearly enough, they could say so and help the Synod, so that they could know what they wanted. Episcopius added, that they were prepared to present and explain everything that they considered sufficient for their and our salvation. The praeses said that this was what was desired of them, yes that they were commanded, but that they still complained and made excuses. Sapma, asked the same, replied, that they would not accept laws from those, whom they held in their conscience to be opposing parties. This roundness the praeses commended, saying that this was the true cause of this refusal, that they did not recognize the Synod for legal judge, and therefore would not answer, so that, answering, they did not recognize it for their judge. Goswinus being asked, said: my answer has been handed down in our writing. Assuerus Matthisius; he would

answer, if the liberty requested was granted and the questions, which were to be proposed, were given to them. And when they had all declared that they did not want to obey and answer in any other way, they were ordered to leave.

When the Remonstrants had left, it was discussed what further action should be taken in this matter, in order to comply with the order of His Majesty the King of the Netherlands, and the expectations of the churches. Particularly, since the Remonstrants had declared, that they did not want to be judged by their writings alone, but also by the feeling, which they now have, and refused to declare this at the request of the Synod. It was asked whether it was not time, putting aside and passing by the opinion of one or the other, which they had bizarrely, to examine such things as the Remonstrants had proposed in their writings and had hitherto published in the light, because the Dutch Churches had been most moved by them. The E.E. Lords Committeemen have desired, and that this deliberation be postponed until five hours after noon, and all the Synodal persons have been admonished, to state their opinion, if it could be done by colleagues, and that either by writing or by mouth.

THE FIFTY-FIFTH SESSION.

The same day afternoon.

The judgment of the

Synod's opinion of the morning answers and actions of the Remonstrants, and it was deliberated what else, both with them and in their case, should be done. The Remonstrants seemed to some, especially among the foreign theologians, to come a little closer to the will of the E.E. Lords Commissioners and the Synod, who therefore thought, that they should be given the questions, and ordered to answer them roundly and clearly, so that thus the Synod might be relieved of the work of investigating their opinion from their writings and gain time. But by a majority of votes it was judged, on closer inspection of their statements, that they had answered nothing different from what they had answered so many times before, and that they did not conform to the will of the Synod, but still openly persisted in their

habitual and so often repeated weigation and obstinacy, and were therefore worthy of ecclesiastical censure on account of this obstinacy and unyielding stubbornness, which censure the Synod would reserve to itself to carry out in due time. And, as so many times their obstinacy had been solicited, and it was evident, that they could not be won by reasons, commands, or exhortations; it was decided, that in this matter the Remonstrants should no longer be solicited or exhorted, but that they should proceed in the investigation of the matter. And according to the advice and recommendation of the Lords States, from their writings, both common and obscure, to investigate the doctrine. The E.E. Lords Commissioners, having been asked for their views on this matter, summoned the Remonstrants, and, in their presence, declared their sympathy with this decision. They also had it read out to them:

Because the E.E. Commissioners have found, with regret, that the Remonstrants cited here by public authority, even after the resolution of the H.M. Lords of the States, have been executed. Lords of the States General has been promulgated in this place, persist in the same stubbornness and obstinacy; so it is, that the E.E. Commissioners mentioned above stick to the recently promulgated resolution of the Lords of the States General, and to the punishment included therein. And deem it good, that the writings of the Remonstrants, which are read openly by all people, should be examined, and in the examination of those; and that from these the whole doctrine (as much as is feasible), which they have hitherto advocated, and their opinions should be drawn. Beside this, command the Remonstrants, and that according to their authority, especially after the statement, so many times, also this day, both from the commissioners and from the president of this honourable Synod, with so much effort and sorrow, that if they have or can contribute anything, to the statement or to the opinion of the president, that this will be done.

or contribute anything to explain or substantiate what they have brought to light, that they will hand it over. However, power is given to them to consider whether they wish to declare that they will obey the recently promulgated Synodal decisions, especially on Mondays before noon. In Dordrecht January 11. In the year of our Lord 1619.

When this resolution was read out, the Remonstrants requested a copy of it. They were answered by the E.E. Lords Commissioners, that no copy could be given to them; but that they would be allowed to have it read to them several times. And at their request it was read out clearly again. Also the Lords Committeemen offered, because Episcopius had said before noon, that they had a further explanation of the first article ready, that they would hand over to the Synod whatever they had ready. Episcopius answered that he had not said that they were ready now, but that they would be ready soon. The president admonished him that he would not deny this, because it had not been otherwise understood by anyone. And that this was evident from the fact that he had a scripture in his hands, which he held out and showed when he spoke those words, as if it had been that scripture that was ready. He nevertheless stood by this denial.

THE FIFTY-SIXTH SESSION.

The 12th of January, Saturday morning.

Two missives of the E. The first was an answer to the letter of the Synod, in which they expressed that they would take care that the Reformed Church in that city, which was committed to the opinion of the Counter-Remonstrants, would not be wronged or defamed by the other party; also that they had seriously admonished the Remonstrant preachers, that in their sermons they would not stir up the

people against this church. Furthermore, they requested from the Synod, since two ministers, Voskuius and Schotlerus, had also been cited at this Synod, and the Church of Kampen could not miss the service of all its ministers equally, that they would either send the chapters of the accusations to Voskuius and Schotlerus, that they might answer them in writing, and remain with their own Church, or, if they should appear, that Goswinus and Matthisius, who appeared at the Synod among the accused Remonstrants, might return to those Churches. Also read were the letters,

D8vümX' both from the Church Council of Kampen, then seated Remonstrant, in which the same request was made, as well as from the Counter-Remonstrants; with which they apologized for not having sent one on the appointed day, due to the absence of the opposing party.

At the request of the Magistrate of Kampen and the Church Council of the Remonstrants a long deliberation took place. And, all things being

considered, it was decided by a majority of votes that the two ministers from Kampen would be quoted again, and that the time of appearance would be left to the discretion and care of the presidents and assessors. It was then admonished that in the afternoon one person from each assembly would meet, to write the Synodal declaration of Utrecht.

THE FIFTY-SEVENTH SESSION.

The 14th of January, Monday morning.

The E.E. Lords Committeemen gave notice to the Synod, as they had often labored before, to satisfy the challenged Remonstrants, as they had done their utmost on Saturday before, and had spent the entire afternoon exhorting, pleading and commanding, that they would declare their pleas, and defend as much as they judged necessary, of the five known Articles, with which the state of our Churches had been troubled so far. They had also taken the liberty, that they would not only explain and defend their own feelings about the rejection, but also combat the opposing opinion, on the condition that the Synod would be left in charge, if they might abuse this liberty, to restrain them with fair laws. They also took it upon themselves, if the Synod did not fully satisfy them in this respect, to provide that they would have no cause for complaint. Nevertheless that they had presented all this to them in vain, and that they had not been able to do anything at all with them; that they had answered with a German scripture, which, having been changed a little, was presented to them again by the Commissioners, and they were all admonished together to sign the same: because they believed, that even in their judgment nothing more could be desired, than they had desired a little before. For they had given them back the condition they had proposed in almost the same words. And yet, coming back shortly afterwards, they could not be persuaded to subscribe to it; since they had again invoked the clause, proposed by them on the 29th of December; which not only had often been rejected beforehand by the Commissioners, but also by the Lords States, in their recently written answer. That enough, to the point of public jeering and mockery, almost the whole afternoon had been spent with them. In order to put an end to this refusal once and for all, and to come to the matter, these gentlemen commissioners demanded that the Synod should declare whether or not the duties and obligations of the Lords of the States-General had been fulfilled. If the Synod judged yes, they believed that the Remonstrants should be summoned, and for the last time admonished, to comply with the decisions of the High Majesty. States, its commissioners, and the

Synod, to explain their feelings on the questions of the Synod, and to hand over the documents they said they had ready. But then it was judged that the Synod should continue in the order of business as stated in the resolution of the Lords General Stooges. And so that the Synod might know, what conditions they had proposed to the Remonstrants, they read those writings openly. The first Dutch scripture was of this content.

Noble Sirs! We add to our previous answers and presentations, which we offered and delivered in writing, on December 29, 1 January and January 11, that we are prepared to answer the questions that the E. Praeses has proposed, and further

to all and any of the Five Articles which may be proposed, to answer clearly and absolutely, and to submit our answers as well as our explanation of each Article, as we have proposed and submitted them beforehand, within a proper time to the Synod.

As there was a considerable ambiguity in these words, since they again relied on their answer, delivered on December 29, the E.E. Lords Committeemen have drafted the following, and have given it to the Presidents, for them to sign.

We the undersigned declare, that we are prepared to answer clearly and absolutely in writing or verbally the questions, which the Honourable Praeses has put before us and which may be put before us further, from the known Five Articles and difficulties arising therefrom, according to the occasion of the case, and to hand over our answers, together with our statement and our sentiments, to the Synod within a proper time.

Done under our signature etc.

Who, instead of signing, which their E.E. expected, as this writing contained almost all of their own words and promises, have again submitted these words in writing.

So that it appears that we do not quarrel about the order, we sign the previous decision; with the condition, that the remaining conditions, expressed in our answer, delivered in writing on December 29, are not refused to us.

About this answer of the Remonstrants the E.E. Lords Committeemen requested that the Synod declare its opinion, and immediately whether the Remonstrants had not been fully satisfied. If they thought that they were satisfied, whether they did not think that in investigating this matter one should proceed from their writings, according to the decision of His Majesty the States-General; furthermore, whether the Remonstrants should not be summoned to the Synod again. Having considered the matter diligently and rationally, the Assessors, Scribes and the foreign Theologians unanimously and boldly declared that they believed that the Remonstrants were still persisting in the same stubbornness, willfulness and disobedience.

disobedience; that they had in all ways more than tolerated them, even more than was fair. That they had abused the patience of the E.E. Lords Commissioners, and the patience of the Synod for a long time, and that it was clear enough that their stubbornness could not be broken in any way; that they could and should have obeyed with good conscience the just decrees of H.M. Lords States-General and their Commissioners and the Synod. That no fuller power could have been given to them than that offered

and allowed by the Synod. That they did seem to come closer to the will of the Synod before last Friday, even though some of the foreign theologians thought that they should be handed the questions that were to be proposed, in order to answer them, but that they now learned from this last answer, that they had been deceived by their doubtful promises: and therefore thought, as there was no hope left to bring them to their senses, that they should be abandoned, and removed from the presence of the Synod. That they should be summoned again to the Synod, to say this to them, but with short words, so as not to prolong the time by new quibbles, and then solemnly send them away from the Synod. And that the order of action, prescribed in the resolution of the Lords States-General, should be followed in the investigation of this matter. Having heard the voices of the foreign Theologues, the E.E. Lords Commissioners considered it necessary to continue to inquire into the judgements of the Indians. However, they desired that the Remonstrants be summoned and charged for the last time in the name of the Lords Commissioners and of the Synod, at least now to answer yes or no, whether they would like to fulfill the decision of the Lords States-General and of this Synod similarly and without this condition, as often as enclosed, and to come to the present case. The Remonstrants, called, appeared, and charged simply to answer plainly to the previous matter. They presented a letter to the Synod, in which they indicated that they had also answered that question. The

your

E.E. Lords Committeemen gave orders, session. that everyone would answer orally for themselves. They said that every one of them had signed this document, and that in it they had simply answered the proposed question. The E.E. Lords Commissioners again admonished that everyone would answer orally; that they had their reasons, why they wished to answer as such. But the persons cited stuck to the previous answer, and said that everyone's answer was naked and clear in writing, and that it was unsigned with all names. The president again asked each one whether they wanted to answer, and ordered them to answer yes or no; they said that in a free Synod it had always been permitted to answer in writing. In the end the Lords Delegates commanded that they hand over their writing. They requested, however, that they themselves be allowed to read their writing openly; as this was not allowed, they finally gave it to the Lords Delegates, who said they would leave. And meanwhile the one part of it was read out: 'twich understood an answer to the desire of the E.E. Lords Commissioners and of the Synod, to which was added a wide-ranging explanation of the articles of their first article. This was the aforesaid scripture.

E. M. Lords Committeemen, Rev. D. Praeses, Honourable Men, Fathers and Brothers.

Although we would not like to be drawn into this quarrel with the Rev. Synod, where we shall either have the name of thoughtless and wanton traitors to our cause and to the truth, which we feel we have adopted, if we obey the Synod, or the name of despisers of the Synod and of the public authority, if we refuse; however nowadays the necessity of answering is imposed on us, so with our two answers, of which we have submitted the first in writing on December 29, the last on January 11 of this month, we avoid' we have also read in the Synod meeting itself, and on the demand of the president have handed over to your E. E., that the Synod is not obliged to answer. E., that we have handed over our office, and all those who

the subject matter of these scriptures to be further examined have complied abundantly.

For in this we have roundly and sincerely offered, that we will roundly and sincerely declare our opinion in writing with proper modesty, and defend it in the same way, and refute the opposite opinion of the Counter-Remonstrants and those, whom they consider to be rightists, also in writing (for we are not allowed to come to a proper conference and dispute), as much as we can and deem necessary; Yes, if there is anything missing in the statement or defense, that we will answer all questions, even if there are thousands of them, without any refusal, either in writing, or, if the matter is convenient, orally by those whom we think the most competent, leaving the E. E. Lords and Commissioners in charge. E. Lords Delegates the power to decide on the time. However, the Synod was not satisfied with these repeated answers, and after the decision of the H.M. Lords of the States-General had been read to us, the E.E. Lords Committeemen thought it well. Lords Committeemen have thought fit to give us their opinion and will by a new decision last Friday in the Monday Evening Session (although we understand that many fine expatriate theologians, with their judgements given in writing, have not rejected our request at once, about which we are glad); just as we have respected the high government up to now, so we will also respond to the aforementioned decision, as far as we have been able to learn its contents from the bare story (because their E. E. did not wish to give us a copy), we will not answer, that with reason the E. Lords Commissioners may or should be offended. We see that we have to do one of two things, according to the opinion and will of this decision: either we do what we are commanded to do, or, if we don't do it, we fall into the punishment we are told to do. What is commanded is that we obey the decisions of the Synod. But that we in conscience cannot do this, we have now many times made known, yea, we have beforehand proved sufficiently well, that the command of the Synod is deviating from the natural fairness, and is prescribing to us

is prescribing to us things which are against the will of God. And therefore we still persist in that opinion; nevertheless we will not oppose those decisions of the Synod, which we shall judge in our consciences to be in accordance with reason and God's Word. If we are deemed worthy of ecclesiastical and police punishment for this, then we will conform, as Christians should, to patience and meekness, and comfort ourselves with the most excellent saying of Hilarius: The Church, when it is despised, increases; when it is hurt, gains the victory; when it is accused, becomes wise; then, when it seems to be conquered, it stands. Therefore let the impartial judge whether it is not alienated, and ought not to be from the practice of the Church, that those who appear in ecclesiastical court (where matters of religion, concerning the conscience, are examined) to answer their case, being cited, are also threatened with political fines and penalties, or punished with the threatened. And that for this reason, because they cannot obey the laws made to the noticeable detriment of their cause and of the truth, from the point of view of Congress, giving reasons for their actions. Moreover, we would like to remind your E.E. of this, that we will not enter into a quarrel, concerning the order, which must be observed in the answer to the questions to be presented to the president and the statement of us; yes, last Saturday we even asked the E.E. to make this statement. Commissioners avoided this difficulty, and with a short written answer, we announced that we would hand over the answer to the now mentioned questions, and the statement of our feelings to the Synod at the same time, subject to the other conditions included in our answer handed over on the 29th of December and the 11th of this month. However, although it has pleased the E.E. Lords Committeemen, in their decision, to command us, that we will judge the Synod, who will judge our opinion from the public scriptures, published here in the light, also deliver what we think should be added to those scriptures, for further explanation and defense of our opinion; now see presently we present

we present your Eminence with a statement of our ^{fty}X opinion concerning the first article of zttung-praedestination, which article we have recently delivered to the Synod, contained in ten articles, which we, having been given sufficient time, are prepared to arm and defend with proofs taken from God's Word and from sound reason, and to continue on this footing in the discussion of the other articles.

The names of all those quoted were given below.

This being read out, the Remonstrants were again summoned, and everyone again asked, whether they persisted in this answer, delivered in this scripture? They all answered the same, that they persisted, and everyone was charged to sign the part of this writing which included their answer. This has also been done. And since they also stated in the written text that they understood that many fine native theologians, with their advice, had not at once rejected their request, about which they were pleased, the president told them that they could understand from these listeners that these native theologians had stated in their last advice, that they had been deceived by the Remonstrants in that first statement, which, because it seemed to depart from that indefinite freedom, according to Christian love, they believed to be sincere, but now understood that they persisted in that request, and continued in their habitual obstinacy and disobedience; and therefore deemed them unworthy to be heard any longer in the Synod. That among them were those who had presented a faithful historical narrative, by which it was shown that they had used such a manner of proceeding from the beginning of their session until this day. That the main cause of this stubbornness was, as they had declared in the foregoing, that they did not consider the Synod to be the legal judge of these differences, but their opponent; and therefore they protested against it from the very beginning. That they had not written the articles as instructed by the Synod. That they accepted the fair decisions, both of the E.E. Lords Commissioners as well as the Synod.

The fifty-seventh session.

node, when they were charged to state their views on Synod matters; that they had often refused to do so, inasmuch as they were allowed an undefined liberty: that is, which would not have been determined by the proper laws of the Synod, but only at their will, and which the Synod could not allow them. That they had by this expedient delayed the Synod for a long time. And although they had been charged by the E.E. Lords Commissioners' orders, and by the resolution of the H.M. Lords States-General, to refrain from doing so, they had nevertheless stubbornly persisted. Eventually, when pressed further, they did not seem to want to insist so much on freedom as on order. Or namely they would first answer the questions, or rather submit their explanations. For this reason some of the foreign theologians and also the Commissioners had hoped that they would arrive at the present case. That their E.E. had declared that they had worked with many reasons to bring them to their guilty duty; but that they had always reproduced the conditions which they had proposed before of the indefinite freedom; and that they had done so in their last document which had now been handed down. With which act they had noticeably refused the guilty obedience of the E.E. Lords Commissioners and the Synod. That they had done nothing but practice, cheating, and lying, against the fairness and gentleness of these, as well as of the Synod, so that one of the foreign theologians said openly that they thus ended as they had begun. That they began with deceit and lies, and ended with lies and deceit. And that they should be sent away with this praise. For Episcopius, as he had denied in the beginning of the action, to have another copy of his speech, since nevertheless afterwards it turned out that he had it.

afterwards it appeared that he had two, so in the last session he again denied having said that they were prepared to hand over the declaration of the first articles; because he had expressly said so, and had shown the writing with an outstretched arm. That God, who sees through hearts, saw all these tricks and knew well the sincerity of the Synod; that they patiently and long expected their obedience, and God had prayed for them that they would act differently, but that all their actions had always been full of tricks, deceit and fraud: And therefore, since they were the cause of the Synod not being allowed to continue the preceding action with them, and to deal with them quietly and without disturbance, because of their present opposition, they were sent away from the Synod. But if the Synod wanted to ask them anything, they would be informed. And since many a stubbornness had been committed by them against the orders and decrees of the Synod and of the high authorities, that the Synod should make known to all Christendom that they lacked no spiritual waivers by which they could punish this sin, and that in due time a just censure should be instituted against them; in respect of which the Synod had no doubt, or it would make it known to all Christendom. When they had been told this by the president, they got up and left the Synod. Episcopius said in 'tuituitgaan: "On this we will be silent with our Savior Jesus Christ, who will once judge of our deceit and lies." Nseranus: "We appeal to the judgment of God, where those who now sit as judges will then stand to be judged." The others protested from the wrong done to them. And the EE. Lords Committeemen again commanded them, that no one among them should leave the city without their consent.

THE FIFTY-EIGHTH SESSION.

The same day afternoon.

Since the Remonstrants had a very lengthy written statement for the mid-day I statement of the first article, they were asked how this could be best communicated to all.

In order that the whole Synod might pay closer attention to it. And it was decided, that it would be written out from the authors, so that by writing it out, the proceedings of the Synod would not be interrupted. And that this writing out should begin the day after tomorrow at noon.

And since the Remonstrants had at one time refused to state their opinion on the questions which were to be

Session, it was deliberated in what manner and order the investigation of their case from their writings should henceforth be proceeded with, in order that the matter may be fully and satisfactorily attended to and brought to a speedy conclusion. The Assessors and Scribes and several of the foreign Theologians have declared their opinion. But as the time had expired, this deliberation was postponed until the next day.

THE FIFTY-NINTH SESSION.

The 15th of January, Tuesday morning.

In this session the acts of some previous sessions were read, examined and approved.

THE SIXTIETH SESSION.

The same day afternoon.

The opinions of the elders were asked, regarding the way in which the Articles of Association should be examined; and the opinions of everyone, including the EE. It was decided, having heard the advice of all, that a decision would be made from all of them, which would then be read to and approved by the Synod.

THE SIXTY-FIRST SESSION.

The 16th of January, Wednesday morning.

Some articles were presented by the president, with which the opinion of the Remonstrants of the second Article was explained.

The resolution was read out, concerning the manner in which the Five Articles should be examined from now on; from the majority of opinions this was stated.

All votes according to the order of the praeses, assessors and scriba, by order of the EE. Lords Committeemen, both written and oral, given the previous days in this Honourable Synod, concerning the way of acting concerning the investigation and judgement of the Five Articles, as they are called, compared, it has been found, that most of them agree, that all colleges will immediately work diligently to take that investigation in hand, and to formulate the judgement. And that they take the first Article in hand. In the examination of which (as also in the remaining ones) everyone should pay attention to the questions and articles dictated by the president (and also to be dictated afterwards). If, however, anyone could propose and explain anything more about the opinion of the Remonstrants, which could perhaps be indicated in these articles or questions, he would do so.

D sixty, wanted or could

sitting, add, that would be free to anyone. And like in particular every college would think about this investigation before noon, so after noon, so that the Synod does not seem to be suspended, and does not seem to be disregarded by the listeners and observers, who come here daily from all parts of the world, a public meeting will be held, unless the matter requires otherwise. At this meeting the main arguments of the Remonstrants, mainly taken from Scripture, and also the answers to the reasons of the opposite opinion, mainly taken from the same Scripture, will be presented and examined; the E. Doctors and Professors, both native and non-native, on the appointment of the president; meanwhile everyone will be free to add something to what has been said and to express his opinion of the arguments of evidence presented. Therefore it is also necessary for everyone to think and meditate seriously on these reasons for proof and answers. And the president would do diligence in

each session, so that the whole Synod would know what would be dealt with in the next session. And that, if anyone desired the judgment of the Synod in any matter, of which perhaps the president had made no mention, for his own sake or to hear others; If he appealed to the president in this matter, especially in the bizonder, attention would be paid to what he, with the advice of the assessors and scribes, and if necessary, of others more, would deem to serve the benefit of the Synod or the matter that will be dealt with. That the judgment of each article, having been formed, with attached reasons, on which it is based, shall be delivered to the president in particular, until the judgment of all the articles shall have been formed and delivered.

The Synod was asked whether this manner, expressed in the resolution, pleased it. And was approved by most votes. The E.E. Lords Commissioners, having been asked the same question, also declared that they were not displeased. It was decided that the examination of the first articles would be started the next day.

THE SIXTY-SECOND 2TH SESSION.

The 17th of January, Thursday morning.

Has appeared and been solemnly introduced into the Synod the Honorable and Honourable D. Thomas Goadus, Doctor of Theology, sent by the Most Mighty King of Great Britain, and substituted for D.D. Josephus Hallus, who, on account of his illness, was obliged to return to his native country. Whose writing (though absent) was openly read, in which this Doctor Hallus very politely and very graciously bade farewell to the Synod.

And it was agreed, that the praeses, an assessor and a scribe would go and greet him again. Also read were the letters of the Lords of the States-General, which gave witness to this change of address. And, after he had made an apt speech to the assembly and sworn the Synodal oath, he was admitted among the members of this Synod.

The E. Doctor Sibrandus Lubbertius openly stated this question, whether from these places of Scripture John 3:36 etc.6:40. Heb. 11:6 and 1 Oor. 1:12 can be proved, that the decree of salvation of the faithful is the entire decree of predestination to salvation.

The deputies of the church of Kampen have expressed in writing the great need of this church, and requested that they would like to come to its aid in the first place. It was decided that the next Monday the president, with a few people attached, would hear them privately. And the E.E. Lords Commissioners were requested, that they would also like to join one of their own in order to gain knowledge of this matter.

THE SIXTY-THIRD SESSION.

The 18th of January, Friday afternoon. The Sixty-third Session.

THE SIXTY-FOURTH SESSION.

On the twenty-first of January, Monday morning.

Was publicly read, both in the Dutch and in the Latin language, the Resolution or Declaration of His Majesty the Lords States-General concerning the expulsion of the Remonstrants from this Synod; which was of this content.

The States-General of the United Dutch Provinces, having heard the guesses in their H.M. Meeting, 'which have declared to them present the Honourable Lord Walraven, Lord of Brederode, Baron of Vianen and Ameide, Viscount of Utrecht, Lord of Noordeloos etc.; likewise, the Honourable Hugo Muys van Holy, Knight, Sheriff of Dordrecht and Bailiff of the country of Strien; and in addition to them the Honourable. Hermannu8 Faulkelius, Assessor, and Festus Hommius, Scriba of the National Synod, Predictators of the Churches of Middelburg and Leiden, likewise of the Lords Politieken, who have

commissioned their H.M. to the National Synod, which is now being held at Dordrecht, sent and commissioned, that they may understand their H.M. out of them to fully understand all that had taken place and passed in this Synod since their resolution, given on the first of January; having heard likewise, having had read all the original acts and resolutions, both on behalf of the politicians and ecclesiastics promulgated there, and all of the cited Remonstrants, since Thursday, the third of this month until Monday, the fourteenth of January of this same month enclosed; partly by writings, partly by oral answers given in this Synod, mainly those answers, which they gave on Friday, the eleventh of January before noon, to the cited Remonstrants in this Synod by writings, as well as the advices of the E. E. native and foreign theologians, but above all and privately having heard (as the aforementioned gentlemen stated in writing today) what and how great an effort those gentlemen police had made, Saturday the 12th of January, from about three o'clock until about eight o'clock, to persuade the aforementioned defendant Remonstrants, that they would comply with the more than fair and reasonable decisions, both of their H.M. the first of January, as well as of the aforementioned gentlemen of the Netherlands. The first of January, as well as of the aforesaid Lords Police, afterwards, would obey; having heard moreover what the aforesaid Lords Police had declared and shown on Monday the 14th of January before noon on all the aforesaid; understanding especially how those aforesaid defendant Remonstrants, who allowed them to answer roundly, sincerely, and without any refusal, and their opinion outspoken, as they had been charged by their H. M., to the by their H. M. had charged them to state their opinion on the questions proposed by the ecclesiastic praeses. From which it appears clearly, that the aforementioned defendants did not in any way comply with the aforementioned decisions, but as despisers of the public authority, continued with all kinds of refusals, excuses and deceptions, in order to prevent the good and happy ending of this long-desired institution.

The E. Doctor Franciscus Gomarus has openly dealt with the proper meaning of the words elect, election and chosen, and proved that neither from these words, nor from the places Ephesians 1:4

5, 6, which he properly declared, that those who will be elected are the persevering believers. And were held, concerning this question, some friendly conferences and disputes.

These would frustrate and render fruitless a Synod. Finally also having heard and understood that the E.E. Theologians from abroad unanimously voted and advised that these defendants were not worthy to be heard at the Synod, especially since they had been given all they needed, and there was no hope at all that they would be brought to their duties, and therefore had to be sent away from the Synod, so that in future times, by order of the aforementioned commission, they could be dismissed by their Lordships on the first of January. M. proclaimed the first of January, and that from their public writings and declarations, either written or oral, as well in this National, as in other Provincial Synods and elsewhere expressed by them beforehand, their opinions of the doctrine would be examined, examined and judged according to God's Word.

After which the Ecclesiastical Praeses sent these defendants away from the Synod with those words, which were also recounted in their own Highmog. Meeting. Have therefore the High Mog. Lords diligently and seriously, with the advice and in the presence of the most august Prince of Orange etc., and the great Duke William Lodewjij. Count William Lodewjijk of Nassau, Stadhouder etc., having considered all things, considering, yet endeavoring, that in the National Synod, which is now being held, all things be directed thereto), that they be brought to the desired end, to which it was instituted (which is, the propagation of God's glory and preservation of the true Christian Religion, which is openly

professed in these Provinces, and furthermore, as far as practicable, the prosperity of the Republic, the peace and quiet of the Church, and the unity of the good inhabitants, have declared, and hereby declare, that the aforesaid acts and decrees, as well with the politicians as with the ecclesiastics, have been made and approved, with their good opinion, also with the decrees, which their Highnesses have recently made on the first of January. recently made on the first of January, clearly and unequivocally agrees with their good opinion. Therefore their Highness approves these acts and resolutions; and also that the accused Remonstrants are charged to leave the Synod. They are also charged to stay out of it in the future, and to remain within the city of Dordrecht, until they will be charged otherwise by the aforementioned Lords Police, or by the Synod itself. Their Highnesses also ordain that this Synod shall conduct the business for which it is called according to the resolution published with them the first day of January, ordering it to take by hand such matters relating to the order to be kept herein as it may deem most expedient and most conducive to the best progress of the matter. Charging the members, that their good intention, desire, will, and opinion, like the previous one, given the last of this month, be read openly in the Synod.

Done at the meeting of the High Maj. States-General under their seal, signature and inscription. In The Hague, January 18, 1619.

WM signed,

NANNINX V'.

Still lower read,

By order of the High. Lords States-General. C. AERSSSENS.

The Honorable D. Anthonius Thysius has openly dealt with these two questions. First: Whether the decree of God to save believers is the whole and complete decree of the predestination to salvation. Second: Whether faith is a condition required in those who will be elected.

The whole assembly was prayed for the funeral of the honorable and venerable D. Johannes Bisterveldus, by the next day.

THE SIXTY-FIFTH SESSION.

The 22nd day of January, Tuesday morning.

The Five'n- senti gs to Session.

Was appointed an inquiry on the questions, which had been dealt with at the EE. Professors had been traded, and principally these: How to understand this manner of speaking, when scripture says, Eph. 1:2. That we are elect in Christ; and also, How Christ can be said to be the foundation of election.

THE SIXTY-SIXTH SESSION.

The 24th of January, Thursday afternoon.

The E. John Polyander has openly declared these places, Philipp. 4:3. Rev. 21:27. Luk. 10: 20, in which it is spoken of the inscription of names in the book of life Rom. 8: 29. Whom He predestined beforehand, whom He also called, justified, etc. and 2 Tim. 2:19, The foundation of God is firm, etc.

The E. D. Antonius Waleus has declared the places: Acts 13:48. There believed as many as were ordained to eternal life. Rom. 9:11. For when the children were not yet born, etc. At which occasion he also presented a brief dissection of that same ninth chapter. And Rom. 11:5. The remnant are begotten according to the election of grace.

THE SIXTY-SEVENTH SESSION.

The 2nd of January, Friday afternoon.

The E. Doctor Johannes Davenantius openly dealt with this question: Whether the election of God is one, or many. And on this occasion he declared. What is the proper and natural decision of the praedestination? 3. What distinctions they draw therefrom. And henceforth a mutual Conference was held about these matters and many others, in which the E. Doctor Samuel Wardus also gave a broad answer to the ninth argument of proof of the Remonstrants, by which they seek to prove, that the decree of believers to be saved is their own election to salvation, because the foundation of this is Chris. The great Philosopher Rudolphus Goclenus the Elder has properly explained from the grounds of Logic the main conclusion of the Remonstrants, taken from the execution of predestination. The excellent D. Mathisius Martinius has briefly taken up the statement, how, or how far Christ can be said to be the foundation of election.

THE SIXTY-EIGHTH SESSION.

The 28th of January, Monday afternoon.

The Rev. D. D. Abrahamus Scultetus dealt openly with the opinion of election and the certainty of it, and some comparison was made on that matter, in which the E. old Daniel Eilshemius declared that he had preached this doctrine of the certainty of election and salvation, which E. Scultetus had declared, for forty-four whole years in the Church of Emden, with great unanimity of his co-workers, and with the immense foundation of the Church.

THE SIXTY-NINTH SESSION.

Session.

The 29th of January, Tuesday afternoon.

The E. Doctor Henricus Altingius publicly stated the doctrine of reprobation, and especially the opinion of the Reformed Church concerning it, and the cause, and added to this the statement of three other points. 1. That by this doctrine God is not made an Author of sin. 2. That sin, although it is held to follow rejection, nevertheless proceeds from man's depraved nature, as from its sole cause. 3. That hardening and blindness are righteous judgments of God, and thus are attributable to God.

THE SEVENTIETH SESSION.

The 30th of January, Wednesday afternoon.

The Presiding Bishop suggested that there were some of the Synod brethren who were of the opinion that this way of proceeding, in the examination of the first Article, could be changed into a shorter and more competent one. Therefore they prayed the Synod to declare whether they would continue in the

way they had begun or not. It was decided by a majority of votes that the proceedings should continue as they had begun. Which opinion the EE. Lords, Committeemen have approved, and admonished, that the decision, that is the Canons, would not be formed, until everything had been publicly and well examined and examined.

THE SEVENTY-FIRST SESSION.

The 31st of January, Thursday morning.

The president presented to the Synod some confirmations of the articles he had previously proposed.

In the same session the articles that he had proposed regarding the second article were examined.

THE SEVENTY-SECOND SESSION.

The 1en February, Friday afternoon.

The E. D. Gualtherus Balcanquallus openly discussed this matter: Whether the will of the Father, delivering the Son into death, and of the Son, suffering death, was to give salvation to all and any man. And on this occasion he also spoke widely of the distinction of the Remonstrants between acquisition and the addition of the atonement and forgiveness of sins.

The E.D. Doctor Georgius Cruciger openly stated this question: Whether the acquisition of the atonement and the addition of the atonement are equally wide-ranging, and at the same time examined the main arguments of proof of the Remonstrants, with which they claim that the atonement has been acquired by many, to whom it is nevertheless not added.

THE SEVENTY-THIRD SESSION.

The 4th of February, Monday morning.

A missive was read, which Johan Schotlerus, pastor of Kampen, summoned to the Synod, had written. With which he apologized for not being able to be present at the Synod because of illness. D. Langius explained to the Synod the state of affairs of this Schotlerus. That he and the other ministers of Kampen had been held in debt by the Synod of Overijssel, because of various accusations, and that his case had been postponed until this Synod.

Some scriptures were discussed, which were thought to be useful for our churches; and some were prayed for to be completed immediately, as much as the Synodal activities would allow.

THE SEVENTY-FOURTH SESSION.

February 5th, Tuesday afternoon.

The articles, presented by the president, of the opinion of the Remonstrants about the second Article were examined; and comparisons were made of the distinction mainly of the sufficiency and the power of the merit of Christ's death; and whether, or how far Christ may be said to have died willingly for all.

THE SEVENTY-FIFTH SESSION.

The 6th of February, Wednesday afternoon.

The E. Doctor Steinius has openly spoken of the grace of God, by which man is reborn, and of her manner of working in accomplishing the work of regeneration; and has at once declared the quaestion, which is most in dispute here: Whether this grace is reciprocal, or irresistible. Comparison was then made of the Remonstrants' own feelings concerning the second Article.

THE SEVENTY-SIXTH SESSION.

February 7, Thursday morning.

The comparison of the feelings of the Remonstrants regarding the second Article was continued.

The pastor announced that the Remonstrants had submitted a large book, containing a proof of their first article, with a refutation of the opposite opinion. Similarly, a proof of the second article, and was told that they had been charged by the EE. Commissioners charged them to prepare the other writings immediately, and to deliver them within eight days.

The seventy-seventh* -Pte session.

THE SEVENTY-SEVENTH SESSION.

The 8th of February, Friday afternoon.

The Praeses introduced some articles to explain the Remonstrants' feelings about the third and fourth Article.

THE SEVENTY-EIGHTH SESSION.

February 11, Monday afternoon.

A comparison was appointed about some quaestions, belonging to the explanation of the third and fourth Article. How far man can come by the light of nature, or by the external word. Likewise, how God works his conversion powerfully in man, and nevertheless may justly demand it of man.

THE SEVENTY-NINTH SESSION.

The 12th of February, Tuesday morning.

The very distinguished Doctor Sebastianus Beckius has openly replied to all the speeches of the Remonstrants, which are brought forward in the Hague Conference against the power of God's grace in a man's conversion, and to the assertion of resisting grace.

It was also deliberated whether the very wide-ranging writings, now recently delivered for the Remonstrants, should be read in public. The Ed. Lords Committeemen judged, that all those things would be read publicly, which served to account for the document or the cause of the Remonstrants; as for the rest, that they could be read privately by certain Deputies.

The 12th of February, Tuesday afternoon.

The case of Kampen was dealt with in a private or special meeting (in which one from each College was present, in addition to some from the College of the august Lords Commissioners).

THE EIGHTIETH SESSION.

February 13th, Wednesday afternoon.

The comparison of the third and fourth Article was continued. And in particular of the freedom of the human will, of the determination or determination of the free will, of the grace of God necessary for the conversion of man; whether and how man occurs in the first conversion, or whether he does nothing? Likewise, of the cooperation of free will with God's grace, and of some other quaestions.

THE EIGHTY-FIRST SESSION.

The 15th of February, Friday afternoon.

The Eighty-first Session.

The Honourable Tacitus van Aysma, Elder of the church of Hightum in the classis of Bolsward, appeared at the Synod, and presented credentials of the Honourable Lords of the States of Friesland and also of the Deputies of the Frisian Synod, from which he proved, that he had taken the place of the Honourable Will. Ged. D. Memhardus van Itzerda, recently deceased, was legally substituted. Which letters were read to the Synod, and pleased them, and after he had solemnly taken the Synodal oath, he was admitted as a member of the Synod.

The E. D. Henricus Alstedius openly examined the answers of the Remonstrants against the third and fourth Article. And has on this occasion also spoken about the resisting and unresisting grace.

Is, according to the advice of the EE. Lords Committeemen, it was decided that the writings of the Remonstrants, recently delivered, in proof of the first Article, and in explanation of the second Article, would be read in the Synod.

In the same Session were read the letters of Everhardus Vosculius and Jo- hannes Schotlerus, Pastors of Kampen, quoted to this Synod. In which they stated that they were ready to travel and appear before the Synod, but that they had been delayed by the Church against their opinion. And requested, that they might be allowed to answer for their case by their fellow members Goswinus and Matthisius, who had been quoted to the Synod, and testified, that as far as the doctrine was concerned, they agreed with the opinion, which the Remonstrants had advocated in the Baagsche Conference, and that their life was praiseworthy to all where they had been.

Were asked the EE. Lords Committeemen, because the Judges were quite satisfied about the issue of rebellion, that they wanted to help the Synod in this matter. They replied that these defendants, notwithstanding the excuses made, could rightly be accused of rebellion and be removed from their posts because of it. Nevertheless, they thought that they should be given fourteen days after receiving the letters. If, however, they did not appear that they were tunc ut nunc, et nunc ut tunc (as the Judges say) that is, then as now, and now as then, they should be considered suspended in their office and in their Christian ministry.

THE EIGHTY-SECOND SESSION.

The 18th day of February, Monday morning.

In this Session the writing of the Remonstrants in defense of the first, and explanation of the second Article was read.

THE EIGHTY-THIRD SESSION.

The same day afternoon.

The opinion of the Synod, with regard to the rebelliousness of the accused ministers of Kampen, Vosculius and Schotlerus, was asked; and it was decided by several votes, that the advice of the EE. Lords Committeemen, and that this should be made known to both the defendants and the E. Magistrate of Kampen.

The eighty-fourth session. THE EIGHTY-FOURTH SESSION.

February 19th, Tuesday morning.

The script of the Remonstrants, to explain the third and fourth _L Article, delivered to the Synod, was read.

THE EIGHTY-FIFTH SESSION.

The same day afternoon.

The deputies of the church of

Vosculius and Schotlerus, who also requested a copy of the same, and immediately that they might write to the Magistrate of Kampen.

A dispute was held between the Dutch professors and the Theologians from Bremen about several matters concerning the third and fourth Article. Further, on the use or misuse of Philosophy and Philosophical terms in the Theological differences.

THE EIGHTY-SIXTH SESSION.

The 20th day of February, Tuesday morning.

In this Session the reading of the statement of the Remonstrants of the third, fourth and fifth Articles also came to an end.

THE EIGHTY-SEVENTH SESSION.

The same day afternoon.

The E. D. Wolfgangus Maierus openly declared the doctrine of the perseverance of the saints. And held his comparisons on the third and fourth Articles.

THE EIGHTY-EIGHTH SESSION.

The 21st of February, Thursday morning.

He continued the reading of the defense of the Remonstrants, on the first Article.

THE EIGHTY-NINTH SESSION.

On the 22nd of February, Friday at noon.

n this Session the Synod also continued in the reading of the defense of the first Articles of the Remonstrants.

THE NINETIETH SESSION.

The Ninety-ninth Session.

The same day afternoon.

The Dutch professors openly examined the arguments of proof produced by the Remonstrants against the perseverance of the saints, and pointed out, that the doctrine of the sure perseverance of true believers does not violate Godliness, nor contradict the promises and threats; nor does it take away the holy diligence to mitigate sins and the zeal to pray.

THE NINETY-FIRST SESSION.

The 25th of February, Monday morning.

Was the comparison continued on the third and fourth Article of these Quaestions, mainly: Whether the unregenerate man, without supernatural light, can understand all the ideas of holy Scripture, which are necessary for salvation? And, whether a man can do more good than he does, and do more evil than he omits.

Then the president presented some articles concerning the opinion of the Remonstrants about the Fifth Article, drawn from their writings.

Assuerus Matthisius and Thomas Goswinus, pastors of Kampen, were sent the points of accusation against them at the Synod, and they were immediately charged with answering them.

THE NINETY-SECOND SESSION.

The 26th of February, Tuesday morning.

's read the writing of the Remonstrants, in defense of the second Article, of the generality of the merit of Christ's death.

THE NINETY-THIRD SESSION.

The 27th of February, Wednesday morning.

The reading of the Remonstrants' scripture was continued.

THE NINETY-FOURTH SESSION.

The same day afternoon.

The E. D. Theodorus Tronchinus openly presented and examined some arguments of proof for the perseverance of true believers.

The Ninety-fifth Session. THE NINETY-FIFTH SESSION.

The 28th of February, Thursday morning.

A ok was continued in this the reading of the defense of the second Article * of the Remonstrants.

THE NINETY-SIXTH SESSION.

The same day afternoon,

several comparisons were held on the Article of Saints. There were also several quaestions declared, which led to

of the perseverance of this article.

THE NINETY-SEVENTH SESSION.

March, Friday afternoon.

Continued the discussions of the same article.

THE NINETY-EIGHTH SESSION.

The 4th of March, Monday afternoon.

Also in this Session were continued the investigations of various quaestions and concerns about the article of the perseverance of the saints.

It was reported that the Magistrate of Kampen had written that they resigned themselves to the Synod's decision to suspend the preaching office of the two ministers Vosculius and Schotlerus, and would do their utmost to ensure that the church services there would be served for a time by the ministers of the church in Zwolle.

The E. D. Henricus Altingius delivered letters to the Synod, with an enclosed letter from the E. old and distinguished theologian, Doctor David Pareus, whose letters, with which he excused his absence from this Synod, because of his old age, and with which he wanted to compensate for it with this letter, have been read openly. The letter was this.

Grace and blessing from the Lord, Noble and Honorable Lords, Fathers and Brethren, gathered in the Synod at Dordrecht.

As much as your miserable schism of all the pious, within and without the country, has hitherto been lamented, with such great joy and tokens of rejoicing ye have no doubt, that now your Synod, assembled in the Holy Spirit, is received from the same. For when the fire of rupture burned and blazed, the Churches, which before had been bound together by the very close bond of peace and unity, were very sadly torn into sects by the lilish and accursed spirit; Your Republics, which were united by the glue of the holy covenant, were divided by quarrels of minds, and clashes of arms; the pious sighed, the wicked rejoiced secretly, our neighboring Papists, with the swords of their insults and jeers, kindled the fire of discord; your near enemy lay and lurked upon your destruction.

But now that the preserver of Israel, the God of peace, has given you in your hearts, that you consider it necessary to prepare the ordinary medicine for your wounds, and to heal them you have come together in holy congregation in the name of Christ in unison; behold, it is that the hearts

Having created great hope in each one (however much the evil ones are working against it), expect a salutary outcome of these internal troubles, and call with you, with fervent prayers, to the Father of mercies, that He, according to His Word, by the grace of His Spirit, may direct your counsels and actions to the glory of His Holy Name. name; that, having discovered and driven out in love the hidden and public errors, you may diligently seek to extinguish the fire of strife, the purity of the right faith, the unity of the Dutch Church, the peace and security of the United Republic, and furthermore, openly and privately, to re-establish the unity which is the Holy Keeper of peace and prosperity, and may also bring about.

And oh, if only I could look upon your holy meeting today, and if only leaning on the last chair, promote with you the counsels of fear and say amen to your prayers; but I have been refused this wish in vain because of the inconvenience of the parents, the place and the time.

But, though my very dear fellow-earthers in the Lord, who are with you, will excuse me, and do their duty sufficiently, oh nevertheless, lest I should be utterly absent, behold, so I have found it well to send and submit to your judgement my views on those five oft-mentioned apples of your contention, which I consider to be the principal subject of the Synodal action.

I have chiefly labored to dispose of the Cothurnos, that is, ambiguities, which are the origin of deceits, and the hidden knots of contradictions; as in whose discovery the force of disputes is chiefly ended.

If I may not seem to have affected the hair-splitting of the object of praedestination, that is, how God has viewed man in praedestination, and of the cause of the rejection, you shall know that I have done it with forethought. For in truth, about these mysteries one must be careful, and preach them in such a way that they do not seem, so to speak, to be contradicted by the multitudes who are slow to understand them, as Augustinus has admonished somewhere.

Now, what concerns the object, I think, that *^"tigstê* may be said without *perijkel* and truly *zittiu*". that God has predestinated such a human race, as He had undertaken to reproduce, to call, to glorify, from the teaching of the Apostles, Rom. 8:30; namely, that by his fall was wretched. From this comes naturally to fall that spiteful disputation of the cause of rejection. And indeed the opinion of D. Calvin in several places, where he has explained the matter more clearly, is otherwise not; especially Institutes, book 3, ch. 23, § 3; and in his interpretation on the letter to Rom. 9:11, where he expressly says, that the nearest cause of reprobation is depravity, spread through the whole human race, but the first is God's good pleasure.

The common distinction of the graciousness and powerful effect of death and the rationing of Christ you will see, that I so retain, that even when it is extended to the eternal counsel of God the Father, and the preeminence of the Savior, it remains true, and capable of binding these Massilians or half Pelagians with the bond of contradiction.

Will yet leave the evil Latin of *resistibile* (that is, opposing) or of an indifferent (that is, which does not always work surely) for its authors; but drive it far from your Churches and Schools. For apart from absurd inconsistencies, how can it be true that everything is possible for God (which I recently had to explain to my listener), if it is impossible for opposing grace to convert man, as long as man does not want to, that is, earth and dust for the Creator, an earthen vessel for the potter does not want to convert? Further, that the article of perseverance kills itself, now the whole world sees.

These deceitful articles then, with this ambiguous way of prophesying, very recently introduced among you, do not make them blind the hearts and eyes of the simple, and do not stir up your pulpits any longer. But restore the purity of right faith in its entirety, that the full glory of our discernment and of salvation may be ascribed to the one and only grace of God, and that Christical comfort in this one and only grace may remain fixed and

Let a public unanimity of the righteous be established; let in your Church and Republic flourish and have strength the peace and unity that has been cherished and now regained and re-established.

If this holy Synod shall have come to this end, then know for certain that you will have obtained a great and everlastingly worthy prize for your labor, trouble and expense for yourselves and for your descendants, as well as for the whole world.

For you and for your descendants, and for the whole right-feeling Church.

Take heed to the Lord, whom I pray, what I may pray, that through the help and light of His Holy Spirit He may preserve your counsels and actions. In Heidelberg, October 31st, Julian style, 1618.

Yours in the Lord,

D. Parseus, a lowly Servant of Christ, aged seventy years.

THE NINETY-NINTH SESSION.

The 5th day of March, Tuesday morning.

Was read the scripture of the E. Doctor David Pareus, in which he explained widely and appropriately his opinion of the Five Articles of Remonstrance, and his judgment of the main reasons for their proof, which is given below.

The Five Articles of Remonstrance, with an examination.

The First Article.

That God by an eternal and unchangeable decree in Jesus Christ, his Son, before the foundation of the world, decided to save, out of the fallen sinful human race, those in Christ, and for Chris' sake, and through Christ, who by the grace of the Holy Spirit are saved in themselves. Spirit in his own Son, Jesus Christ, and to persevere in that faith and obedience of faith through this grace to the end; and on the other hand to leave the unrepentant and unbelievers in sin and under wrath, and to condemn them as alien to Christ, according to the word of the Holy Spirit. Gospel by John 3:36: He that believeth on the Son hath eternal life; and he that believeth not the Son shall not see eternal life, but the wrath of God abideth on him.

Examination.

This article seems to have no difficulty or difference in the first respect, but to present the main content of the Gospel, namely, which men and by what means God has from eternity determined to save, namely, those who believe in the Son of God, and persevere in faith and obedience of faith by the grace of the Holy Spirit to the end. On the contrary, He has decided to damn those who are unconverted and unbelievers and those who are alienated from Chris, both of which are taught in the Gospel.

Thus many pious people, especially the political ones, think that one should not insist on a higher contrast, especially since all means of salvation seem to be clearly attributed to God, Christ and the one who is saved. And in truth, there would be no question here if the authors only wanted this article to declare the common doctrine of the qualities of those who will be saved and damned.

But since they state in the Conference [Haagsche Confer, pag. 85], that this article understands the whole doctrine of praedestination for salvation; and deny, that the qualities of those who will be saved, faith and perseverance, come from praedestination as from the fountain; but maintain that they come before praedestination and election, and that they affect man's will appreciably enough to deprive God of the full glory of our salvation, to inflate man with pride, to weaken Christian consolation in life and death, to deny the gracious justification and certainty of salvation, which may be pretended to with eloquent words; therefore this article must not be similarly

Therefore, this article should not be simplified and is full of ambiguities, and like shoes that fit both feet, under which covert Pelagianism is introduced into the Church. In this deception, in order to keep it covered, they have deliberately kept the word of praedestination.

Now, Pelagianism was such a heresy at the time of Augustine.

1. That Adam's sin was harmful to none but himself, and that man is not now born smarter than he was created.
2. That Christ was sent and died to purge out all the sins committed by following Adam.
3. That salvation in Christ is presented in such a way that all who come to faith and baptism can be saved.
4. But those who believe, do good works, and abide in the faith, with the help of the grace of God, that God knew this before the creation of the world, and that He predestinated to His kingdom those who were called for no reason, and He provided that they should believe and be true to their election, and should depart from this life with a good end.
5. That the grace of God is given to all by merit, according as they use their free will.
6. And that it is given so abundantly that man may be without sin in this life if he will.

Hieronimus and Augustine have widely argued against this heresy, and as for Augustine, he has reduced it all in his minor works, Tom. 7, to three chapters. 1. Of Original Sin. 2. Of Grace, and the Cause of Praedestination. 3. Of the perfection of justice. Pelagius, being condemned at the Synod of Palestine, recalled his folly to the point of saying: Anathema, that is, the curse of those who either feel or say that the grace of God, by which Christ came into this world to save sinners, is not only unnecessary every hour or every moment, but also in every one of our deeds, and that those who seek to take it away are eternally damned [The words of Pelagius with Augustine "of

the grace Christi", ch. 2]. Who would not have acquitted Pelagius here? session. But he secretly deceived the bishops of Palestine with the ambiguity of the word grace, as Augustine points out.

He left mainly two disciples, young men of keen understanding, Caelestius and Julian, who gave Augustinus much to do in Africa. Lastly, this plague swept across the Mediterranean, into Sicily and into the regions of Massily in France, not altogether, but as much as it concerned grace and praedestination, and the death of Christ, the defenders of which are called Semi-Pelagians, that is, half-Pelagians, and the relics or remnants of the Pelagians, of which are still to be found the letters of Prosperus Aquitanicus and Hilarus Arelatensis to Augustine, and the learned answer of the latter, in two books of the praedestination of the saints, and of the good of perseverance, and in the third of punishment and grace. If the authors of the articles were satisfied with this, as they could and should be (for it is at once Pauline), the matter would be decided. For in truth, Arminius, with his followers, has in this time again adopted the cause of the Massilians and Syracusans, a little embellished. And of this he could not have been ignorant, why he, not too sincerely, thus hesitated, in his Articles: That he recognized neither the half-Pelagianism (which was known to him) nor nine ounces, nor five ounces, nor four ounces of it.

To return to the Article, there are several ambiguities. The first ambiguity lies in the immutable decree of God. According to Scripture, an unchangeable decree of God is such a decree, which absolutely cannot be changed, nor can it be changed of the creatures. For thus God declares himself to be unchangeable and his counsel unchangeable. I am the Lord, and I do not change. My counsel shall be, and I will do all my will [Malachi 3:6, Isa. 46:10], But they understand that God has decided by an unchangeable decree to save the faithful, that is, to save no other than believers, but not by a decree that is absolutely unchangeable with respect to this or that believer,

fnnegemlgl dftn under the condition, that this or that believer sitting, yjge introduce no change. For they are of the opinion (as it appears, Art. 5), that those who are true believers today may become disbelievers at one time, and may again become believers from disbelievers. Accordingly, they feel that God, who yesterday, while they believed, He had bound by an unchangeable decree under condition to save, today, the condition being changed, again decides not to save, the day after tomorrow, again the condition being changed, again decides to save. Whether this be an unchangeable counsel of God, they may see; verily, a reversal of fortune will not be more changeable than such a decree as the Scripture denies [James 1:17].

The Remonstrants make such a decree in God, when they deny that anyone is called to salvation from God, whom He has not decided to give salvation in the first place. Now this being so, it must be said that God had completely decided to give salvation to the cities of Galilee and Judea, which Christ, preaching, invited to salvation [Matt. 11:21 and 23:37ff]. But since they did not believe, He did not give them salvation. Ergo, either He had not decided beforehand to give her salvation, or He changed the decision afterwards.

II. The second ambiguity, and which is the main one and the foundation of the rest, containing the sum total of the matter and the distinction of the two parties, lies under the word decided. That- itself is to say according to the Scriptures, that God has not only decreed from eternity that those who believe, persevere and are saved will be saved, but has also chosen and predestined in Christ, and the qualities, which are required for salvation, namely, faith, conversion and perseverance, through the Word and the grace of the Spirit, he has decided to bring about in them that they may be saved incorruptibly, in order to make known the praise of his glorious grace; but on the other hand, those who in time neither believe, nor persevere, nor are saved, he has decided from eternity not to save, nor elected in Christ,

nor predestined them to eternal life, nor gave them faith and perseverance, but left them in their natural blindness or original unbelief, and for their sins decided to condemn them, in order to prove His wrath in them and make His power known [Rom. 9:22]. Both members of this divine decree are evident from scripture, and from the continual history of the world and experience. The first member ('twelk is called the election and prae-destination of the saints to glory) is taught Rom. 8:30; Eph. 2:1, 3; Acts 13:48; Phil. 2:13; I Thess. 1:4; 2 Thess. 2:13; Matt. 24:24, etc. [Fulgent, lib. 1 ad Monim.]. The last paragraph ('twelk the rejection and predestination of the God- deloozen for the punishment of the Theologians) Matth. 11:25; John 10:26; Rom. 9:21, and 22; Spr. 16:4; 1 Petr. 2:8; Jud. 4 etc. The continual history and experience of the world also testifies that God has so often distinguished the peoples, that He has pleased one with the grace of His covenant and call through the Word, and not the other; that He has also distinguished the private persons of the called, that He has endowed one with powerful calling, grace, faith, conversion, perseverance and salvation, and not the other; And that not considering any merit or excellence of mind (for He found all equally turned away from the heavenly good, and could have inclined and bowed all equally to Himself if He had willed), but by His mere good pleasure and goodness. Thus He has chosen the people of Israel as His own, passing by the other nations. Ps. 147:19: He makes Jacob know His Word; Israel His judgments and rights; so He does not do unto the Gentiles. Isa. 41:9: I have chosen you and not rejected you. And why yet? Deut 7:7: Not because ye were more in number than all other nations did the Lord love you and choose you, but because the Lord loved you, etc. He loved Jacob. Again and again out of the called Israelites, He elected some, rejected some; He loved Jacob, hated Esau, etc., and that not by works, but so that the purpose of election might remain fixed [Rom. 9 and 11]. And in these our times He is worthy to call us Christians only through the Word of the Gospel. The Turks, Gentiles He does not justify, and even out of the called Christians He endows some with true faith, conversion, perseverance and eternal blessedness; others He does not endow, but leaves them stuck in ignorance, or hypocrisy.

And this discernment of peoples and persons cannot be taken from divine providence and attributed to the minds of men without blasphemy; otherwise, for the discernment of us, by the calling and adoption of children above others, there should be no need of prayers to God, but thanksgivings to God, and could not stand what the Apostle says: What discerneth you? What have ye that ye have not received; and if ye have received it, what boast ye, as if ye had not received it? But would the denial of God, which the Pelagianists introduced, stand: I have set myself apart, I have that which I have not received. Which is the abyss of hell.

Now it is a settled rule in the Theology, resting on the authority of Scripture [Acts 15:18; Eph. 1: 3]: ^1 What God does in time He has decreed to do from eternity, for in God there can be no change; therefore that distinction of the elect and the reprobate, of those who will be saved and not saved, but damned for sins, which we see God has done and is doing in time, must be in Christenes beyond doubt, that God has decreed it from eternity. For God, being deprived (these are Lu- ther words) ["of the servant will," ch. 143] of the power and wisdom to choose, what else will He be but an idol of fortune, by whose will everything happens by chance? And finally it will come to this, that men will be saved and damned, without the knowledge of God, if by a certain election He has distinguished those who will be saved and damned, and has left to all those who will be saved or damned a general kindness, defending and hardening, and a mercy, reproving and punishing; and He may in the meantime have traveled to the banquet of the Moors, as Homer says. And this is the sum total of the sincere doctrine of praedestination, and thus the word

decided must be understood entirely according to [^]eg'entfg- the scripture and experience. 8th session.

But they understand it entirely differently, that God has decided from eternity to save those who believe and persevere in time, on condition that they believe and persevere. But hath not predestined them to salvation more than all others, nor elected them in Christ, except as the outcome shall be, if they believe and persevere in Christ before others (for they say that faith and perseverance come before election); But that they would rather believe and persevere as others; that God has not decreed this by any special grace in them; but has decreed to offer to all men a certain general grace, edifying and appearing, but not decisive and resisting. So those who do not resist it, but by the good use of their free will consent and cooperate to receive faith and persevere to the end; that such as these are elected and professed in Christ, and then that God has elected them, as the outcome will fall, out of the faith and perseverance seen beforehand in Christ, and has decided to elect them to salvation, or to be saved; but those who oppose them or will not cooperate in faith and perseverance, that they are not elected and praised in Christ, and therefore that God has praised or decreed them to be damned as the exit will fall, out of foreseen unbelief.

That this is their own opinion, all their statements testify. And if anyone does not want to believe that this was the opinion of the semi-Pelagians of Masilia and Syracuse, he should read Augustine in the aforementioned places. Now it is evident that, according to them, neither faith, repentance, perseverance and our salvation, nor our distinction from others, are wholly and completely due to the grace of God, but to our will and cooperation. For when, for example, in a city, out of many people who hear a sermon and have the self-generating grace, one believes, one does not believe, one perseveres, one succumbs; when Paul asks those who believe and persevere, "What distinguishes you? What have ye that ye have not received?

fnneugenug-^Ü will answer: I have mg lower seat, separate, because I have wanted to cooperate with the generating grace; I have had the will of cooperation and have not received it; with what slanderous lie will not the man throw himself down with the devil into hell? And if faith and perseverance and our salvation are wrought on our will, how shall unmerited justification stand? And since nothing is more changeable than man's will, will not our entire salvation rest on sand, and all Christian assurance and comfort become null and void? This is enough of the second double meaning.

III. There is an ambiguity in the words: from the fallen sinful human race. By fallen mankind the Scriptures and the Catechism understand: [Gen. 8:21; Eph. 2:1; Catechesis 4, 8] lost by original sin through the fall of Adam, that is, not only dead in sins, but so wrong as to be utterly incapable of doing good, and inclined to all evil, until they are reborn by the Holy Spirit; for which reason they are not born again. Those whom God has decided to reproduce, and from whom also, as He in time gathers in Christ an eternal Church, so from eternity he has decided to gather. But they understand by the word fallen, that one is subject either to original sin (of which they speak variously) or to actual sin; but thus not corrupted, or he can will and choose good and evil by a free will; give ear to God when He calls, and, when He knocks, open; resist or allow and cooperate with regenerating grace; which sense is contrary to scripture and truth. Who has distinguished you? We are not capable of ourselves. The wisdom of the flesh is enmity against God [1 Cor. 4:7; 2 Cor. 3:5; Bom. 8:7].

IV. There is also a peculiar double-meaning in the term those, which we understand with the Apostle, Rom. 8:30, of certain men, especially Peter, Paul, etc., predestined of God, not only to salvation

and glory, but also to the foregoing means of salvation^a and to the qualities required in those who are to be saved, the outward and the inward call to faith and justification, to conversion and to the faithful.

Faith and justification, conversion and endurance to the end; according to the saying of the Apostles, whom He predestined, whom He also called; whom He called, whom He also justified; whom He justified, whom He also glorified. Whose number (says Augustine) [De corrept. et grat. cap. 13]. is so sure, that no one is neither done nor done away with thereby. To whom it is also given without error, that they believe and persevere, and cannot perish; as it is said there: There believed as many as were ordained to eternal life. [That is, as Chrysostomus explains [Chrys. homil. 30], predestined. And [Philip 1:6]: he that hath begun the good work in you, he shall perform it unto the day of Jesus Christ. And [Matt. 24:24]: it is impossible that the elect should be tempted.

On the other hand, they mean in general men, not certain men, but all who will believe by adventure; or certain men, but only as men, not as special persons, believing before the election; predestined, not to faith and perseverance, but after the faith to salvation, as the outcome will fall, if they persevere. Shorter; we understand by the word those* who are made believers and perseverers by the election or predestination; they understand by it those whom the election finds believers and perseverers. In short, we understand: those who will believe, and those who will believe after the election; they: who will believe before the election; exciting the horses. For if faith cannot be before the calling, which is later than election and predestination; how can it be before election? The Apostle, on the other hand, says [Eph. 1:4]: He chose us that we might be holy; not when we were holy; now, the principle of our sanctification is faith. Acts 15:9.

V. An almost equal ambiguity lies in the words: in Christ. We understand, with the Apostle, that God chose us in Christ before the foundation of the world, that we might be incorporated by faith and the Spirit of Christ, as members in the head, and be in Christ after election; for immediately the Apostle declares, v. 4: He has

predestined to adoption through Jesus Christ. Now, adoption is by faith. John 1:12. They, on the other hand, understand that God has elected us, as being in Christ by the prevision of faith before election. But whence do the elect have faith in order before election? Is it from the grace of God? No. For the Apostle makes grace later than election and predestination, saying: He has elected and predestined us to receive His glorious grace. Is it then by free will? They must necessarily argue that with Pelagius. Behold Augustine, the Predestinat. Sancto. Cap. 19.

VI. One might also doubt whether there is no ambiguity in the words through Christ and for Christ's sake. We understand simply: through and for Christ's ransom money, with which He has fulfilled Himself for us. They feel and speak variously of the satisfaction Christi. For it is evident that Vorstius, with whom they draw one cord, long from Socinus, the Samosatian, has dissuaded much exasperation from the satisfaction of Christ, that it is either none, or half perfect, and not necessary.

VII. There lurks an exquisite ambiguity under the word grace. Although it is otherwise variously taken; yet in the matter of the cause of faith, conversion, perseverance, and our salvation, grace is actually a powerful movement and pull of the mercy of God, working in the minds and hearts of the elect, faith, conversion, and perseverance in an inexpressible way, of which Christ says: No one can come to me, unless he draws from the Father who sent me [John 6:4], And Augustine says: "No one can come to me, unless he draws from the Father who sent me" [John 6:4]. 6:4], And Augustine [De grat. Christi. Cap. 24]:

Let the Pelagians read and understand, see and confess, that God is working in the hearts of men, not by law and doctrine, which is sounding in the ears from without, but by an inward and hidden, wonderful and ineffable power, not only new revelations, but also good will. They understand a grace both of an external calling by the Word, as well as of an inner moral persuasion by the Spirit, but not decisive, standing in man's free will to be determined, accepted or rejected, whether good or bad. Therefore

neg[^]Hel Which opinion both abridges the honor of God, "- zussen makes man to sacrifice his own net; that is, to repudiate God, also overthrowing the certainty of salvation and our comfort in life and death. As indicated in the second ambiguity.

VIII. Beneath the word believing and faith there is also deception. By believing we understand not only to hold all God's word as true, but also to trust the Gospel promise of grace and the forgiveness of sins for Christ's blood: believe only, that is, trust. And this sense it has mainly in the terms: believe in God, believe in Christ, etc. Believe ye in God, believe also in Me. [John 14:5.] That is: trust; for there He comforts His Apostles. Lord, who is it that I believe in him [John 9:36]? That is: trust in him. For us, sanctifying faith is accompanied by a trusting of the Gospel promise or of the promised mercy of God of the forgiveness of sins for Christ's blood; likewise, when we are said to be justified by faith [Rom. 3:28], that is, by trusting in the merit of Christ, to be absolved of sins. Which sense the Apostle teaches, when he says: Whom God hath presented for atonement, through faith in his blood, for the proof of his righteousness by the remission of past sins [Rom. 3:25]. Where 'faith in his blood, cannot be understood otherwise than a trusting of Christ's blood.

But that by faith they understand but a consent, and by faith assent, are, besides many other things, a proof of their slippery disputations of faith; in which they commonly do not require the trust of the forgiveness of sins in faith; and want faith to make righteousness, or be counted as righteousness, not because it applies Christ's merit to itself, but because the very act of faith is held to be the fulfillment of the law; which was the opinion of the wretched man Alberius Triuncuriam.

Therefore this article falsifies with so many ambiguities the true doctrine of predestination, and conceals the false one,

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ste session, be.

Whether this article (prsedestination being put on one side) is sufficient and can be suffered. ,

aar, you will say, what is it of need, so much of prsedestination

dispute? Is it not enough for the sake of justice to preserve the main content of the Gospel, which is taught in that article? He who believes in the Son of God has eternal life. He that believeth not, on him abideth the wrath of God. And therefore should the article not be suffered in this far?

I do know that some judged thus, and wrote, otherwise educated and godly men, that one should not argue in the Gospel about praedestination, but only preach the general promises of grace. But these good men have not noticed that, writing in this way, they are contradicting the Holy Spirit, who indeed taught the doctrine of prsedestination in the Gospel, as can be seen above in the second ambiguity from the quoted places. But they seem, under this appearance, ignorant, to weaken the fundament of faith and our consolation, or not to notice that it is weakened by others; therefore, that godly saying, either

of Ambrosius or of Prosperus, of predestination must be heeded here: 2>ic things, which God has desired to remain hidden, we must not inquire into, but those which he has revealed must not be denied, lest we appear to be unseemly curious in those things, and damnably ungrateful in these. [Lib. 1. Of the calling of the Gentiles. Cap. Just as it is an unauthorized curiosity to want to fathom what is revealed of the predestination in the Gospel, so it is a damnable ingratitude to want to deny or obscure what God has revealed of the predestination in the Gospel. But the question is answered thus.

As to the sufficiency, may you ask in the Church whether the doctrine of the Catechism of man's misery, of his redemption through Christ, and of gratitude is not sufficient for salvation? To what then is the reading of the Bible, and a higher Theology? In the art of disputation, whether it is not enough to know that there are so many figures and so many ways, and how to formulate the reasons for proof; to what end then is the Organum Aristotelis necessary in schools? In political science, whether it is not sufficient, for the government of the Republic, a common science of law and equity; wherefore, then, so great a parade of laws, so laborious a science of law? In the Mathematica, whether it is not enough, to know, that a triangle has three angles, with two etc., in what proportion the diameter of the circumference is different? To what purpose then are those high and duistter demonstrations of Euclid? To such questions, each one sees that one must answer, that for some the first principles of these sciences, and knowledge of tou dioti, that is, of that so they may be sufficient, but not for all. To the students of the Church the catechetical principles of salvation may be sufficient for salvation; as milk is sufficient for children to eat; but they are not sufficient for adults in the faith, who require more solid food; not enough for the Doctors in the schools, the pastors and rectors of the Churches, to whom a more abundant knowledge of theological matters is needed for reasons of office and conscience. For young people at school it is enough to argue in the art of disputation, to know that there are so many forms and ways of formulating proof. To the philosopher it is necessary to know the Aristotelian organum and tou dioti, that is, where it comes from that there are so many and none more. A Lawyer, Advocate and Chancellor etc. must necessarily know the origin of the laws. For a craftsman it is enough to know that this is how it is with the triangle and circle. But a teacher and student of mathematics needs to know the reasons for the demonstrations.

In the same way it must be said that this article (putting the ambiguities to one side) may be enough for the pupils and students who cannot understand the higher mysteries, and that it is enough for them to know what they should be, and what means they should use to obtain salvation; namely, to believe in Christ, and in faith and in the obedience of faith to the end.

hearing of faith to the end, through the ministry of the Word and the Sacraments, and by the grace working through them. But to say that nothing else is necessary for adults in the faith, especially for teachers in schools and churches, would indeed be considered very unwise and immodest. Yes, they take pleasure, as they are also guilty, in investigating the Scriptures more deeply, and knowing more closely the why, that is, the fontein and first cause of the aforesaid doctrine, revealed in the Scriptures, whence those qualities and means of salvation with grace and salvation itself originally descend in us; Whence also is this distinction descending between the full and private persons who are saved and the remaining multitude of those who perish; lest we perhaps (which must necessarily come to pass, when the fountain is not known or abandoned) dig ourselves broken troughs that hold no water, Jer. 2 : 13, that is, attributing our calling, faith, perseverance, our salvation, either to our mind, our strength and human merits, or to grace, but in general, and to our free will, in part or in whole, to the reproach of God and our own destruction.

Now, this fountain and this supreme and first cause is none other than the eternal praedestination of God, that is, His eternal counsel to make us saved before others in Christ. For from this fountain flows the outward and inward call to faith in Christ of all those who are to be saved. From it flows faith and conversion; from it flows justification, obedience and perseverance of faith, which the Scriptures teach and confirm in these and similar sayings: Those whom He ordained beforehand, He also called; those whom He called, He also justified. Likewise: The elect obtained it; the others were hardened. Likewise: As many believed as were ordained to eternal life. Likewise: He hath sold us in Christ before the foundation of the world, that we should be sanctified, and unblemished before him in love: whom he hath praded for adoption through

Jesus Christ, to the price of his glorious grace, etc. [Rom. 11: 7; 8 :30. Acts 13:48. session. Eph. 3:4]. The same also confirms Augustinus, saying: [de bono persev. cap. 14]. This praedestination of the saints is nothing else than a preparation of the benefits of God, by which all those who are redeemed are surely redeemed. Luther [Praef. ad Rom.] also confirms this very clearly, with these words: from the eternal praedestination of God flows both and takes its origin: namely, who will believe and who will not believe; who will be acquitted of sin and who will not; so that all this is beyond our power, and in the hand of God alone stands our justification.

Who will doubt then, that this fountain should be well known, especially to the Theologians, and to all those who seek strengthening in faith and consolation, and should be clearly and modestly explained to the Church and the Scholen. And for two main reasons.

1. For the glory of God: that we, knowing that the means and cause and ways of salvation, and salvation itself, do not flow from our ingenuity, but from the mere pleasure of God; do not attribute our salvation to ourselves, but to the Divine mercy.
2. For our comfort, that we, holding firmly that faith, perseverance, and our salvation are not founded on our own powers or free will, but are founded in the eternal and unchangeable counsel of God; trusting that the same shall be sure and immovable, and, trusting this, seeking to make our calling and election sure with constant prayer and good works. [2 Pet. 1:9.

Now this article sullies and clogs this fountain by the mud of ambiguities. For it denies (views the Conference), that our faith and perseverance flow from the fountain of eternal election, as an effect from the first cause. Both attribute it in appearance to the grace of God, but indeed to the will of man. For it makes the human will a master of the reciprocal grace of God. It makes the free will stronger and more powerful than the opposing grace of God, and depends the entire distinction of those who are to be saved and damned on the will of man.

and ninety- 8C^en"" Which shows that the honor of man's salvation cannot be fully attributed to God, but must necessarily be withdrawn.

Accordingly, it comes down entirely to the assurance of the grace of faith, of justification, of perseverance and of entire salvation, and then of our only comfort in life and in death. For with the resisting grace, and the resisting or resisting will of man, as with two principles either contending or ever changing, who does not understand that the sure confidence of grace, of justification, of perseverance, of salvation and the sure consolation in life and death can by no means exist? From this is also evident what to hold to the tolerance of these articles. For who will say that such an ambiguous article,

entangled by such dangerous ambiguities, is tolerable? Who will knowingly buy or eat sugar mixed with covered venom? Who will deem it reasonable to present the Churches with an apple of contention, which would be a matter of constant gibberish? Shall the teachers of medicine in schools suffer such quacks as falsify or loosen the doctrine of causes, sensations, and signs of disease? Will Mathematicians be able to bear an evil drawing of craftsmen, with which they introduce, as for example, a false store of a square for a right, and pervert the principles of science? Much less are ambiguous teachings to be tolerated in the Church, whereby, under the appearance of grace, the person being received is denied: "The principle of salvation is placed in man; man's will is put before the divine will, so that a person is helped because he wants to be helped, not because he wants to be helped; concerning man, originally evil, it is believed that the receipt of good begins, not from the supreme good, but from himself; and furthermore it is taught elsewhere that one does not honour God except because He has given it. [Prosper. Epist. ad August.]."

This has been said of the ambiguities of the first articles. But how it can be rightly understood and formed, is explained in the second ambiguity.

The second Article.

That consequently Jesus Christ, the Messiah of the world, died for all and any man, so that, by the death of the cross, He obtained the atonement and forgiveness of sins for them all; yet, that no one enjoys this forgiveness of sins except the believer, also according to the word of the Gospel, Joh. 3:16: God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And 1 John 2:2: He is the atonement for our sins, and not for our sins only, but for the sins of the whole world.

Research.

It is nothing new what the Remonstrans are doing in this article. For at one time the half-Pelagians at Massily and at Syracuse, advocated the same thing with these words: "That for all mankind our Lord Jesus Christ died, and that no one at all is deprived of the redemption of his blood, even though he spends his whole life in a state of mind that is once alienated from him; and that the Sacrament of Grace belongs to all men, by which many therefore are not renewed, because they are not considered worthy of being renewed. Therefore, as to God, eternal life is prepared for all; but as to the freedom of the will, it is accepted from those who believe God of themselves, and receive the help of grace through the merit of faith. [Prosper Epist. ad August.]."

With which article, although in appearance they seemed to enlarge the grace of God and the redemption of Christ, yet indeed they diminished both: Attributing to God a grace without distinction, to Christ the merit of redemption, to the free will the power of both, and, wishing to pervert the doctrine of predestination, which Augustine asserted from the Apostle, indeed pervert the whole Gospel; attributing the cause of faith, and of perseverance, and then of man's salvation, to God and Christ indiscriminately, to the mind and will of man in certain ways; 'twill those who are learned of God understand what it is. For where is then the saying of the Apostles: For who discerneth you? What have ye that ye have not received? And if ye have received it, what boast ye as if ye had not received it? Cursed is the one who takes flesh for his arm. [1 Cor. 4:7; Jer. 17:4].

Likewise these also; while with this article of the general rejection of the reconciliation of all men to God through the death of Christ, they increase in appearance the grace of Christ's death, they do indeed the same thing they did before, and; whereas they purport to repudiate the Apostolic predestination of God, which distinguishes those who are saved from those who are not, and to introduce their own predestination, according to the departure of those who even believe and persevere, or those who conform themselves to faith and perseverance, which is later than faith and perseverance, and indeed should be called a post-ordination and not a pre-ordination; Thus they make the human will a master of worldly grace, and the atonement by Christ's death dependent on the will of men; they make faith of grace vain, and weaken the comfort to be derived from Christ's death.

But let us see the Article itself. It has four paragraphs.

1. The presentation. That Christ died for all and any man; which is ambiguous.
2. The interpretation. That He has rejected all atonement and forgiveness of sins; which is ambiguous and false.
3. The condition. That none but believing men enjoy the atonement in deed; which is true, and determines the representation, but overthrows the interpretation.
4. The proof. By two places of Scripture cited; which do not directly lead to the representation, because in neither of the cited places is mention made of Christ's death for all and any one; so that it is to be wondered at that the authors have not come to a more competent meaning; the second part of the first also makes it clear that the representation must be definite, and refutes the interpretation.

Thus some true things and some ambiguous things are mixed together.

It is true, I say, that no one enjoys the forgiveness of sins except a believing man. For he who does not believe, the wrath of God remains upon him, not forgiveness or reconciliation. Except that in the words "actually enjoys" there seems to be a ambiguity of two kinds of enjoyment of the forgiveness of sins or of the atonement; the one immediately, by faith, belonging to the believer alone, which alone is true; the other not immediately, without faith, common to all unbelievers, which is compacted and none.

Now from this it follows that Christ actually died for all believers and for those alone, for no unbelievers, and thus not absolutely for all and any man. For to die for someone is actually to deliver someone from death by his death, or to die in someone's place, that he may live. This is evident from 2 Sam. 18:33: Oh, if I had died for you, that is, in your place, that you might live. And of Christ, Rom. 5:6, 8: He died for us when we were wicked and sinners, that is, in our place, that we, being delivered from sin and death, might live by righteousness, or have eternal life. Thus 2 Cor. 5:15. 1 Jn. 3:16. 1 Jn. 4:9. John 15:13 etc.

It is, because of its imperfection, an ambiguous conception, that Jesus Christus is the Savior for all and everyone. If you do thereby believe, it will be a clear and true representation. If you do but men, it remains ambiguous. For thus it may be understood, either of the breadth and greatness of the merit of Christ's death, completely sufficient for all mankind; or of its power, reconciling all mankind.

In the first sense, the presentation will also be true. For Christ's death, with respect to its dignity and power, is a remedy sufficient to take away the sins of all and any man, and nothing is lacking for the actual reconciliation of all and any man who accepts it with faith. In this sense it may be said that Christ died for all and any man; and in such a sense the words

ennegengug- the sayings of scripture, (where Christ Bto sit, is said to have died for all, 1 Tim. 2:6; to have tasted death for all, Heb. 2:9; to be the atonement for the sins of the whole world,

1 Jn. 2:2) in general not incompetently understood, although they can also be taken more narrowly.

In the latter sense, the presentation of the fruit and effect of the sufficient remedy, which is an immediate reconciliation with God, and restoration from death to life, is false. For to say that Christ died for all and any in such a way that He reconciled to God all and any without distinction, believers and unbelievers, who do not know or oppose Christ, is contrary to the Gospel, which is to attribute with great consistency the effect of Christ's death to all believers and to those alone. To prove this, the one saying Christi, quoted in the Article, is sufficient, John 3:16: that all, etc., may be saved. For He does not say: that all and every man may have eternal life; but: that all who believe in Him may not perish, but have eternal life; likewise the immediate gratification of the forgiveness of sins is also determined in the Article. According to 'twelk also in the foregoing sayings, 1 Tim.

2:6, Heb. 2:9, 1 Jn. 2:2, etc., when they are understood of the effect of Christ's death, the general word must all necessarily be connected with the generality of the faithful and the elect; of which generality Prosper is very well writing. In the elect, he says, and from the generality of all the elect, a special generality is reckoned, so that one sees that out of the whole world the whole world is redeemed, and out of all men all men are adopted.

With these two truths the Remonstrants are clearly approached.

First: That Christ, as far as the sufficiency of the price eD of his merit is concerned, died for all and any, and wanted to die.

Second, that Christ died and was willing to die, not for everyone and everyone, but for all believers and for those alone.

The former truth one does not read, that they expressly admit of it in the Conference, but neither do they openly deny it; nor can they deny it, unless they wish to assert the inadequacy of merit.

The latter they allow, as to the exit: "that not all men of Christus are indeed established, and restored to the state of grace. | Hague Conference, pp. 497 and 498];" but deny them, as to the opinion of Christ and the counsel of the Father; and what is more un- rhymed and false? For he whom God by the death of his Son indeed did not re-establish in time, neither hath he decreed to re-establish for ever. For verily our God hath done all that He hath willed, Psalm 115: 3. Whatever He has not done, or is not doing in time, He has not willed from eternity. Neither did Christ raise up again in time by His death, which He willed nor should have raised up according to the counsel of the Father.

Now (if they confess), Christ does not raise up all men in deed, nor restore them to the state of grace. Thus they must confess, that Christ did not indeed will, or according to the counsel of the Father, raise up all men. Otherwise, they must say that Christ does not do something which He wanted to do in all ways, and thus deny His omnipotence, or what He had to do according to the counsel of the Father, and deny His obedience. If they here object, that Christ willed to gather the children of Jerusalem, and yet did not do so [Matt. 23:37]; that they also say, that Christ willed to gather them in every way, not only by an outward call and necessity of conversion, by the preaching of the prophets, his own, and those of the apostles, but also by the inward drawing of his grace and power; and yet did not do so. They may

watch that they do not accuse the Son of God Almighty of impotence, and are guilty of the sin of blasphemy.

With both of these truths, will they or will they not, they are entangled; they must roundly confess that they agree with the righteous or not. If they confess that they agree, how do they not condemn themselves for disloyalty, for tearing up the united Churches with vain quarrels, disturbing the peaceful Republic. If they deny agreeing in the former, how do they not slander the death of the Son of God, as an imperfect ration money. If in the latter, how do they not wrap themselves in a peculiar contradiction. For if they deny that Christ did not die for all and any man as to the effect and fruit of his death, but only for believers, so must they say, that Christ, as to the fruit and effect of his death, died for all and any man, not for believers alone, that is, that he reconciled all and any man (not only believers) to God, or, which is the same thing, made all and any man enjoy the forgiveness of sins. Now, this attitude they deny explicitly by the provision of these Articles, saying: that no one enjoys the forgiveness of sins except believing men [Hague Conference page 497J; and even more clearly in the Conference, saying: that not all men are indeed restored by Chris and restored to the state of grace. With this contradiction they are entangled. That all are indeed reconciled and established, and that not all are indeed established.

But here they will resort to the explanation that Chris died for all and any one in this way, "that by his death he acquired the atonement and the forgiveness of sins for all"; as if this were the third sense, according to which Christ, without regard to the sufficiency and effect of his death, may be said to have died for all, and that they thus escape the aforementioned distinction; because with his death he acquired the atonement for all.

But I pray, let them say what this ambiguous reason is to say, with which it is read, that they have evaded the answers of the brethren in the Conference more than ten times. Nowhere does the holy scripture speak thus, That Christ hath acquired all the atonement. But it says nakedly, that God in Christ has reconciled everything in heaven and earth; has reconciled the world to Himself; that Christ has reconciled all through His blood

[Col. 1:10 and 11; 2 Cor. 5:19]; te®ene^": signifying, that Christ has actually restored in Ble the state of grace the world, that is, all believers in the world; as in those sayings: I am not come to condemn the world, but to save the world, that the world may know that Thou hast sent Me, [Jn. 12:47; John 17: 23]; wherefore the world cannot be condemned but from the world of the elect. Likewise: all, that is, all those justified by faith, as appears Romans 5:11.

If they wish that in this sense Chris has acquired the atonement for all, has effectually reconciled for all; why do they not speak plainly, and why do they not express, to whom all he has acquired it? If all are believers, why do they argue? If all men, without distinction, let them say, how Hjjj acquired them? Whether it is by worthiness of merit, or whether it is also by action? If it is by greatness of merit, again, what do they argue about? If also due effect, let them say, whether it is utterly and without faith, than whether it is under condition of faith? If utterly all, even without faith, how do they not entangle themselves in contradiction or contradiction, from their conditional provision, that no one metactually enjoys the atonement, but the believing man? If under the condition of faith, how are they not also thus bound by the knot of contradiction? For if he has acquired them all under the condition of faith, how has he not acquired them among those who are without the condition of faith? Now, very many are without the condition of faith, that is, unbelievers; ergo then, to these many He has not obtained them. Now

these things, do they not contradict each other? All have He acquired, and very many have He not acquired. How then they turn or turn their broad slipper, so they are found, either word- denters, or they fall into a public contradiction.

But this broad shoe, I think, should be examined a little more closely, so that the meaning of the words may show how it is fitting on both feet, that is, hiding the truth and falsity.

The word acquired is ambiguous,

ennosentig- diverse meaning, alsnu verbid- ste session. Jen, as-now prepare, procure, earn, acquire, obtain, communicate, etc. So then this saying, that Christ has all acquired the atonement, must be very ambiguous. Now to play with ambiguities does not befit Theologians, but is peculiar to Sophists who want to deceive. However, this way of speaking can only make three kinds of sense; either 1. that Christ by His death has acquired the atonement for all, by a certain figurative, unoriginal way of speaking, called metalepsis, that is, transmitting, earning . or procuring the substance of the atonement, which is sufficient for all; or 2. That he has obtained the atonement for all, actually bestowing it on all, that is, has reconciled all with action; and that, absolutely without condition, as, by example, in such a way Joab in the intercession of the wife of Tekoa, obtained for Absalom, the brother-murderer, complete atonement with David, that he should be brought again without condition before the king, and that the father kissed the son [2 Sam. 14:21 and 33]; as it is also read that Esther obtained assurance, absolutely, without condition [Esther 7:2 and 3]; or 3. Under the condition of faith in all, that if all believe in the Son, they are indeed reconciled; if they do not believe, they must miss the reconciliation; as was obtained for the rebellious Adonijah with Solomon, that he should not be punished, under the condition of impenitence: If he is pious, not a hair shall fall from his head, but if anything evil be found in him, he shall die. [1 Kings 1:52].

I will say it more succinctly. Christ has obtained the atonement of all, either in respect of the dignity of merit, sufficient for the atonement of all; or in addition, as much as concerns the operation of the atonement of all; and that either fully, whether they believe or not; or conditionally, if they all believe. And there can be no fourth sentence to this broad pantle.

For that which the Remonstrants in the Conference [Hague Conference page 172] bring up, that Christ has obtained reconciliation for all, that is, that He has made, that God has opened to sinful man

This is either a new panslipper, or an ambiguous form, taking away again by determination that which it first established (for how indeed has the one acquired the atonement for all, which has caused the Prince to open the door of his slots to the rebellious, into which nevertheless no one will enter, but by a thousand guilders; which goes far beyond the condition of faith); or if it may be called an acquisition of reconciliation, it belongs to the third conditional mode of acquisition. There remain only three modes of reconciliation, according to which they must say that Christ has acquired reconciliation for all.

If according to the first, then they agree with the righteous. Why then do they stir up the Churches and the Republic?

If according to the second, they contradict themselves, saying that Christ has obtained an absolute reconciliation for all, that is, has indeed restored all to the state of grace, just as Joab has absolutely obtained for Absalom the reconciliation with his father, that is, has restored him to the favor of his fathers; and on the other hand, by the provision of the Articles, as well as in the Conference, they clearly

say that all have indeed been restored by Christ, and restored to the state of grace. Which contradiction is as manifest, as if they said, that Joab hath fully acquired for Absalom the grace of his fathers, and hath not fully acquired it; or, hath restored him into the grace of his fathers, and hath not restored him.

If according to the third, then they again knock themselves on the cliff of contradiction. For if it is the case that Christ, according to His intention, obtained the atonement for all, under the condition of putting faith in all, then He did not provide it for anyone without the condition of faith, or those who are deprived of faith, in whom neither from God (who does not give faith to all, but to whom He wills) nor from the free will (which is dead in sin when God does not make it alive) as by adventure, as it may turn out, had to be, or is being, reconciled, that is to the unbelievers. Now unbelievers there have always

many, and there still are. Is there not a very evident conflict here? All have He acquired, and very many have He not. How then is it with this slipper, either they want with their ambiguities the same thing that the right-minded teach, and so they are found to be warriors, disrupters of the Church and the Republic; or they fall into public contradictions; Or finally (however much they hesitate) they are forced to fall in with the Massilians, half Pelagians, advocating a general reconciliation of all, even those who spend this life without the knowledge and faith of Christ, recently renewed by Huberus in Germany.

And in truth, this is the purpose of all their arguments of proof, which they have taken from the Huberians; for this reason they [Hague Conference, pages 141, 142, 143 and 213] call Christ the atonement not only of the believers, but also of the whole world, that is, also of the unbelievers. On this rests the principal inconsistencies, with which they tend to encumber the righteous: that otherwise the unbelievers, unless He has also obtained the atonement, should not believe, or, if they believed, should lie; which things are wholly false. For though Christ did not die for all as to the effect of His death, yet He died for all as to the sufficiency of His merits. This also all unbelievers have, that they believe in the Evangelie, that Christ has paid adequately for the sins of the whole world, and has reconciled all believers in Him with God; therefore they will also share this merit and reconciliation, if they become believers out of unbelievers, and believe in Christ. Now, stating and believing this, they do not believe the lie. But the unbelievers would believe a lie if they were willing or taught that for them too, who remain in unbelief, the atonement is acquired through Christ. For that is a lie, and not the truth, that Christ has obtained reconciliation for all, including unbelievers, who are and remain as such.

They also argue that many, for whom Christ died in all ways, are damned.

are damned. That this is also false is shown by the Apostles' cry. Who is he who 8 condemns? It is Christ who died.

[Rom. 8:34]. For this comfort of the Apostles would be vain, were it not for the general idea that no one for whom Christ died is damned. For this being so, may the God-fearing heart assume: Christ died for me; and conclude: Ergo, I shall not be damned. This is the Christian comfort from Christi's death. But these ma

they nullify, stating, instead of a general, a particular: Some, for whom Christ died, will not be damned. For what inference, what comfort would there be, from a few private representations? And in vain is it, that, in order to indict this ambiguous word of perdition, and this Massilianism, they pretend the words of the Catechism, saying: "If one's will to acquire that is as much as to restore in the state of grace,

what shall then become of the Catechism, which in the 37 answer uses that very word. [Hague Conference, page 172]".

First, 'tis false, that the Catechismus uses that very word. For he does not say, in order that he may acquire the grace of God, righteousness, and eternal life, but obtain [acquisivit not impretravit].

Further, even if he had used the word acquire, it would do nothing to the advantage of this ambiguous word; for he does not say that he would obtain or acquire all, but that he would obtain or acquire grace, etc. for us, namely, believers (of whom the question is: What do you believe, when you say: He suffered?). Yes, the Catechism ensnares them by a contradiction; for it speaks of the actual obtaining of grace, or restoration to the state of grace, according to which Christ is said to have obtained the church of God by His own blood [Acts 20:28], that is, to have restored it to the state of grace. If then He has obtained is the same that He has acquired, it follows, that to acquire is the same as to restore to the state of grace; which they deny; and that to acquire all the atonement is the same as to restore all to the state of grace, which they deny in the Conference [Hague Conference page 497],

The Nine- and entangling themselves once again with to-

Bte session, genspeech.

And out of this knot they do not develop themselves, objecting that in the same answer Christ is said to have borne the "wrath of God against the sin of the gauschen human race." For these words cannot be explained or wrung out, that Christ has reconciled the whole human race by his death, or has obtained reconciliation and forgiveness of sins for the whole human race, for as long as he has obtained these, or as long as he has obtained them, the words afterwards indicate: in order that he may be reconciled by his suffering, etc.); but they explain and enlarge the words: that he may be reconciled by his suffering, etc.); but declare and magnify the cause and substance of the suffering, namely that it was the feeling and bearing of the wrath of God, kindled against sin, not of some men, but of the whole human race. From which is proved the generality of sin and the wrath of God against sin, borne of Christ, but by no means the generality of the atonement, all acquired or restored. For the acquisition of atonement or regeneration declares the end and the fruit of suffering; but it is clear that these words do not speak of the end and of the fruit, but of the working substance of suffering. Thus, however, the knot of contradiction remains; and in vain they seek in the Catechism a pretext for their ample slipperiness and ambiguity. Furthermore, so I find another cunning subterfuge in the Conference condensed to avoid the knot of contradiction, where they write [Confer, p. 171]: "that the suffering and death of Christi go in order before faith and unbelief. Therefore the Remonstrants think it is absurd that Christ died for believers and non-believers (as such); but they allow that He died for all men, some of whom afterwards became non-believers, some believers. For they distinguish between the state of sinners before unbelief, and in it. Thus they seem to have sufficiently avoided this contradiction.

Christ died for all and every man. And Christ did not die for the unbelievers, who are many; but not least with these subtleties and new slippers they do not untie the knot; but make known the hidden very their hearts, and the hiddenness of the new prophecy. Therefore, all these things must be diligently examined.

First; that the sufferings and death of Christ precede faith in order. Let it be so; that it precedes unbelief in order, that is false. For unbelief comes before godlessness and the enmity of man against God, just as

cause comes before effect. But now the wickedness and enmity of man against God goes in order before the suffering and death of Christ, as the Apostle testifies: For Christ, -while we were yet sick, died in due time for the ungodly. Likewise, while we were yet sinners and enemies, we were reconciled by the death of his Son, etc." [Rom. 5:6; 8]. [Rom. 5: 6; 8: 6J. Thus unbelief goes before the suffering and death of Christ.

Another. It does not follow. The death of Christ goes in order before faith and before unbelief. Ergo, so it is absurd to say that Christ died for believers alone and for believers (as such). For be it the order of faith or unbelief to Christ's death, it is true that Christ died for believers or unbelievers (as such); the ambiguities concealed therein being excluded.

Of the unbelievers it is proved, from the testimony of the Apostles. For if it is truly said that Christ died for the ungodly and enemies (as such), that is, those who were ungodly and enemies by order of Christ's death; so it is also truly said that Christ died for the unbelievers (as such), that is, those who were unbelievers by order of Christ's death, and then by faith ceased to be ungodly, enemies, unbelievers.

The same is true of believers; whether Christ's death is regarded as absolute in itself, or relative in the opinion of the Savior and the counsel of the Father.

It follows, then, that it is absurd to say that Chris died for the faithful (as such), that is, those whose faith is according to order, that is, whose faith would take precedence over that which must be believed, that is, that belief would take precedence over the believed thing, which is absurd, since in such relationships belief is later than the believed thing; as science is later than conscience, and feeling is later than feeling, according to the teaching of Aristotle [In Categor. page 7]; but it by no means follows that it is absurd to say that Christ died for the faithful (as such) in a more perfect way, that is, whose faith, looking at Christ's death and applying itself, would follow the fruit and the result of it. For in this sense our Savior clearly says, that He prays and sanctifies Himself for those who believe in Him; that He lays down His life for His friends and for His sheep [John 17:19 and 20; 15:13, and 10:15] namely, following the way, who, by order, after Christi's death, would become believers, friends and sheep.

But comparatively, according to the opinion of the Savior and the counsel of the Father, reckoning the death of Christ, as he must in fact be reckoned in this matter. And the manner of speaking, dying for someone, actually understood (as explained above) it is quite true to say that Christ died, and wanted and had to die, only for the believers (as such), that is, for those who by faith would make his death their own; not for the unbelievers (as such), that is, those who by unbelief would neglect or despise his death. On the other hand, it is absurd to say that Christ did not die, nor will die, but had to die for the unbelievers; but also died, and will and had to die for the unbelievers (as such). For the Remonstrants will testify to their own consciences, that this not only contradicts the Holy Scriptures with the result (from which one must judge the will of the Savior and the counsel of the Father), but also brings a public contradiction.

Third: That they allow that Chris died for all men, in view of the greatness of the price of Christ's death, sufficient for all men, is well. Of his fruit and effect,

all men acquired or obtained, all The Ne "en- is it also, that they all spend this life with a "too sitting, mind, alienated from Christ at once, in this they agree not with the scripture, nor with the result, but with the error of the Semi-pelagians and Massilians.

Fourth: That out of all men, after Christ's death, some become believers, is true; but that, after Christ's death, some become unbelievers, is false. For Christ, dying, found them all in ungodliness, in sin, in enmity, in order, Rom. 5, 6, 8, 9. Thus He found them all in unbelief.

Further, that they know how to distinguish between the state of sinful man before unbelief and in unbelief; indeed, they have not taken this knowledge from the Scriptures, which do not know the state of sin or of sinful man before unbelief and without unbelief, but testify that all men are born children of wrath, and children of unbelief, and of rebellion. [Rom. 11:32; Eph. 2:2, and 5:6; Coll. 3:6]. This then is that deceptive concealment of the new prophecy, and the first falsehood, upon which the five Articles, and more known or concealed, are patterned, that man is born without unbelief, and that there is no unbelief except when a mature man rejects the holy Gospel. And from this they conclude, that original sin, if there is any, is a punishment and not a guilt, and from this, that the natural man has a free will to good and evil; otherwise faith is falsely required of him, if he has not the power to believe; from this, that predestination and election is from the prevision of faith; from this, that there is a rejection of a general atonement, from Christ's death; from this, resilient or inconclusive grace; from this, the apostasy of the saints, uncertain perseverance, unsteady salvation, and other hidden things, which the day will reveal.

From these all two things are revealed. The first is that with this departure from the order of faith, in relation to Christ's death, the contradiction in which they are compelled by this article to "obey" is by no means removed or avoided.

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fall. That Christ is absolutely for all and ninetylg-

"to Session, and every one died, and obtained reconciliation for all; and yet for the unbelievers, who are very many, did not die, nor obtain reconciliation for them; 'twich is a clear proof of an evil thing. For when the contradictor is forced to reconcile things which contradict each other, he is overcome. The other, that this Article, since with its ambiguities and contradictions it upsets the Church, and perverts itself, should not be suffered in the Church.

Third Article.

That man does not have sanctifying faith of himself, nor by virtue of his free will, so that, in the state of deviation and sin, he cannot think, will, or do anything good that is truly good (as, in particular, is sanctifying faith) of himself; but that it is necessary that he should be reborn of God in Christ, by his Holy Spirit, and renewed in mind, inclination, or will, and all powers; that he may rightly understand, think, will, and accomplish true good, according to the word of Christi, John 15:5: Without me you cannot do good. 15:5: Without me ye can do nothing.

Fourth Article.

That this grace of God is the principle, the progress and accomplishment of all good things, even to the extent that born-again man, even without this preceding, or preceding, stimulating, enforcing and cooperating grace, can neither conceive, will, nor do good; nor resist any solicitation for evil, so that all the good deeds or works which can be conceived must be attributed to the grace of God in Christ. But as

far as the manner of the working of this grace is concerned, it is not irrefutable. For it is written of many that they resisted the Holy Spirit, Acts 7 and elsewhere in many places.

Inquiry.

Though these two articles differ in every degree; because the third deals with the working cause of faith and conversion in the unregenerate man, the fourth, in the first part, is of the cause,

which is working the progress, growth, and perfection of all good things, in the reborn man; in the last part, of the manner, how that cause, as well the faith and conversion in the unregenerate, as the progress, growth, and perfection, is working in the reborn; so they are nevertheless related; and therefore they were joined together in the conference of the conferees [Confer, p. 216, 225, 237, 268]; yea, the fifth, that of the perseverance of the saints, is also joined with the fourth, since the manner of the operation of grace is connected as much with the perfection obtained by perseverance as with the principle and the progress.

The third does not need much investigation. For if we follow the proper sense of the words, in both parts it is in accordance with Scripture. That man is not the cause, working saving faith in man, nor his free will; because man in the state of grace is not able to think or do anything good of himself, according to the Scriptures, Ephesians 2:9; 2 Cor. 3:5, etc. 2. That it is necessary for man to be reborn of God in Christ, by the grace of the Holy Spirit, or to be enlightened in mind, renewed in will and affection, etc., in order to understand, think, will, and accomplish good, according to the quoted, John 15:16.

The fourth is also in the first part, according as the outward words read, true and glorifying to God; for it ascribes to God, or grace, the principle, progress and perfection, of all the good of the reborn man, according to the words Jac. 1:7; Ephes. 2:9; Philipp. 1:6, etc. Nor did the righteous in conference wish to rebuke in this, provided it was understood according to the sense of the holy scriptures. But in the tail lies the venom.

The clause about the mode of operation of this grace, agreed upon beforehand, takes everything away.

They deny this mode of operation to be irresistible, that is, irresistible; in the conference they call it resistible, that is, opposable; these terms are in sound even crude and inappropriate, yes unregulated.

They are unsuitable and evil Latijn, because they are known neither to the Latijnish writers, to my knowledge, nor to the Holy Scriptures; also to the Schools of the Right-Fearing, I do not know whether also to the Jesuits, unheard. I have not read all the Jesuits; Bellarmine, the foremost of them all, has them nowhere, as far as I remember, who nevertheless disputes very closely, of grace general and especially, of the movement of grace, decisive or not, in the books of grace and free will, so that it seems that the side of Arminius has condensed the ambiguous words of undecidable grace, to the great advantage of their cause, to make the truth hateful, as if the right-fearing taught a decisive grace, or a compulsion. They are also, in sense and meaning, barbaric and unsuitable terms. For with what author will they prove, that irresistibile is to say passive, that cannot be resisted; resistibile that can be resisted? Why will it not rather be activabile; irresistibile that cannot be resisted; resistibile that can be resisted, to say. There are indeed many Verbalia in Latin speech, ending in bilis, which, Coming from the actives, are passive to be said, amabilis, which may be loved, placabilis, which may be reconciled, visibilis, which may be seen, etc. But there are also many, which, coming from the neutra, have no passive signification, but neither. Thus also stabilis, which undoubtedly follows resistibilis from registo, that is, I stand still,

and also: I resist. Like *stabilis* and *repugnabilis* is not to say passive, that one can stand still for a long time, or resist, but neutral, that can stand still for a long time and resist; thus *resistibile* is not, that which one can resist, but, that which resists and can resist. Thus *resistibile* grace will be, as much as very resistible, as *resonabilis* Echo, with Sabinus, for *valde resonans*, very resonant. In what sense the clause would be with both Articles, buiten doubt; but not in the opinion of the Remonstrants. They would have investigated the linguists about the use of such a barbaric and ambiguous word before they disturbed the congregation.

But given also that this barbaric word, in the passive sense, is Latin,

let there be, I say, an operation of reciprocal, or unresisting grace, Bto session, which of man's will is resisted, or cannot be resisted, or which of man's free will is prevented, or cannot be prevented. The question is, what to make of this: Whether grace, working all this which is attributed to grace in both Articles, may be said to be resistant or unresistant?

The Remonstrants say the former, deny the latter. [Confer, pp. 217, 238, 239]. The rightists in the conference do not recognize this barbaric and ambiguous word; however, as to the matter itself, they deny the former, but affirm the latter: If, they say, by resisting is to be understood the working of God at once preventing and overcoming, then we confess, that in the conversion of man, such an action of grace is set forth, which in this sense is irresistible, that is, which cannot be prevented or overcome by the opposing will of man; and that, because the grace of God in Christ finally overcomes, prevents and removes that resistance. And this belief they prove concisely with ten proof lines of Scripture. [Confer, pp. 218 and 226)]. The Remonstrants, on the other hand, seek to prove theirs by nine reasons, many, which are ambiguous, from the ambiguous word of grace; upon which principally rests this aggregation of sentiments and reasons of evidence. Furthermore, in order to make these reasons of evidence more even, and to understand the state of difference better, it is necessary to distinguish between three kinds of grace, according to the three kinds of human will.

For the will of man must be marked, what he does before conversion, what he does in conversion, and after conversion. Thus grace is threefold. The first, calling, or outward calling, for the first state. The second, working, or inner conversion, for the second position. The third, cooperating, or inner working, for the third state of the will.

The calling grace, or outward calling, is, with which God deigns to call, or to invite, men, not yet reborn, to faith and obedience and salvation by the voice of

e^egen8ug- we*: hear, Israel, etc. Walk in mine Bte Session, commandments, etc. Do these etc., and by the preaching of the Gospel: come unto me, all, etc. Repent, and believe the Evangelie. [Matt. 11:28; Mare. 1:15].

With this grace (which tends to be called, the first, occurring, preceding, inciting, needing, and counseling) God in the Old Testament did not neglect all nations, but only the Israelites, according to the words of David: He proclaims His statutes to Israel; so He has not done to any Gentiles [Psa. 147:19]; as He is not indulging all nations today in the New Testament, but only Christians.

Of this grace it is answered [Confer, pg. 217], that it is by no means unregenerate, but all too resilient; yea, that the will, not being reborn, cannot but resist the calling grace; marked the wisdom of the flesh is enmity against God, and is not submitted to the law of God, neither can it. [Rom. 8:6]. From this are

the complaints of God, and the Prophets, and of Christ and the Apostles in both Testaments, of the recalcitrance and opposition of the called. I have spoken to you, early Arising and speaking, and ye have not heard; I have called you, and ye have not answered; oh, if my people had been obedient to me; Israel walked in my ways prayed! How often have I wished to gather you, and ye have not wanted. Always resist ye the Holy Ghost, etc. [Jerem. 7:13; Ps. 81:14; Matt. 23:37; Acts 7:51]. This and no other resistibility of grace the Remonstrants prove by their second, third, fourth, fifth, sixth, seventh and eighth reason of proof [Conf. pg. 227]. Are they not then, with so much effort, what is called, threshing the bolstering? For of the mutuality of this grace, there is no quæstion or doubt.

The cooperating grace (to be spoken of first), which is also called sustaining, of this sustaining, is that by which God is internally cooperating with the good will of the reborn man, and by which the reborn man is strengthened in the state of grace. Of these it is said: The mercy of the Lord shall follow me my day of life. I will put my peace in their

hearts, that they may not depart from me. Your right Spirit guided me in the right way! God will strengthen you to the end unsparingly. [Ps. 24:6; Jerem. 32:14; Ps. 143: 10;'1 Cor. 1:8; 2 Thess. 3:18]. This is what Paul wishes for the Churches in the conclusion of all his letters.

Of these also there is really no question. For although God never takes these away from the reborn (according to His promises and their prayers) once and for all; yet so He directs them according to His wisdom, that often, in order to test, or humble, or raise up, or chastise them, He leaves in them a battle of the spirit and of the flesh, so that now the spirit is overcome by the flesh, and again the flesh by the spirit, as the saints' falls and sighs and complaints testify. And the Apostle confirms: The flesh lusts against the spirit, and the spirit against the flesh. [Gal. 5:17]. These therefore we tolerate lightly, which are called resisting, yet not similarly, but according to a certain degree. For this or opposition or resistance is not (like the first) between will and grace, but between the sensuality, or flesh, remaining in the saints, and between grace; as the Apostle testifies: I do not do what I will, but what I hate I do [Rom. 7:15 and 19]; and that to such an extent that the flesh of the spirit, the fleshiness of the good will, has finally overcome the lust of grace.

Finally, the working grace (which they mix with two previous ones) is a movement of the mercy of God (as it is called by Augustinus), by which He works inwardly in the minds, wills or hearts of those who have not yet been reborn, those things which belong to the conversion of man. This grace or movement of God is actually what comes into question, and yet not completely. For some people God mercifully moves to enlightenment and to historical faith; some to temporary faith, and to some joy; some finally to beatific faith, and to regeneration.

The first stage the Remonstrants do not deny being unregenerate. "For when," they say, "God reveals his will, we recognize in our minds an uncontrollable power of the Holy Spirit; that our minds cannot escape knowing: and in our minds, when he knocks there; for, like it or not, we are compelled to feel it.

Of the second stage resistance is not sobriety. Nor do they deny that the enlightenment of this one is irreconcilable. From the movement to some consent and joy, they may, as far as we are concerned, feel what they want.

If they say they are opposed because the movement does not affect the will completely, that is not the issue. The Scriptures and examples prove a resistance, yes, a resistance to the end. They receive the

word with joy, but have no root, believing for a time, and deviating at the time of trial. From that time on, many of his Disciples went back. Some have been shipwrecked in faith. Some will depart from the faith, denying the Lord who bought them; departing from the holy teaching given to them. [Luke 18:13; John 6:66; 1 Tim. 1:19; 4:1; 2 Pet. 2:1, 21].

Of the operation of the third stage (which is called the inward calling) is the whole question. That this movement of God is irresistible, the right-minded have firmly proved.

1. Because God converts those whom He has forcibly [Confer, p. 218], as He irrevocably enlightens them, so He also irrevocably endows them, not only that they may believe, but that they may indeed believe. Philipp. 1:29 and 2:13. Therefore He removes from them, by the power of His movement, not only the opposition, but also the opposition. What is objected to here [Confer, p. 229]: you have been given to suffer for Christ, does not belong to working grace, but to cooperating grace, whose struggle has been said immediately, and is therefore irrelevant.

2. Because God, converting us, gives a new heart, a new spirit, takes away the stony heart, and gives a fleshly heart, and makes us walk in his commandments [Confer, pp. 218 and 281]. Now, a new heart and a new spirit, and to make the act of walking in the commandments of the Lord with resisting or resisting is incongruous. Jer. 31 : 18; Deut.

29 : 4. Ezek. 36:26. Against which nothing bon- dig is brought, though much said Bt0 session, is. [Confer, p. 219],

3. Because the vivification, rebirth, conversion, and new creation of the wretched man, who is dead in sin, is thought or adorned with resilience no less unruly, as the first creation of man, or his daily creation, or the last resurrection. John 3 :3 and 5 : 25; Eph. 2 : 5, etc. Which reason is not dispelled by many words. [Confer, pp. 295-309].

4. Because grace, working conversion with resilience, would not differ from reasoned conviction, or reasonable enticement to faith [Confer. p. 320]; by which it is impossible, that the vivification of a man, who is dead in sins, can be done. What is said against this does not serve the purpose.

5. Because grace, working faith and conversion, by its power [Confer, p. 309] exceeds all the power of men and created things, and therefore cannot be obtained from the depraved will of men. [Confer. p. 312]. Eph. 1:18, 19; Col. 2:12, 13; 2 Thess. 1:11. 2 Pet. 1:3, etc. The foundation of which reason is by no means weak. For a power which cannot be overcome of the depraved will of man, it is verily the same unregenerate.

6. Because if the grace of regeneration were mutual, it would be common to many unregenerate people. But the Scripture makes it proper to the children of God. Com. 8:14, 30. 1 Cor. 1:23, 24. John 14:17. John 6:36, 45. 1 John 4:17. Which reason is not only solid with regard to non-resistance [page 317], as is pretended, but also with regard to unresistance [page 221],

7. Because the drawing of the Father, without which no one comes to Christ, John 6:44, presupposes an unresistance of grace [p. 322]; for otherwise no one would come, even being drawn [p. 222]. And yet therefore we are not drawn from the Father against our thanks, any more than we are enlightened against our thanks.

ennegMUgl Because the gifts of faith and of the ate session, conversion of the Spirit of God is said [p. 327] to be given, not only because they are offered to the will, opposable, but because they are infused or poured into the hearts irresistibly. John 6:65. Eph. 2:8. Philipp. 1:19. 2 Tim. 2:25. Rom. 5:5. Much of what is said against this is at once unscriptural.

9. Because the resistibility of the born [p. 223], conversion shall come to pass, presupposes a good talent in the unregenerate will of not resisting [p. 331], But the whole scripture denies this. Whether this reason does not conclude against this, the Remonstrants will again consider.

10. Because, being the opposability of grace [Confer, p. 223], the principal work necessary for our salvation, namely, believing and converting, would be set in man's free will, as in the proximate cause; also the cause of the discernment why out of two unregenerate men, having heard the Gospel, one believes, the other does not believe, would be out of man; that one has willed to resist grace, the other does not, against what is written 1 Cor. 4:7: Who discerneth thee? What have ye that ye have not received? which is not only said of the unbelievers (as they pretend), but also of grace. For if grace is equally opposed in two unbelievers, then the one who does not oppose the one who is believed, but accepts and believes, may answer not only to the one who opposes and does not believe, but also to the one who is believed and to God: I have distinguished myself; which lie of the Remonstrants is not admitted without blasphemy.

11. Add to this another reason from the words of John, Ch. 15:5: Without me ye can do nothing. For if the converting grace be resisted, [page 336] he that resisteth not grace shall rebut the Lord, and say, Behold, without thee I have not resisted grace. And will not be able to say: I did not resist without Thee; for since, from what is said, this grace is placed in the opponent, he should say: He resisted without Thee, which is blasphemous.

12. Adds also the reason of Augustine. [De corrept. & grat. cap. 14. De grat. Christi cap. 24]. Who has almighty power to incline the hearts of men wherever He pleases, and does what He pleases with the will of men, and has more in His power the will of men than men themselves do; and who, by a wonderful and inexpressible power, is working in the hearts of men, not only new revelations, but also good wills, and does not do these things except by the wills of men themselves. He works by His grace faith and conversion in the hearts of men, not by a resisting action, but a wholly unresisting one, and yet by no compulsion. Now, God has over the will of men an all- mighty power, and works in them as has been said. Ergo.

The first idea has a very clear truth from the union of its own cause with its effects, so that it can by no means be denied.

Augustine teaches the second with two examples. The first is from 1 Sam. 10:26 of Saul, who, if God wanted to give him the kingdom, and the will of the Israelites, could either oppose him or be submissive; so God made their hearts that they neither would nor could oppose him; and did so by their will; the last from 1 Chron. 11 and 12 of David, which if God wished to set him in the kingdom with better success, so the Spirit of the Lord put on Abisai, a prince among thirty, that he said, We are thine, David, and will be with thee, thou son of Jesse. Could that man, says Augustine, resist the will of God, and rather not do that which was wrought in his heart by his Spirit, with which he was aroused, that he would, said and did it? And by this did Almighty God, who was with him, move them, that He made him a king. Did He bind

them with any physical bonds? He has wrought inwardly, kept the hearts, moved the hearts, and by their will He has wrought in them.

More broadly, he first draws the conclusion with these words: when God wants to save, no will of men resists Him; for so it is that God is not able to save.

for so willing and unwilling is in the power of the willing or unwilling, that it neither hinders the divine will, nor his power. And lest anyone should say against this, that God takes away the opposition, but not the opposition, he says further: Therefore it is beyond doubt, that the will of men cannot oppose the will of God, who has made in heaven and earth all things that He wills, and has also made the things to come, so that He will surely do what He wills, marked He also makes of the wills of men what He wills. It is perfectly clear, then, that this holy father, not only in man's conversion and salvation, but also in the direction of other important actions (such as the election of the kings), vigorously asserts the unalterable operation of divine grace, and that for the glory of God, and that he nullifies the pretexts of opposition and coercion as vain.

13. Finally, if grace, working faith and conversion, is not in the manner said, unresistanceable but rather circumstantial, that it can be prevented from the will of men or not, it follows that it is a vain smoke of words, all that these in the third and fourth Articles stately ascribe to the grace of God, and that those effects which they praise are not but indiscriminately and distantly attributable to the grace of God, but to the will of men, which is not opposed, privately and as near as possible; 'twas thus shown.

The effect of the cause, which is working mutually, that is, so that the production or prevention of the same, depends on another cause, which is opposing or not opposing, if it is produced, not decisively from afar to the 'working one, but privately and next to the not opposing, but admitting one; on the other hand, if it is prevented, bizarrely and next to the opposing or not willing admitting one, its illumination is due; as for example. A prince puts many subjects at a price, so that whoever wants to fight does not have to fight. The act of the prince has no decision for many, the willing to fight will make it his own; for it will be an acceptance of the price; the unwilling to fight will take it badly.

The unwilling will fight for it, for it will be a deprivation of the price. Who does not see that whether this or that, the willing fight or not, privately and next to each other, the Prince is not to be blamed except in a certain respect and from afar? I will add another one, with which I myself have sometimes heard the mutual grace explained. A householder presents a dish full of food in the middle of the table to those who sit at the table equally, mutually resisting, that he who joins may have the food, and he who does not want may not have it. The acts of the fathers are all equal and without distinction; those who want to take them appreciate them; those who do not want to take them resent them. Who does not see again that the food is special and near to the taking, but not to the father except in a certain respect and from afar. Such is the resisting action of grace that these people teach,

And if it be so, then necessarily all the effects of grace must be fraudulent or false which they stately recount. 1. Deceitful and false is it, that man hath faith of himself, or hath not faith by the power of his own free will; for he shall have of himself the prize of the working of grace; for not wishing to resist grace, he hath set himself apart from others. 2. That out of himself he cannot think, will, do anything good. For out of himself to appreciate well the resisting and not decisive operation is good.

3. That God by the Holy Spirit regenerates and renews us, etc. For God regenerates but by the Holy Spirit resists, only in a certain respect and from afar, and therefore improperly; but we renew, regenerate ourselves bizarrely, all around, and actually. 4. That this grace is the principle (of the progress and perfection concerning this grace is not an issue) of all good. For the principle of the good pricing of the opposing and not decisive action of grace is good, from our not opposing. And what else? We need only pray from God for the working of opposing and non-determining grace, and thank God for it; it will be in our will and power not to oppose grace, but to appreciate it. Be

ennegent'g' herewith not robbed of his honor? ste session. Man has something that he sacrifices to his net, that he raises himself against God and says: I have separated myself, that is, thrown into the abyss with the devil. Now if we ourselves do not resist the resisting grace, accept what is offered, value what is not decisive (which things necessarily hang together with the clause of the fourth Article); is not the idol of free will established? Does not original sin disappear, and the natural indefectibility, depravity, wrongness of man, about which God complains so much in the Scriptures, the Prophets and Apostles complain, the saints themselves complain? Where is the Catechism now, that we are by nature inclined to hatred of God and of our neighbor, that we are so depraved that we are completely incapable of doing anything good? For this is what you want to drive out the resisting grace.

From all this it is evident [Art. Pantoff. 7], that the Remonstrants in both Articles, especially in the clause of the fourth, or by the ambiguity of the word grace, declared above, misuse the operation of calling, counselling, generating grace (which they call an external and preceding grace), saying, that it is resistible, which the right-thinking ones by no means deny to be such; and thus by vain disputes disturb the Churches and the Republic; or by understanding the working of grace as faith and conversion, dangerously falsify the doctrine of grace with Pelagius; or finally entangle themselves again by contradiction. They then attribute to the working grace only faith and regeneration; but they attribute to it the contrary, that is, in its decision depending on man's will; why they declare faith to be a single gift of God, but make it dependent on the consent of the will. Which cannot be reconciled by any pretence. Now when (as above Confer, p. 502) the opponent is compelled to bring in opposing propositions, then one knows that he has been defeated.

They deny [Confer, p. 226] that grace (whether or not in opposition) flows from the absolute decree of God. For that

they hate more than any thing. But it is enough that the Apostle declares it, since he immediately links the calling, not only the outward, but altogether actually the inward, which is the justification of faith, with praedestination as the effect of the first cause. Be that as it may, it does not serve their cause. Assuming also, that there is no praedestination in heaven, no election, nevertheless the principle of Scripture remains fixed, which Augustinus asserted in the cited places: That God Almighty has supreme power over the will of man, and that He wills this will as He wills, either to leave it evil and incline it, or to make it good, that is, His grace is not opposed. If, on this ground, the adorned reciprocity of grace, that is, indecision and undecidability to bring about faith and conversion, and the power of the will to rebel against grace and against God Himself working in man, could exist, then so be it, could exist, then it is so manifest that thus neither God in heaven will be all-powerful, nor will any man ever be known and born again to God, that it cannot be repudiated for all eternity with any pretence.

And this be enough of the third and fourth Articles, from which it is also evident, how far-fetched they are.

Fifth Article.

That those who are incorporated into Jesus Christ by a true faith, and are thus made partakers of his quickening Spirit, have abundant power to fight against Satan, sin, the world, and their own flesh, and to gain the victory, understanding always by the assistance of the grace of the Spirit himself; and that Jesus Christ stands by them through his Spirit in all trials, offers his hand, and if they are only ready for battle, and desire his help, and are in no default, upholds them, so that they cannot be seduced by any craftiness or violence of Satan, nor drawn out of Christ's hands, according to the word of Christ, John 10: "No one shall draw them out of me. 10: No man shall pluck them out of my hand. But whether these very ones cannot by negligence forsake the principle of their welfare in Christ, take on the counter-

world, deviate from the teaching once given, lose the good conscience, neglect grace; should first be examined more closely from Scripture, before we could learn it with full assurance of our minds. Heb. 3:6,14; 2 Pet. 1:10; Jud. 31; 1 Tim. 1:14; Heb. 11:15.

Inquiry.

Since the Remonstrants in the Conference declare, that in this Article they hold the doctrine of the perseverance of the saints, they might justly be wondered at, why they so refrain from expressing the word perseverance and the word endurance; And much more, why they dare not mention God once, than to show by the opposing clause, that they wish to eradicate both the name and the matter from the Church; and that such an ungodly intention does not have God as an Author, their own conscience has testified, so that they cannot suffer perseverance to be called a gift of God, and are not ashamed to write that it is evil to call it such. But, if the truth be told, they thus prove their audacity and ignorance. For to deny that what God Himself has promised so many times in the Scriptures to give, and what the saints so fervently pray from God to be given, is to deny that perseverance is a gift, indeed that it is poured out, is it with audacity, is it with ignorance? And not to conceive that perseverance is nothing but faith itself, persevering to the end? And that faith, is it not a poured-in gift of God? Do they not confess that it is a single gift of God? Nor can they be ignorant, that Augustinus asserted the gift of perseverance against the remnants of the Pelagians, by a well-known book, the title of which is, "Of the good of perseverance." The content of that book is none other than this: that perseverance in the faith until the end is a gift of God, from God to pray, and that it is certainly given to all who are called and predestined according to the will of God. This is the sentiment of Augustine. These men may indeed, throughout the Conference, as

proves the perseverance of the saints; but nevertheless can by no means endure the teaching, that the same is flowing from predestination, as an outworking from the cause, and then surely, marked all the power of the Five Articles is appointed to overthrow the counsel of the Divine distinctive predestination; and on the other hand to raise up the strength of his own ability. But let us consider the words of the present articles.

The fifth corresponds to the fourth. For as the third, which with the fourth is very liberal in exalting grace, which it had given, takes again at last in the last clause, so this; in the three first members (for it seems to have four members) it very liberally secures the faculties and certainty of the salvation of believers.

1. That they have abundant power to fight against the devil and sin by the assistance of grace.

2. That Jesus Christ is with them in all trials and offers his hand.

3. That He strengthens them in such a way that they cannot be tempted by guile or the power of the devil or pulled out of the hands of Christ. Is perseverance not sufficiently preserved by such striking privileges?

But, as before, the devil is in the tail. By a contrary appendix, they call into question what they had asserted, and take it away openly in the Conference; not without ambiguities, however, but therewith they fall into the same objections as before, so that they reveal themselves to be either ambiguous disruptors, or they entangle themselves with contradictions, which is thus shown.

In the Appendix they say: But whether those who are incorporated in Christ by a true faith, and therefore partaking of His living Spirit, cannot leave the beginning of their being in Christ, depart from faith, and fall away from grace, should first be examined more closely from Scripture, before they could learn this with full assurance. That is, they doubt whether it is true.

If, however, they have told the truth beforehand, they cannot doubt it. For they themselves, having received Christ by true faith, have strength enough to triumph over the devil and the flesh.

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and negeltg- etc-: and i^ien He is with them in all tribulations ste session, and bids them hand and strengthens them, that they through no guile or violence of the devil may be transported and taken out of the hands of Christ, eilieve, how can it stand in doubt? Or shall they both with the strength given them of Christ, and with his assistance and strengthening, especially in the trial of deviation, be aided, and strengthened, never forsaking the principle of their being in Christ, departing from faith, never forsaking grace? Doubting then what they have set before, and that with truth, do they not contradict themselves? They will raise the objection, that it is not absolute, but conditional; that Christ is with those who are incorporated into him by true faith, with his Spirit, offers his hand, and strengthens them, etc., etc. "on condition that they be ready for battle, and pray for his help, and be in no default, etc., etc. "But that this condition of many is neither stated nor kept, therefore no fighting follows. But, dear ones, what kind of God (whom they tacitly exclude here), what kind of Christ, what kind of Spirit do they represent? One who does not provide those who are incorporated into Christ through true faith with the power of resisting grace; who does not make them ready to fight in trials; who lets them slumber so that they do not ask for his help, so that they are not in want. Now, the divine promises and declarations teach very differently. For, although the condition of battle, of prayer, and the care which they require, is wholly necessary to perseverance, yet these are not so much required of believers (which they alone desire) as wrought in them by the Spirit of God. This is what these and similar testimonies teach. The Lord thy God shall circumcise thy heart, and the heart of thy seed, that thou shalt love thy God with all thy heart. I will put my fear in their hearts, that they may not depart from me. [Which Augustine, [De bono persev. cap. 2] contributing, explains for the benefit of the benefit of perseverance. So great will be my fear which I will put into their hearts, that they may cling to me steadfastly. I will give my Spirit in the midst of you, and will make you walk in my commandments, and keep my

my judgments and do them. [This shall be my covenant with them, says the Lord, my Spirit which is in you, and my words which I have put in your mouth shall not depart from your mouth. I will pour out upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of prayer, and

they shall look to Mg whom they have pierced. God will strengthen you to the end. He that hath begun the good work in you shall also accomplish it unto the day of Jesus Christ. We who are kept by the power of God through faith unto salvation, etc. [Zech. 12:10; 1 Cor. 1:8; Phil. 1:6; 1 Pet. 1:5]. These promises are either vain, which is far from it, or it is false, that of many, by true faith Christ incorporated, the condition is not stated or made.

And against this the excuses do not help; that they are not outright promises, but that they are to be understood, with condition, which believers must do; that, narrowly speaking, they exclude also the least sins of the saints; that the condition is commanded, not promised, etc; which are vain excuses. For the promises speak expressly of the condition of faith, of prayers, of perseverance, to be brought about in believers by the Spirit of God. And it does not follow; the bringing about of these is not promised, because it is commanded and required of the faithful. For it is also commanded that they should fear God, walk in the commandments of God, etc., and yet God promises: "I will give my peace, etc., and make them to walk in my fear. I will make them walk in my commandments. And it is commanded not what they can do, but what they must do, so that, recognizing their weakness, they may know what they must pray for from God; for this is why Augustine says [De grat. et lib. arb. c. 16]: God commands some things which we cannot do; that we may know what we ought to pray of him. Hearing then the commandment, they pray that what is commanded be given to them, and say with Augustinus: Give what you command, and command what you will. Which my words, says he, Pelagius in Rome, when they were told by a certain brother fellow-bishop in his present time, could not endure, and contradicting them, he, being rather perturbed, almost began to quarrel with him who had told them. Which today the recbt-feeling person with this

again. And yet these promises do not exclude the falls and sins, great or small, of the saints, but raise up from the fall those who have fallen. For even to the righteous, sometimes falling, the promises are clearly extended. If he (namely the righteous) falls, he is not cast away. For the Lord holds him by the hand. I will seek their sin with the rod, but I will not turn away my mercy from him. Ps. 37:24 and 89:34.

If then this Article is true and certain in the three first paragraphs, as it is wholly true and certain, so it cannot by any uncertain condition be exempted from this very evident conflict, and contradiction of the contrary addenda-

That all who are incorporated into Christ by true faith, and consequently partakers of His living Spirit, are strengthened by Christ in such a way that they cannot be tempted, or taken out of His hands, is true and certain. And that all who by true faith are incorporated into Christ are so strengthened that they cannot be seduced nor taken away from Christ, is not true and certain, but doubtful and uncertain, and must be further examined from the Scriptures. Which strife again is a clear proof of an evil cause, and conscience [Confer, p. 401], And thereby they do not avoid this strife, but tighten the knot, denying that they question the chapter of the doctrine of the perseverance of the saints, but desire to be more widely informed. For in the whole Conference they argue in such a way, and desire to be taught about the perseverance of the saints, that they claim under various pretexts that what they have stated in the first paragraphs of the Articles as true and certain, is indeed not certain, or uncertain, but openly false and wicked.

Furthermore, in this Conference everywhere, either to avoid the trick, or to make the righteous hateful, changing, in a sophistical way, the subject of the Articles, so they write, that the righteous learn [Confer, page 403 404. 353 354. 355 372]: That those who have once believed can never again fall, nor will they

fall, but are assured of what they sin, that they can never again lose faith and fall from grace, but will persevere and be saved. And that they only have this doctrine of perseverance, or this way of persevering.

harding, or this way of perseverance m D* doubt or reject. "to session.

In order then to refute and overcome this doctrine, they actually put forward seven reasons of proof, with which they dispute the feelings of the righteous.

1. Because it is of itself a hindrance to true godliness and good works, or because the preaching of it is exasperating, and believing it makes one unfettered [Confer, page 353].
2. Because it takes away the means of exhortations, promises, and threats [pg. 356].
3. Because it renders powerless the warnings and exhortations of the Holy Spirit, of avoiding the wiles of devils [pg. 359].
4. Because the examples testify, that many who have believed have fallen away from the faith wholly and to the end [page 360],
5. Because it is read that many believers have fallen heavily, so that they have committed works of the flesh and shameful sins with which faith cannot abide [page 361].
6. Because, this being the case, all baptized children born of believing elders would be saved [page 362].
- 7- Because many believers defile themselves with burdens to such an extent that they are to be banished, and excommunicated from the ministers of the Church [page 363],

But is it only and always, that this is what they doubt and fight against, so they reveal themselves alternately, or mere pretenders, lest I say, rash disrupters of the Church and the Republic, who have caused so much controversy over a doctrine that both the right-wing and they not only consider doubtful and need to be examined more closely from the Scriptures; but also publicly false and erroneous, rejecting, opposing and judging, which should be expelled from the Church; or indeed they blaspheme the righteous, ascribing to them a doctrine which they in no way recognize as their own. From which these seven reasons for proof also do not touch anything other than that false doctrine, which in no way offends the sensibilities of the righteous, as is pointed out in the Conference. Now the slanders appear thus.

The first is the subject: Who once believed

ninety-one' [Confer, pp. 368 to 398]. For the "to sit, right-minded people do not say of these all, that they are persevering; since also of those, of whom it is said, that they will persevere, the pious and temporary, who do not persevere, are said to believe, according to an equality of speech, but of those only, who by a true faith are incorporated into Christus and partake of his vivifying Spirit [Confer, pg. 341],

The other blasphemy is in the first, which is attributed to them, namely: That the zclven can never fall, nor shall fall. For scripture and experience testify, and the righteous feel and teach, that even those who have been incorporated into Christ and the saints, who will persevere (marked they remain men, from

whom nothing human is alienated), because of the weakness of the flesh in great and small sins can not only fall, but have fallen many times.

The third blasphemy is in the other thing which is written here: That the faithful, however they sin, can and ought to be assured of perseverance; and that the doctrine of the perseverance of the saints understands this absurdity. Now this is no less sophistry, than if they said; because the healthy can and ought to walk and work, etc. so also those who are sick with fever or gout can and ought to walk and work. But as sicknesses prevent the vital workings of the body more accidentally, so it is that the weaknesses of the flesh more accidentally prevent the spiritual workings of the faith and spirit.

The fourth is in the third which is attributed to them: That believers can never again lose faith or fall from grace. For that is to them as much as an absolute impossibility. But the righteous understand a certain: that this cannot happen, as far as the gracious promises of God, the faithful preservation of the Holy Spirit, and the irrevocable counsel of God to save the predestined are concerned, and this from the mouth of the Savior, Matt. 24:24. John 10:28. But as to the wiles and strength of the devil, yea, the weaknesses of the faithful, if they were left to themselves, they openly confess that at any moment they may, yea, too peer from

Satan and their flesh be surprised, decay and perish [Confer, pg. 365].

The fifth is in the same, namely, losing faith, falling from grace. Thewhich these again understand perfectly. But the righteous say, more precisely, that they cannot lose faith, fall out of grace, and at once and completely, that is, that they become unbelievers and enemies of God, like the unregenerate, which is false according to the testimony of Scripture and experience.

The sixth is in the fourth, which is attributed to them: But infallibly shall persevere. For they take this to mean that all fleshly, careless and unwilling people will also persevere, which is alien to the simplicity and understanding of the righteous.

Thus the ambiguities being explained and the blasphemies being excluded, it is proved with ten proofs of Scripture in the Conference, that the doctrine of the perseverance of the saints in faith is true and beneficial.

1. Because God has promised in his Word to the faithful, incorporated into Christ, that they will receive Jerem. 32:40. Ps. 125. 1 Jn. 10:28. shall wholly and finally persevere, etc. Ergo, He does it also, because He cannot lie. This was Augustine's first proof reason for the beneficence of perseverance [Confer, page 341. De bono Persev. c. 2.]

2. Because the Apostles testify, that God is and will faithfully fulfill his promises of endowing them in faith [Confer, pg. 343.] ICor. 1:8. and 10:13. Filip. 1:6. 1 Thess. 5:23. etc.

3. Because from the teaching of the Apostles, Romein. 8 verse 30, that the perseverance of those who are called according to the predestination is the very effect of predestination, so that also Bellarminus, the greatest advocate of non-decisive or opposable grace, clearly confesses that perseverance is the very effect of predestination, so that without perseverance predestination cannot be accomplished. Bellarm. de Justif. cap. 12 [Confer, pg. 343].

4. Because Christ, for the perseverance not of Peter alone, but also of all who would believe in Him through the word of the Apostles, has prayed and is still praying. And the Father always hears the Son, Luk.

22:32. John 17:20. John 11:42. etc. [Confer. pg. 344],

5. Because those who have entered Christ by true faith pray without ceasing, for their perseverance. Now whatever they pray by faith they obtain from God. This was Augustine's second proof reason for the benefit of perseverance [page 345].

6. Because those who are truly incorporated into Christ by faith are kept faithfully by the power of God in faith to the end. 1 Petr. 1:5. [page 345].

7. Because those incorporated into Christ through true faith are sealed in their hearts with the pledge of the Holy Spirit for their salvation; therefore also for faith and perseverance. 2 Cor. 1:21. Eph. 1:13. [page 345].

8. Because the true believers are like a tree, which does not wither away; a wise man, which carpentereth upon the rock; a seed, cast into a good ground, etc., according to the Scriptures [page 346].

9. Because the true believers are distinguished from the temporarily apostate, therewith, that gener faith is rooted in the heart, but the latter has no root [page 346].

10. Because the Scriptures expressly affirm that the true believers never once depart or shall depart, Rom. 6:2, 8, 9, 10, 11. 1 John 3:9. John 5:4. [page 347].

Against all this, that which is said in many words in the Conference, from the 454 pages to the 459, comes together to a point, of the condition required in believers, which contention is proved beforehand to be weak, and to be nullified by the promises themselves; and it comes together to this concise and irrefutable demonstration, taken from the sufficient causes, to the effect thus stated.

To whom God has certainly promised to give perseverance in the faith, and who by the power of God are kept in the faith until the end; and for whose perseverance Christ has prayed and prays; and who themselves pray for it without ceasing, and whose perseverance is finally founded in the eternal predestination of God; such perseverance in the true faith until the end is not uncertain, but certain according to the Scriptures. All those who

are incorporated into Christ by true faith, are e^egen- selves, to whom God has promised to give the full "*" session, hardening; Jer. 32:40. Ps. 125:1, and who are kept by the power of God through faith unto salvation; 1 Pet. 1:5, and for whose perseverance Christ prayed, and still prays; John 17:20. Rom. 8:34; and who pray the Lord's prayer daily for it; and finally whose endurance is founded in the eternal predestination of God; Matt. 24:24. Rom. 8:30. Eph. 1:11, 14. 2 Thess. 2:13, 14. Thus the endurance of all who by true faith incorporate Christ is not uncertain, but sure according to the Scriptures.

Just as strong a proof gives us the nearest cause, which true faith produces, always abiding in the reborn, from two sayings of Scripture combined. 1 Pet. 1:23: You have been born again, not of corruptible seed, but of incorruptible, through the Word of the Lord, which abides forever. And 1 John

3:9: He who is born of God does not sin, for the seed of God remains in him, and he cannot sin, because he is born of God. From this it is thus concluded.

Those who are reborn of the incorruptible seed of the Word of God, and in whom this incorruptible seed (notwithstanding their infirmities) abides, in these also abides, and does not perish at once the faith, and consequently also the perseverance; which is a faith that does not deviate, but abides and perseveres. The reason is the inseparable union of cause and effect; for the incorruptible seed of the word of God does not abide in those in whom it abides except by faith. All who are incorporated into Christ through true faith are reborn of the incorruptible seed of the Word of God, as the Apostle Peter testifies; and in them this incorruptible seed abides (notwithstanding their infirmities), as John the Apostle testifies. Ergo, in all those who have been incorporated into Christ through true faith, faith remains and never ceases. According to this also the perseverance in faith.

To what end? If the perseverance of the saints is uncertain, and not surely given to all who pray for it daily with all their heart, saying: Hallowed be thy name; thy kingdom come; thy will be done on earth.

J'nnegêntig' a⁸ " heaven; lead us not into renunciation, but deliver us from the evil one, with which prayers Cyprian and Augustine prove [Cyprian. de orat.; August, de bono persev. cap. 1, 3 and 6], that the perseverance of God is prayed for and obtained, so is, besides others, this promise of God vain: Hearken, ye house of Jacob, which are borne of me in body, etc., unto old age; I will be with you and bear you, till ye be gray-I will lift, and bear, and deliver. [Isa. 46 : 3; Philip. 1:6; Rom. 8 :38; 1 Cor. 1: 8]. Vanity also will be the heartfelt assurance, confidence and promise of the Apostles: I trust this very thing, that He who began the good work in you will accomplish it, until the day of Jesus Christ. For I am assured that neither life nor death can separate us from the love of God in Christ Jesus. God will strengthen you to the end unsparingly, until the day of our Lord Jesus Christ. Vain shall be the prayer and confidence of the saints, praying with David, Forsake me not in old age, when I grow old. You will make me to suffer much and great anguish, and make me alive again, Ps. 71:18. Vain shall be the righteous faith, or the confidence of the forgiveness of sins, in the present; for he that doubts the promise of God in the future, lies that he believes the promise in the present, because it is joined together: I have borne thee; I will bear thee also unto old age. It is I who destroy your iniquities for my sake, and will remember your sins no more. [Isa. 43:25]. Finally, vain is the praise of eternal life and salvation; for to whom the perseverance of faith is uncertain, without which eternal life is not obtained, how can he be sure of eternal life? For who remains uncertain of grace, and of the life of tomorrow, how shall he be sure of the eternal? If in the place of faith a deceitful delusion is introduced, then doom, doubt, fear and anxiety will reign in the conscience; weakening and overturning all faith, trust and Christian comfort. These fruits certainly work the denial of perseverance. Now all these are false, ungodly, blasphemous. Against those all then is standing the perseverance of the saints.

Nor does it stand against these proofs what is brought from the condition set by the promises, as has been proved.

Nor was the perseverance of the saints hurt, by the blasphemy of vexatious preaching, and unbound faith of perseverance. Otherwise the Apostles would have preached the same thing in a blasphemous manner, and the churches would have believed unbound.

Neither has what is said about the omission and nullification of means and warning, etc., to mean. For it is through these that the Holy Spirit works and nourishes the assurance of perseverance in the hearts of the saints.

Also with the examples of the hypocrites or apostates, in the fourth objection, of which also the five side notes of the Articles are speaking. [Directions]. For these have nothing in common with the true believers except the name of faith; of all which it is consequently said: 1 John 2:19: They have departed from us, because they were not of us. For if they had been of us, they would have remained with us; but that it might be made manifest that they were not of us, therefore they went out.

Nor the heavy and abominable falls of Moses, Aaron, David, Solomon, Peter, Judas and others. For if they did anything against them, they would only weaken the whole, not the final, perseverance. For it can be proved, that all so-and-so, as the enemies of perseverance tend to object, were not true believers, but hypocrites, or that they were finally converted. Yes, from this even their whole perseverance cannot be weakened, unless at the same time the divine promises are weakened, which by the reflection of the pretended objection is impossible to weaken.

But (so that I may pass this by) the falls of the saints ought not to be petty raised and denounced by those who are reckoned among the saints, but prudently, according to the rule of love, much more lamented than judged; taking heed to God the Father, who is able to judge the sinning children, and seeing to the children who sin against God the Father.

Sometimes in a household the son and the servant will fall into an equal crime,

Yet an earthly father will expel the servant from the house, and will not deprive the son, but will chastise him for betterment. Just as the son's sin, committed through thoughtlessness and youth, did not cause the son to hate the father, so the father's favor against the son was not extinguished by this sin. David treacherously killed Uriah; Joab Amasia; Peter faithlessly denied Christ up to three times; Judas once betrayed; puts the exit on one side, so it seems that one has sinned more severely than this one. However, Christ has seen genes and not these. Let these disciplinarians come here now, and say that Peter, for whose faith Christ prayed that it would not deviate, for fear of denying, has lost the faith at once.

But as for the fallen ones, just as in sharp afflictions a man's life is in danger until the master of medicine comes to his aid, and is not immediately extinguished; Thus the faith of the saints, shaken and weakened by gross falls, is not at once cast out and quenched, because the heavenly Master of Medicine by unutterable grace sustains that imperishable seed of God (from which he was born) in the hearts, and holds a hand among the righteous when they fall, lest they be crushed, 1 Jn. 3:9. Ps. 37:24. This no human equity, much less Christian Godliness will be able to knock over with any semblance.

Finally, by no means can the last two inappropriate objections hurt the perseverance of the saints, if only they are examined according to the manner of the schools. For, in order that they (which they must do), both make a conclusion directly, 'twich contradicts the perseverance, n. 1. that some true and date believers and the born-again, lose faith and the spirit of regeneration; so it is necessary (lest one of the propositions be false), that they make a conclusion from some private propositions. The first one like this: Some baptized children of believing parents lose at once the faith and spirit of regeneration; reason, because otherwise they would all (none excepted) be saved; 'twich they deem ungerymd; we,

out of love, for a cause, which was at most to be desired ^ne^enu?-. Some baptized children of8t8 Zittlins- no believing parents believe and are reborn truly and immediately. Therefore: some truly and immediately believers and reborns lose faith at once, and the spirit of regeneration; and the latter thus: Some, for evil pieces excommunicated, lose faith at once, etc. Some excommunicated for evil reasons are truly believers and reborn. Derhalve: Some true believers and reborns lose the faith once. Or they must, since they are unsuitable (in order that the inferences may be corrected), put in the first a general second idea, which is false, in the second likewise a general first idea, which is also false. That the first be thus stated in Disamis (for otherwise one cannot make a proper conclusion, unless they prefer to state a general first representation, which is false). Some baptized children of believing parents lose faith and rebirth at one time. All the baptized children of believing parents believe and are reborn true and proper. Ergo, some true and immediate believers and reborns lose faith and rebirth at one time. That here the general second conception (unless it is understood sacrificially, and thus would again shake the conscience) is false, the Remonstrants themselves will not deny. For according to the opinion of Augustine (which the Right-Fearing Churches follow). August, lib. 4 of Baptism c. 24. As in Isaac, who was circumcised at the eighth day, the seal of the righteousness of faith preceded; and, having imitated the faith of his fathers, the righteousness itself followed in the resurrection, the seal of which preceded in the child; so also in the baptized children the Sacrament precedes the rebirth; and, if they keep the Christian divinity, so also in the heart follows the conversion, the seal of which preceded in the body. And for proof of the general false second conception serve by no means the words of the Ca-techism page 74.

The latter, with a general first presupposition in Datisi, or with a second pres-

andnegative proposition, which is in dispute in Darii (for "to session, otherwise one cannot make 't decision), will be thus: All who are excommunicated for evil reasons lose true faith and the Holy Spirit. Some who are excommunicated for evil reasons are true believers and reborn. Ergo, some true believers and reborns lose faith and the Holy Spirit at one time. Here the righteous in the Conference very well answered that the

This has not been refuted by others. For there may be excluded from the Church and from the Kingdom of Christ those who have never truly stood in grace, but have always been hypocrites, empty of true faith and of the Spirit of God. Thus it is proved, that the orthodox truth of the perseverance of the saints in the faith of the objections of these people, remains unchallenged. And this also be enough of the Fifth Article.

THE HUNDREDTH SESSION.

On the same day.

The E. D. Matthias Martinius has publicly declared the sincere doctrine of the person of our Lord Jesus Christ, and of both his natures, divine and human, who has pertinently examined some of the questions raised by Vors- tius against the doctrine of the universality of the divine being, and of the reasons of proof, which tend to be drawn from the creation of the world, and from the name of Jehovah, in order to confirm the eternal divinity of Christ.

THE HUNDRED AND FIRST SESSION.

The 6th day of March, Wednesday morning.

The reading of the verdict of Mr. D. Pareus, on the third, fourth and fifth Article of the Remonstrants, was continued, and it was decided that he would be thanked, because he had sent this to the Synod.

Since all the opinions of each committee, about the five Articles of the Remonstrants, were now formed and handed down, it was discussed whether they should be read openly, in front of everyone without distinction. Having considered the reasons from both sides, the advice of the EE. Heeren Gecommitteerden, who requested that the deliberation on this matter be postponed until the afternoon session.

THE HUNDRED AND SECOND SESSION.

The same day afternoon.

The EE. Commissioners answered, that they thought it more advisable, that no one would be admitted, if the advice and opinions of the Collegium would be read aloud. The Synod was satisfied with this advice.

Then they began to read the judgments, and first the judgment of the E. Theologians of Great Britain and the Paltz, on the first Article of the Remonstrants.

THE HUNDRED AND THIRD SESSION.

Third Session.

The 7th of March, Thursday morning,

The judgments of the Hessian, Swiss and Wetteravian theologians on the First Article were read.

THE ONE HUNDRED AND FOURTH SESSION.

The same day afternoon.

The judgments of the Genevan, Bremen and Embassy Theologians on the first Article were read.

THE HUNDRED AND FIFTH SESSION.

On the 8th day of March, Friday morning.

s continued in this Session the commenced reading of the verdict of the Emb_ desche and Dutch Professors of Sacred Theology.

THE ONE HUNDRED AND SIXTH SESSION.

The same day afternoon.

The E. Johannes Deodatus dealt openly with the perseverance of the saints. And examined this question in particular: How far the Spirit of God goes many times, working in the Church, in the heart of a rejected man. And immediately: what and how much difference there is between justifying faith and temporal faith.

THE ONE HUNDRED AND SEVENTH SESSION.

The 11th March, Monday morning.

The noble and very learned D. Georgius Fabricius, ministerial overseer of Windeken, in the county of Ha- nau, of the Thoroughbred Wetteravian Correspondent, appeared and was solemnly introduced into the Synod. Wetteravian Correspondence, substituted for D. Johannes Bisterfeldius, will. ged., and deputized to the Synod; and the letters of the H.M. Lords of the States-General, which testify to this substitution, were read. He was admitted to the same Session, having taken the Synodal oath, as a member of the Synod.

The reading of the judgements of EE. Professors D. Polyander, D. Thysius, and D. Walm W eiker judgement D. Sibrandus Lubbertus also signed.

D. Gomarus openly stated that he also allowed their judgment in everything, except the Article of the object of praedestiation, or how God considered man in his election, which he thought should be stated, not only the fallen man, but that man before the fall was also considered in God's praedestination.

Was also read the judgment of D.

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^erd°én Sibrandus Lubbertus, 'twelkelk D. Polyander, Eighth ztt- D. Thysius and D. Waleus of equal underteken. D. Gomarus also declared, that he approved the same, invited to the point mentioned.

Furthermore, the verdict of D. Gomarus was read, which the other professors expressed their approval of, except for the said point.

THE ONE HUNDRED AND EIGHTH SESSION.

The same day afternoon.

Thomas Goswinus and Assuerus Matthisius had sent back to the president the document of the Church of Kampen, containing the main points of the accusations against them; to which they had also added their own. With which they excused themselves, that they, being busy with the Synodal writings, had not been able to answer these accusations. They also declared that they did not think it necessary or advisable to answer these accusations.

The writings of the opposing party were also read out, with which it was proved, that they were supposed to answer the accusation of having introduced foreign doctrine into the Church of Kampen. But that they sought refuge and disdained judgment; and it was immediately requested that they might be compelled by the authority of the Synod to give an account of their doctrine.

In addition, another scripture of this Church was read, by which the distressed state of that Church was indicated, and it was requested that Goswinus and Matthisius, since they refused to answer to the accusations, might be suspended from service.

In the case of Goswinus and Matthisius nothing else, for certain reasons, could be done at that time. But the suspension of Vosculius and Schotlerus from the service was again confirmed.

The judgements of the judges from Gelderland, South Holland, North Holland and Zeeland on the first article of the Remonstrants were read.

THE ONE HUNDRED AND NINTH SESSION.

The 12th of March, Tuesday morning.

Fijn lezen van hetzelfde Artikel de oordeelen der Utrechtsche, Friesche, J Overijselsche en Groningsche Gedeputeerden.

THE HUNDRED AND TENTH SESSION.

The same day afternoon.

The judgements of the Drentsche and Walloon deputies, regarding the same Article, were read.

Then the judgments of the Theologians from Great Britain, the Paltz, Hesse and Switzerland, regarding the second Article of the Remonstrants.

THE ONE HUNDRED AND ELEVENTH SESSION.

The Session.

The 13th of March, Wednesday morning.

The verdicts of the Wetteravian, Geneva, Embassy and Breem Theologians on the same second Article were read.

THE ONE HUNDRED AND TWELFTH SESSION.

The same day afternoon.

The E. D. Doctor Henrikus Isselbergius openly declared the sound doctrine of the satisfaction of our Lord Jesus Christ for our sins, against the Socinians and against Vorstius.

THE ONE HUNDRED AND THIRTEENTH SESSION.

The 14th of March, Thursday morning.

The verdicts of the Dutch professors, of the people from Gelderland, South Holland and North Holland, about the second article of the Remonstrants were read.

THE HUNDRED AND FOURTEENTH SESSION.

The same day afternoon.

The opinions of the Zeeland, Utrecht, Friesian, Overijselsche and Groningsche delegates were read from the same Article.

THE ONE HUNDRED AND FIFTEENTH SESSION.

The 15th of March, Friday morning.

The judgements of the deputies from Drenthe and Walloon were read out from the same Article. And furthermore the

What the Theologians of Great Britain and the Paltz have submitted about the third and fourth Article of the Remonstrants.

THE HUNDRED AND SIXTEENTH SESSION.

The same day afternoon.

The judgments of the Hessian Theologians were read out on the third and fourth Articles.

sche, Swiss, Wetteravian, Geneva-

The Honderd and Seventeenth Session.

THE ONE HUNDRED AND SEVENTEENTH SESSION.

The 16th day of March, Saturday morning.

Was continued the reading of the judgments of the Embassy Theologians on the third and fourth Articles, and were immediately

The judgments of the Dutch professors and the representatives of Gelderland on the same articles were read.

THE ONE HUNDRED AND EIGHTEENTH SESSION.

The 18th of March, Monday morning.

The Supreme Lords of the States-General had forwarded to the Synod a missive from the Most Honourable Mark-Grave of Brandenburg, written to their Excellency, and desired that it should be read at the Synod and put into the record. Of which this is a copy.

Greetings and our good wishes.

Your Excellency. Gentlemen, dear friends and neighbors, not without important reasons, we did not want to hide from your Majesty the fact that as soon as at the beginning of October last, in the new style, your Majesty the most august and beloved Lord and Father, the Elector of Brandenburg, Duke of Prussia, Gulik, Cleve and the land of the Mountain, etc., wrote to your Majesty the Apostle of the Republic of Germany in a letter to the effect that the act would be read and put before the Synod, your H.M. writing in the Hertogdom of Prussia had come, to send a few theologians of his Highness to the convened Synod of Dordrecht, that his Highness had immediately sent the Venerable and learned, our dear and faithful, I). Ckristophorus Pelargus, and Johannes Bcrgius, Doctors of Holy. Theology, both General Superintendents of their Churches, and preachers of the Divine Word, in the congregation at Frankfurt on the Oder, both professors in the Academy of their place, has delegated, and by letters has given them permission to prepare themselves for this journey, and to set out on the road in good time, in order to be found in the Synod, which will be held in Dordrecht. But they, not expecting certain things (especially the illness of Doctor Pelurgius, who was mainly taken into account because of his age and experience in many things), were prevented from going against all hope. So they have not been able to undertake and complete such a far journey and still cannot. Therefore, although His Highness has wished to satisfy your Majesty's desire, this matter has been prevented. And although His Highness has desired to put others in its place, yet in such a torn, and, as everyone knows, in a few years commenced Reformation of the Churches and Religion, he has not had such an abundance of such men. Such men especially, who because of long use and experience can be used with praise and fruit in such talks and Synodal acts.

And from this we hope, that your H.M. Your Highnesses will excuse my aforesaid Lords and Fathers in this matter, and will not doubt the agreement and bold accord in all the Articles of Religion, according to our oldest, Catholic, undoubted Christian faith; marked His Highness has openly published in print the Confession of Faith (which is fully in conformity with the Confession, which the entire Reformed Church recognizes, and according to the rule of which His Highness has caused to be taught and preached in the schools and Churches of His Electorate, and has diligently instructed the youth and Churches). And, since it is beyond all doubt, that the decision of the Synod shall be conformable and unanimous to this faith and the general Confession; so His Highness deems it expedient, that the same, according to your H.M. judgment and will, or that of the Synod, be sent to be signed, and so that His Highness' theologians, having seen the Synodal acts, approve that ^er decision with their signatures; and as they have been prevented by illness and other afflictions, their necessary absences shall be as well as fulfilled and forgiven. But in this respect we sincerely wish Your Excellency H.M., and immediately the United Netherlands, such an expeditious conclusion of this Synod, that everything, to the honor of the Most High, to the preservation and propagation of the Divine truth and of the Christian faith, on the other hand, to the eradication of all errors and differences in religion, peace, quiet, and unity, and finally to the eternal and unimpeded prosperity of these countries, as well as of their inhabitants and all their neighbors, may be conducive and successful. Presenting your majesty our good affection and love.

Given at Cologne [the second capital of Berlin on the Spree] the tenth of January 1519.

Wu signed.

By the grace of God, Georgius Wilhelmus, Margrave of Brandenburg, Duke of Prussia

Gulik, Cleve, and 't land of den Berg, etc.

And what stood lower.

Your H. M. ever ready friend and neighbor, Georg. Wilhelm. Margrave.

Are read the judgments of the South Holland, North Holland, Zealand and Utrecht Deputies, on the third and fourth Article.

THE ONE HUNDRED AND NINETEENTH SESSION.

The same day.

s continued the reading of the opinions of the Frisian, Overijselsche, Groning- sche, Drentsche and Walloon deputies, on these Articles.

THE ONE HUNDRED AND TWENTIETH SESSION.

The 19th of March, Tuesday morning.

The judgments of the Theologians of Great-Britain and the Paltz on the fifth Article of the Remonstrants were read.

THE ONE HUNDRED AND TWENTY-FIRST SESSION.

The same day afternoon.

The judgments of the Swiss, Hessian, Wetteravian, Geneva and Bremen Theologians on the same Article were read.

THE ONE HUNDRED AND TWENTY-SECOND SESSION.

The 20th day of March, Wednesday morning.

In this Session the reading of the judgments, on this Article, of Embdesche Theologists, also of N
ederlandsche Professors, of Geldersche and Zuid-Hollandsche, was completed.

The Honderd Twenty-third Session. THE ONE HUNDRED AND TWENTY-THIRD SESSION.

The same day afternoon.

The Honorable D. Doctor Ludovicus Crocius openly declared the straightforward doctrine of man's justification before God, and especially this question: Whether faith itself, in man's justification before God, is accepted for all the righteousness, which we were bound by law to do.

THE ONE HUNDRED AND TWENTY-FOURTH SESSION.

The twenty-first of March, Thursday morning.

The judgements on the same fifth Article of the North Holland, Zealand, Utrecht and Friesland Deputies were read.

THE ONE HUNDRED AND TWENTY-FIFTH SESSION.

The same day afternoon.

The same was read out with regard to the same Article by the Judges of Overijselsche, Groningsche, Drentsche and Waalsche Gedeputeerden.

When the reading of all the judgements about the five Remonstrant articles had ended, the president thanked God for the supreme unanimity of all the members in the doctrines; and exhorted, that it now remained to formulate the opinion of the Synod from all the judgements, compared to each other; and gave notice that to that end he had designed and made certain doctrinal rules, and requested, that from among the colleges, one person should appear the next day, who would write down the doctrinal rules, and then meet with the colleges. If anything should be noted in them that seemed to need to be added, removed or changed, he would consult with the Assessors about it. After considerations had been diligently considered, the changes, if any were considered necessary, would be brought to the Synod, and everyone would briefly state their opinion.

THE ONE HUNDRED AND TWENTY-SIXTH SESSION.

The 22nd day of March, Friday morning.

he praeses presented, the doctrines of the first Article of the Remonstranten, designed by him.

THE ONE HUNDRED AND TWENTY-SEVENTH SESSION.

The same day afternoon.

The preses presented the doctrines of the second Article of the Remonstrants, which he had drafted, and announced that if anyone had noticed anything in them, which they believed to be a statement or change, they would inform him and the Assessors.

THE ONE HUNDRED AND TWENTY-EIGHTH SESSION.

The 25th day of March, Monday morning.

The one hundred and eight eighth session.

Since this previous way of proceeding seemed not to be too competent for some, the EE. Lords Committeemen proposed, how they thought it advisable, that in addition to the Presidents and Assistants, a considerable number of Theologians, both from the Netherlands and from abroad, should be brought together; so that a matter of such great importance could be dealt with more carefully; meanwhile thanking the Presidents for their preparatory work. This council of the EE. Lords Committeemen has been approved by the Synod, and have been delegated to this cause, by a majority of votes, from the native Theologians, the Rev. Bishop of Landaven, D. Doctor Scultetus, and D. Deodatus, and, from the native ones, D. Doctor Polyander, D. Waleus and T. Triglandius.

THE ONE HUNDRED AND TWENTY-NINTH SESSION.

The 16th of April, Tuesday morning.

The doctrines, formed by the Deputies, of the first Article of the Remonstrants, and examined bizarrely in the Synod, were read and well known.

Were also read the doctrines of the second Article; of which the Synod saw fit to deliberate more broadly in the next Session.

THE ONE HUNDRED AND THIRTIETH SESSION.

The 18th of April, Thursday morning.

In this Session the doctrines of the second Article were discussed, and, after careful examination, and some minor changes in some matters, these doctrines were approved by all.

THE ONE HUNDRED AND THIRTY-FIRST SESSION.

The same day afternoon.

The doctrines of the third and fourth Article were read and approved by all.

The doctrines of the Fifth Article were also read and approved.

It was further deliberated whether it would not be well to add to these doctrines a certain repudiation of the principal blasphemies by which the sincere doctrine of the eternal praedestination of God was being violated by its enemies. Thus the Synod approved. A form of rejection was read out, designed for this purpose.

THE ONE HUNDRED AND THIRTY-SECOND SESSION.

The nineteenth of April, Friday morning.

Was examined the form of the rejection of slander, to which some also thought, that to be added a rejection of some hard and incompetent ways of speaking, found in the writings of some Reformed teachers, that cause the weak annoyance, the faint-hearted indignation, the faint-heartedness of the people, and the slander of the people.

third'Two case of slander had given. To session8"*9 which end some reasons were proposed by the theologians of Great-Britain, Hesse and Bremen, and others on both sides, which were well considered on both sides, and it was found good, by majority vote, that the rejection of the incompetent ways of speaking should be abandoned; so that the enemies, because of such a rejection of the incompetent ways of speaking, would not blaspheme, that also the sound doctrine, which those,

who, in expounding it, seemed to use such harsh and imprudent modes of speech, would have been damned; especially, since it was manifest, that the Holy Spirit himself had used some of these modes of speech; some also, which the Remonstrants themselves had allowed in the proper sense; and very many, which could be skillfully, and well, if only love were employed, explained.

THE ONE HUNDRED AND THIRTY-THIRD SESSION.

The same day afternoon.

Was again read the form of rejection of accusations, improved from the proposed remarks, and, having heard the votes of each collegiate body, if these were somewhat divided, the EE. Lords Commissioners were also asked for their opinion. They decided to postpone this meeting until Monday.

THE ONE HUNDRED AND THIRTY-FOURTH SESSION.

The 22nd of April, Monday morning.

The third time the rejection of the accusations was read out, from the remarks further changed. And thereupon the opinions of each collegium having been asked, the same was finally, after a few things had been changed, known for good.

THE ONE HUNDRED AND THIRTY-FIFTH SESSION.

April 23rd, Tuesday morning.

Again the doctrines of the church were read with their hands, as well as the first Article, in the net described by native and non-native theologians, who also signed the first Article.

THE ONE HUNDRED AND THIRTY-SIXTH SESSION.

The same day afternoon.

Were read and signed the doctrines of the other, namely, second, third, fourth and fifth Articles.

Also read and signed was the rejection of the blasphemies. Which we show here, in addition to the doctrines signed by each one.

THE FIRST CHAPTER OF THE DOCTRINE.

NAMELY,

OF DIVINE ELECTION AND REJECTION.

Art. I.

Since all men have sinned in Adam, and become guilty of the curse and eternal death, God would have done no wrong if He had left the whole human race in sin and damnation for sin, according to these sayings of the Apostles: Rom. 3:19, 23: The whole world is damnable before God. They have all sinned, and are prevented from coming to the glory of God. And: The wages of sin is death. Rom. 6:23.

II.

But in this the love of God is manifested, that he sent his only begotten Son into the world, that whosoever believeth in him should not perish, but have everlasting life. 1 Jn. 4:9; Jn. 3:16.

IH.

And in order that men may be brought to faith, God mercifully sends messengers of this exceedingly glad tidings to whom He will, and when He will; by whose service men are called to repentance and faith in Chris the crucified. For how shall they believe in him of whom they have not heard? And how shall they hear without a minister? How shall they preach unless they are sent?

IV.

They that believe not this gospel, on them blgt the wrath of God. John 3:36; Mare. 16:16. But those who accept it, and embrace the Zalmgmaker Jesus with true and living faith, they are delivered by Him from the wrath of God, and from destruction, and gifted with eternal life.

V.

The cause or guilt of that unbelief, as also of all other sins, is by no means in God, but in man. But faith in Jesus Christ, and salvation through Him, is a gracious gift of God, as it is written: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God. Likewise: It is given to you by grace to believe in Christ. Eph. 2:8; Phil. 1:29.

VI.

That God endows some with faith in time, some not, comes from His eternal decree. For all His works are known to Him from eternity. Acts 15:8. And he does all things according to his will. Eph. 1:11. According to which decree He graciously tempers the hearts of the elect, though they are hard, and bends them to believe; but leaves those who are not elected, according to so called righteous judgment, in their wickedness and hardness. And it is here that the deep, together merciful and righteous distinction of men, being in the same state of ruin, or the Decree of Election and Rejection, revealed in the Word of God, mainly arises. This, as well as twisting the wrong, impure and unsteady men to their destruction, gives an unspeakable comfort to the holy and God-fearing souls.

VIL

This election is an unchangeable will of God, by which, before the foundation of the world, He chose a certain multitude of men, not being better or more worthy than others, but lying in common agreement

with others, out of the whole human race, from the first righteousness through their own fault fallen into sin and ruin, according to the free will of His will, He has chosen for salvation out of pure grace in Christ, whom He has also chosen from eternity to be a

Mediator and head of all the elect, and a foundation of salvation. And that they might be saved through him, he also determined to give them to him, and to call and draw them powerfully into his fellowship by his Word and Spirit, or to endow them with true faith in him, to justify them, to sanctify them, and, being powerfully preserved in the fellowship of his Son, to glorify them at the last, to the testimony of his mercy, and to the praise of the riches of his glorious grace. As it is written, "God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love: who hath fitted us beforehand for the adoption of children, through Jesus Christ in himself, according to the good pleasure of his will; for the praise of his glorious grace, in which he hath made us to enjoy himself in his beloved. Eph. 1:4-6- And elsewhere: whom he hath ordained beforehand, him also hath he called; and whom he hath called, him also hath he justified; and whom he hath justified, him also hath he glorified, Rom. 8:30.

VII.

The aforesaid election is not many, but one and the same, of all those who are saved, both in the Old and New Testaments; marked us by the Scriptures with the one good pleasure, purpose and counsel of God's will, whereby he hath chosen us from everlasting, both to grace and to glory, to salvation and to the way of salvation, which he hath prepared, that we should walk in it.

IX.

The same election was made, not for the faith and obedience of faith, holiness, or any other good character or aptitude, as a cause or condition required beforehand in the man who was to be elected; but for the faith and obedience of faith, for holiness, etc., and consequently the election was not for the grace and the glory, but for the salvation and the way of salvation, that we might walk in it. And consequently election is the fountain of all sanctifying good, from which flow faith, holiness, and other sanctifying gifts, and finally eternal life even, as fruits; according to the testimony of the Apostles: He chose us (not because we were, but) that we might be holy and unblessed before him in love, Eph. 1:4.

X.

The cause of this gracious election is the one good pleasure of God, not in that He has chosen some qualities or workings of men, out of all possible conditions, as a condition of salvation; but in that He has adopted some certain persons, out of the common multitude of sinners, as His own. As it is written: When the children were not yet born, nor had done any good or evil, etc., it was said to her (namely Rebecca): "The most shall serve the least;" as it is written: I have loved Jacob and hated Esau, Rom. 9:11, 12, 13. And: There were ordained as many as were ordained to eternal life, Acts 13:48.

XI.

And as God Himself is supremely wise, immutable, omniscient, and omnipotent, so the election made of Him cannot be stripped and made again, nor changed, nor recalled, nor broken off, nor the elect rejected, nor the number of them diminished.

XII.

Of this eternal and unchangeable election to salvation, the elect are assured in due time, though by various degrees and with unequal measure; 2 Cor. 13:5; not as they curiously search the mysteries and depths of God, but as they perceive in themselves, with spiritual joy and holy delight, the infallible fruits of election indicated in the Word of God (as there are: true faith in Christ, filial fear of God, sorrow that is toward God for sin, hunger and thirst for righteousness, etc.).

XIII.

From the feeling and assurance of this election, the children of God daily take more cause to humble themselves before God, to adore the depth of His mercies, to purify themselves, and to love Him again so exceedingly who first loved them. So far is it from that, that by this doctrine of election, and by the presentation of it, they should be delayed in keeping God's commandments, or become carelessly careless; which, by God's righteous judgment, happens to those who either lightly shun the grace of election, or vainly and darkeningly clap upon it, not desiring to walk in the ways of the elect.

XIV.

Further, as this doctrine of divine election, according to God's wise counsel, was preached by the Prophets, Christ himself and the Apostles, both in the Old and New Testaments, and was afterwards presented and left in the Holy Scriptures; so it must also be preached in due time and place in the Church of God at this present day, Acts. 20:27; Rom. 12:3 and 11:33, 34; Heb. 6:17, 18. (to which it is bizarrely appropriated) to be presented with the spirit of discernment and divine reverence, clearly, without investigation of the ways of the Most High, for the honor of God's Holy Name, and to a living comfort of His people.

XV.

This eternal and unmerited grace of our election H. Scripture most of all, when it testifies that not all men are elected, but some are not elected, or are passed over in God's eternal election, namely, those whom God, according to His completely free, just, irreproachable and unchangeable good pleasure, has decided to leave in common misery, into which they have plunged themselves through their own fault, and not endowing them with the sanctifying faith and grace of conversion, but leaving them in their own way and under His righteous judgment, finally condemning and eternally punishing them not only for unbelief, but for all other sins as well, in declaration of His righteousness. And this is the decree of the Rejection, 'twich by no means makes God an author of sin, 'twich is blasphemous to think, but makes Him a terrible, blameless and just judge and avenger of it.

XVI.

Who do not yet feel in themselves living faith in Christ, or sure confidence of heart, peace of conscience, exercise of filial obedience, glory in God through Christ, and yet use the means by which God has promised to work these things in us, They should not be discouraged when they hear of the reprobation, nor count themselves among the reprobate, but continue diligently in the observance of the means, eagerly desiring the time of more abundant gain, and awaiting it with reverence and humility. Far less should this doctrine of reprobation frighten those who earnestly desire to be converted to God, to please Him alone, and to be delivered from the body of death, and yet in the way of godliness and faith cannot yet come as far as they would like; for the merciful God has promised that He will not quench the smoking flax, nor break the smoking reed. But this doctrine is justly abominable to those who,

disregarding God and Christ the Savior, have wholly given themselves over to the cares of the world and the lusts of the flesh, so long as they do not earnestly repent to God.

xvu.

Since we must judge of the will of God from His Word, which testifies that the children of believers are holy, not by nature, but by virtue of the covenant of grace into which they are joined with their parents; so God-fearing parents should not doubt the election and salvation of their children, which God takes away from this life in their infancy.

XVIH.

To those who murmur about the grace of unmerited election and the severity of righteous rejection, we set this saying of the Apostles: Omensch, who art thou that answerest against God? Rom. 9:20. And this of our Savior, Matt. 20:15: Or is it not lawful for Me to do with mine what I will? We, on the other hand, worshiping these mysteries with a devout reverence, cry out with the Apostle, Rom. 11:33, 34, 35, 36: O deep riches of the wisdom and knowledge of God! How incomprehensible are His judgments, how unsearchable His wisdom? For who hath known the sentence of the Lord, or who hath been his counselor? Or who has given Him first, and it shall be repaid him? For all things are of Him, and through Him, and unto Him; unto Him be the glory forever, Amen.

Rejection of the errors, by which the Dutch Churches were troubled for a time.

Having declared the sound doctrine of election and reprobation, the Synod rejects the errors of those,
I.

Who teach, "that the will of God to save those who believe and persevere in the faith and obedience of faith is the whole and entire decree of election to salvation, and that nothing else of this decree is revealed in the Word of God." For these deceive the simple, and clearly contradict the Scriptures, which testify that God not only wills to save those who will believe, but that He has also chosen a certain number of men from eternity, whom He will endow before others with faith in Christ and with ability; as it is written, John 17:6, I have revealed Your name to men, whom You have given Me from the world. Acts 13:48, And there believed as many as were predestined to eternal life. Eph. 1:4, "And He hath chosen us before the foundation of the world, that we should be holy, etc." etc.

H.

They teach, "that the election of God to eternal life is manifold: the one general and indefinite, the other specific and limited; and that it is either imperfect, irrevocable, inconclusive and conditional, or complete, irrevocable, conclusive and absolute. Insofar: "that there be another election to faith, another to salvation, so that the election to justifying faith may be without the conclusive election to salvation." For this is a figment of man's brain, adorned outside the Scriptures, by which the doctrine of election is corrupted, and this golden chain of our salvation is broken, Rom. 8:30, Whom He hath ordained before, them hath He also called; and whom He hath called, them hath He also justified; whom He hath justified, them hath He also glorified.

HI.

Who teach, "that the good pleasure and purpose of God, of which the Scripture speaks in the doctrine of election, does not consist in God electing some other men before others ; but in that God, out of all possible conditions (among which are also the works of the Law), or out of the whole order of all things, has chosen the vicious act of faith and the imperfect obedience of it as a condition of salvation, which He would have been willing to consider graciously for a full obedience, and worthy of the reward of eternal life. " For with this injurious error the good pleasure of God and the merit of Christ is rendered powerless, and men are drawn away from the truth of gracious justification, and from the simplicity of Scripture, by idle questions, and this saying of the Apostles is accused of falsehood: God has called us with a holy calling, not according to our works, but according to his will and grace, which was given to us in Christ Jesus before the times of the world, 2 Tim. 1:9.

IV.

Who teach, "that in the election to faith this condition is required beforehand, that man make right use of the light of nature, be pious, small, humble, and fit for eternal life, as if election depended on these things." For this smacks of the sentiments of Pelagius, and contradicts the teachings of the Apostles, where he writes: "In the past we walked in the lust of our flesh, doing the will of the flesh and of our thoughts, and were by nature children of wrath, like the others; but God, who is rich in mercy, hath quickened us by his great love wherewith he loved us, even when we were dead. through our crimes, made us alive together with Christ, by whose grace you have been saved; and raised us up together, and set us up together in the heavenly places in Christ Jesus, that in the ages to come He might prove the exceeding riches of His grace, in that kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast, Eph. 2:3-9.

V.

Who teach, "that the imperfect and inconclusive election of special person to salvation was made by preceived faith, conversion, holiness, Godliness, which either began at first, or lasted for a while; but that the full and decisive election is from the foreseen final perseverance in faith, conversion, holiness and Godliness; and that this is the gracious and Gospel dignity, for whose sake he who is elected is more worthy than he who is not elected; and that therefore faith, the obedience of faith, holiness, Godliness and perseverance are not fruits of the unchangeable election to glory, but are conditions required beforehand, and, being accomplished, are provided for in those who will be fully elected, and causes without which the unchangeable election to glory does not take place. " This contradicts the whole Scripture, which usually inscribes these and similar sayings in our eyes and hearts: Election is not of works, but of the calling, Rom. 9:11. There believed as many as were predestined to eternal life, Acts 13:48. He hath chosen us in him, that we should be holy, Eph. 1:4. You did not elect My, but I have elected you, John 15:16. If it is by grace, then it is not by works, Rom. 11:6. Herein is love, not that we loved God, but that he loved us, and sent his Son, 1 Jn. 4:10.

VI.

Who teach, "that not all election to salvation is immutable; but that some of the elect, notwithstanding any decree of God, may perish, and are also lost eternally." With what gross error they make God changeable, and pervert the consolation of the God-salves, which they create from the certainty of their election, and contradict the Holy Writ, which teaches that the elect cannot be tempted, Matt. 24:24.

That Christ does not lose those given to Him from the Father, John 6:39. That God, whom He ordained, called and justified beforehand, also glorified them, Rom. 8:30.

VH.

Who teach, "that in this life there is no fruit, nor sense of the unchangeable election to glory; nor any certainty, but that which hangs upon a changeable and uncertain condition." For besides that it is absurd to state an uncertain certainty, this also contradicts the experience of the saints, who, from the feeling of their election, rejoice with the Apostle, and praise this act of God; who, according to Christ's exhortation, rejoice with the disciples, that their names are written in heaven, Luk. 10:20; who also set the feeling of their election against the fiery arrows of the devil's temptations, asking: Who shall accuse the elect of God, Rom. 8:33.

VHL

Who teach, "That God has decided not to leave anyone by His pure righteous will in the fall of Adam and in the common state of sin and damnation, or to go before Him in the communication of the grace necessary for faith and conversion." For this is certain: He pardons whom He will, and hardens whom He will, Rom. 9:18. And also this: It is given to you to understand the mysteries of the kingdom of heaven, but it is not given to these, Matt. 13:35. In English: I thank thee Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding, and hast revealed them unto the little ones; yea, Father, for it hath so pleased thee, Matt. 13:35,36.

IX.

Who teach, "that the reason why God sends the Gospel to one people more than another is not the mere and sole good pleasure of God, but because one people is better and more worthy than another, 'twill not be communicated the Gospel." For this Moses denies, addressing the Israelite people thus: Behold, unto the Lord your God is the heaven, and of the heavens, the earth, and all that is therein: yet he hath only pleased your fathers, that he loved them, and hath begotten their seed after them, you before all nations, as it is to-day, Deut. 10:14, 15. And Christ: Woe unto you, Chorazin! Woe unto you, Bethsaida, for had those powers been done in Tyre and Sidon which were done in you, they had repented before, sitting in sacks and ashes, Matt. 11:21.

Beneath stood.

That we thus feel and judge, we testify with the signature of our hands, and was signed.

Johannes Bogerman, shepherd of the church of Leeuwarden and president of the Synod.

Jacobus Rolandus, pastor of the Church of Amsterdam and president of the Synod.

Herman Faukelius, pastor of the Church of Middelburg and vice-president of the Synod. Sebastianus Damman, pastor of the Church of Zutphen and scribe of the Synod.

Festus Hommius, pastor of the Church of Leiden, scribe of the Synod.

From Great Britain.

Georgius, bishop of Landa.

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Samuel Wardus, Elder; Doctor of Sacred Theology, Archdeacon of Fauntton, and praeses of the Sidneyan College at Cambridge Academy.

Thomas Goadus, Elder; Doctor of Theology, "cantor of St. Paul's Cathedral, London.

Gualterus Balcanquallus, from Scotch-British, Elder, Baccalaureus of Holy Theology.

From the Electoral Paltz.

Abrahamus Scultetus, Doctor of Holy Theology and Professor at the Academy at Heidelberg.

Paulus Tossanus, Doctor of Holy Theology and council in the Church Council of the Lower Paltz.

Henricus Alting, Doctor of Holy Theology and Professor at the Academy at Heidelberg.

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Rodolphus Goclenius, the Elder, first Professor of Pure Philosophi e at the Academy at Marburg and presently Dean.

From Switzerland.

Johannes Jakobus Breytingerus, shepherd of the Church of Zurich.

Marcus Rutimeyerus, Doctor of Saint Theology and Servant of the Church at Bern.

Sebastianus Beckius, Doctor of Saint Theology and Professor of the New Testament at the Academy at Basel and Dean of the Theological Faculty there.

Wolfgangus Mayerus, Doctor of Sacred Theology, shepherd of the Church at Basel.

Johannes Conradus Kochius, Servant of the Church at Schaffhausen.

From the Wetteravian Correspondence.

Johannes Henricus Alstedius, ordinary Professor at the Illustre Nassausche School, which is at Herborn.

Georgius Fabricius, shepherd of the Windech Church at the court of Hanover and Inspector of the area.

From the City and Church of Geneva.

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Theodorus Tronchinus, minister of the Word of God in the Church at Geneva, and Professor of Sacred Theology there.

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Ritzius Lucas Grimershemius, shepherd of the Church of Embden.

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Dominicus van Heemskerck, Elder of the Church of Amsterdam.

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Cornelius Regius, shepherd of the Church of Goes. Lambertus de Rycke, shepherd of the Church of Bergen op Zoom.

Iosias Vosbergius, elder of the church of Middelburg.

Adrianus Hofferus, senator of the city of Zierikzee, and elder of the church there.

From the province of Utrecht.

Johannes Dibbezius, shepherd at Dordrecht. Delegate of the Utrecht Orthodox Synod.

Arnoldus Oortcampius, shepherd of the Church of Amersfoort.

From Friesland.

Florentius Johannes, Servant of Jesus Christ the Crucified, in the Church of Sneek.

Philippus Danielis Eilshemius, shepherd of the ■ Church of Harlingen.

Kempo Harinxma of Donia, Elder of the Church of Leeuwarden.

Tacitus of Aysma, Elder of the Church at Buirgirt, Hichtum, and Hartwart.

From Overijssel.

Casparus Sibelius, shepherd of the church of Deventer.

Hermannus Wiserding, minister of the Gospel of Christ, in the Church of Zwolle.

Hieronymus Vogellius, pastor of the Church of Hasselt, temporarily serving as an emissary of the Orthodox Church of Kampen.

Johannes Langius, pastor at Vollenhoven.

Wilhelmus van Broickhuisen ten Doerne, as delegate Elder.

Johannes van Lauwick, as delegate Elder.

From the City of Groningen and the Ommelanden.

Comelus Hillenius, Servant of Jesus Christ in the Church of Groningen.

Georgius Placius, shepherd of the Church of Appingadam.

Wolfgangus Agricola, shepherd of the church of Bedum.

Wigboldus Homerus, shepherd of the church of Midwolde.

Egbertus Halbes, elder of the church of Groningen.

Johannes Rufelaert, elder of the church of Stedum.

From Drente.

Themo van Asschenberg, shepherd of the church of Meppel.

Patroclus Romelingius, shepherd of the church of Rhuinen.

From the Walloon Church.

Daniël Colonius, pastor of the Church of Leiden, and Regent of the French-Dutch College at the Leiden Academy.

Joannes Crucius, shepherd in Haarlem.

Joannes Doucher, shepherd at Vlissingen.

Jeremias de Pours, pastor of the French-Dutch Church in Middelburg.

Evenrardus Beckius, elder of the Franco-Hollandish Church at Middelburg.

Petrus Pontanus, Elder of the Church in Amsterdam.

THE SECOND CHAPTER OF DOCTRINE,

OF THE

DEATH OF CHRIST, AND THE REDEMPTION OF MEN BY THE SAME.

Art. I.

IV.

God is not only supremely merciful, but also supremely just. And His justice (as He has revealed Himself in His Word) requires that our sins committed against His infinite Majesty be punished not only with temporal, but also with eternal punishment, both in soul and body; which punishment we cannot escape, unless the justice of God be done sufficiently.

H.

But as we ourselves cannot do enough, and preserve ourselves from the wrath of God, so God, out of infinite mercy, has given us His only begotten Son as a surety, who, that He might do enough for us, became for us or in our stead, sin and curse on the cross.

HI.

This death of the Son of God is the only and perfect sacrifice and satisfaction for sins; of infinite power and dignity; abundantly sufficient to atone for the sins of the whole world.

And this death is therefore of such great power and dignity, because the person who suffered it is not only a true and completely holy man, but also the only begotten Son of God, of the same eternal and infinite being with the Father and the Holy Spirit; such as our Savior must be. Moreover, because his death was accompanied by the feeling of the wrath of God, and the curse, which we had earned by our sins.

V.

Furthermore, the promise of the Gospel is that whoever believes in Christ crucified shall not perish but have eternal life. This promise must be preached and presented without distinction to all peoples and men to whom God, according to His good pleasure, sends His Gospel, with the command to repent and believe.

VI.

But that many, being called by the Gospel, neither repent nor believe in Christ, but perish in unbelief, this does not come about through lack or inadequacy of the sacrifice of Christ offered on the cross, but through their own fault.

VII

But as many as truly believe, and are delivered and saved from sin and destruction through Christ's death, these enjoy this benefit only by the grace of God given to them from eternity in Christ, which grace he owes to no one.

VIII.

For this has been the entirely free counsel, gracious will and purpose of God, of the Father, that the vivifying and enabling power of the dear death of his Son should extend to all the elect, to endow them alone with righteous faith, and by it infallibly to salvation; that is: God has willed that Christ, through the blood of His cross, (with which He established the new covenant) should redeem out of all nations, tribes, genera and tongues, all and only those elected from eternity to salvation, and given to Him by the Father; to endow them with faith, which He, as well as other sanctifying gifts of the Holy Spirit, bestowed upon them through His Spirit, by His will, and by His will, to bring them to salvation. He would cleanse them from all their sins, both the inborn and real ones, committed after and before faith, through His blood, preserve them faithfully until the end, and at last set them before Himself without spot or wrinkle.

IX.

This counsel, resulting from the eternal love of God toward the elect, has been powerfully fulfilled from the beginning of the world until this present time (the gates of hell resisting it in vain), and will be fulfilled also in the future, so that the elect will be assembled in due time, and that there shall always be a Church of the faithful, founded in the blood of Christ, which shall steadfastly remember, serve, and praise here and forever her Savior, who for her, as a bridegroom for his bride, gave up his life on the cross.

Rejection of error.

The right doctrine being declared, the Synod rejects the errors of those,

I.

Who teach, "that God the Father has ordained His Son to die on the cross, without a certain and determined counsel to save anyone; so that the necessity, usefulness, and dignity of the acquisition of Christ's death might well have existed, and remained in all parts perfect, complete, and whole, if only the salvation obtained had not been ever more truly appropriated to any man. For this doctrine is contrary to the wisdom of the Father and the merit of Jesus Christ, and contradicts the Scriptures. For thus says our Savior, John 10:15, 27, I lay down my life for my sheep, and: I know them. And the prophet Isaiah says of the Savior, When he has given his life as a trespass offering, he shall have seed, and shall live long; and the Lord's purpose shall continue by his hand, Isa. 53:10. Finally, she bows to the article of faith by which we believe: The universal Christian Church.

H.

Who teach, "that this was not the end of Christ's death, that He should confirm the new covenant of grace by His blood; but only that He should acquire from the Father a bare right to establish again with men such a covenant, as He should believe, of grace or of works." For this contradicts the Scripture, which teaches that Christ has become the Borg and Mediator of a new covenant, Heb. 7:22. And, that the will was first confirmed in the dead, Heb. 11:15 and 17.

in.

These teach, "that Christ, by His sufficiency for no man, certainly merited salvation itself, and the faith by which this sufficiency Christ is powerfully appropriated for salvation; but only acquired for the Father the power or perfect will to deal with men anew, and to prescribe new conditions, such as He would

M will, the fulfillment of which would depend on the free will of man; and that it might therefore have come to pass, that either none or all men would fulfill them." For these feel all too contemptuous of Christ's death; do not recognize the chief fruit or benefit derived from it, and bring back from hell the Pelagian madness.

IV.

They teach, "that the new covenant of grace which God the Father has made with men through the death of Christ does not consist in our being justified and saved before God through faith, inasmuch as it accepts the merit of Christ; but in that God, having abolished the requirement of perfect obedience to the Law, counts faith itself, and the obedience of faith, though imperfect, for the perfect obedience of the Law, and deems it worthy of the reward of eternal life by grace. For this again the scripture speaks,

Rom. 3:24, 25, They are justified freely by his grace through the redemption which is in Christ Jesus, whom God has presented for atonement through faith in his blood. And bring forth, with the pious Socinus, a new and strange justification of man before God, against the unanimous agreement of the whole Church.

V.

Who teach, "that all men are accepted in the state of reconciliation and in the grace of the covenant; so that no one is or shall be guilty of the original sin of damnation, but that all men are free from the guilt of that sin." For this idea contradicts Scripture, which says that we are by nature children of wrath.

VI.

"Who use the distinction between acquisition and appropriation for this purpose, that they may implant in the ignorant and inexperienced this feeling, that God, as far as He is concerned, wished to share equally with all men the benefits obtained through Christ's death; but that some receive the forgiveness of sins and eternal life, others do not; that such a distinction depends on their free will, which joins them to the grace that is offered without distinction; and that it does not depend on those special gifts of mercy, which work powerfully in them, so that they may appropriate that grace for themselves above others. " For these, acting as if they presented this distinction in a healthy opinion, seek to impart to the people the pernicious venom of Pelagian error.

VII.

They teach, "that for those whom God loves most and elects to everlasting life, Christ neither could nor should die, nor did he die, because they have no need of Christ's death. For they contradict the Apostle, saying: Christ loved me and gave Himself up for me. Gal. 2:20. Likewise, Rom. 8:33, Who shall accuse the elect of God? It is God who justifies. Who is it that damns? Christ died, namely, for them. And to the Savior, saying: I lay down my life for my sheep, John 10:15. And: This is my commandment, that you love one another as I have loved you. No one has greater love than this, that someone lays down his life for his friends, John 12:13.

Understood.

That we feel and judge thus we testify with the signature of our hands, and was signed.

Johannes Bogerman, pastor of the church of Leeuwarden and Synod president. Jacobus Rolandus, pastor of the Church of

Amsterdam and president of the Synod. Herman Faukelius, pastor of the Church of

Middelburg, president of the president.

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Patrocius Romelingius, shepherd of the church of Rhuinen.

From the Walloon Church.

Daniël Colonius, pastor of the Church of Leiden, and Regent of the Franco-Hollandic College at the Leiden Academy.

Joannes Crucius, pastor at Haarlem.

Joannes Doucher, shepherd at Vlissingen.

Jeremias de Pours, pastor of the Franco-Dutch Church at Middelburg.

Evardus Beckius, elder of the Franco-Hollandish Church at Middelburg.

Petrus Pontanus, Elder of the Church in Amsterdam.

THE THIRD AND FOURTH CHAPTERS OF DOCTRINE,

OF THE

MAN'S DEPRAVITY AND CONVERSION TO GOD, AND THE MANNER OF IT.

Art. I.

Man was created in the image of God from the beginning, adorned in his mind with true and blissful knowledge of his Creator, and of other spiritual things; with righteousness in his will and heart; with purity in all his affections, and was therefore wholly holy. But by the intrusion of the devil and his free will departing from God, he has deprived himself of these excellent gifts, and instead of these has brought upon himself blindness, terrible darkness, vanity and error of judgment in his mind, malice, rebelliousness, and hardness in his will and heart, as well as impurity in all his affections.

II.

Such as man was after the fall, such as children he also brought forth, namely, he, being depraved, depraved; so that depravity, according to God's righteous judgment, came from Adam to all his descendants (taken only from Christ), not by imitation, as the Pelagians strove in the past, but by procreation of the depraved nature.

III.

Thus all men are received in sin, and born children of wrath, incapable of any blissful good, inclined to evil, dead in sins, and slaves to sin. And neither will nor can they return to God, nor improve their depraved nature, nor conform themselves to its improvement, without the grace of the regenerating Holy Spirit.

IV.

It is true that after the fall a certain light of nature remains in man, by which he retains some knowledge of God, of natural things, of the distinction between what is honest and what is unjust; and also some practice of virtue and external discipline. But so far is it from there, that by this light of nature man could come to the blissful knowledge of God, and be converted unto Him, that in natural and civil matters also he does not use this light rightly; yea, much more he defiles it wholly in various ways, and sustains it in iniquity. And since he does this, all innocence is taken from him by God.

V.

As it is with the light of nature, so it is with the Law of the Ten Commandments, given to the Jews by God through Moses. For since it discovers the greatness of sin, and convinces man more and more of his guilt, but does not indicate the remedy for it, nor does it give any power to get out of this misery, and thus, having become insane through the flesh, leaves the transgressor under the curse, man cannot thereby obtain sanctifying grace.

VI.

That which neither the light of nature nor the Law can do, God does by the power of the Holy Spirit, and by the Word or ministry of reconciliation, which is the Gospel of Messiah, by which it has pleased God to save believing men, both in the Old and New Testaments.

VII.

This hiddenness of His will God revealed to few in the Old Testament, but in the New Testament (the distinction of nations now being removed) He revealed it to more men. The reason for this diversity is not to be found in the dignity of one people more than another, or in the better use of natural light, but in the free will and undeserved love of God; Wherefore also those on whom so great a mercy is bestowed apart from, and against merit, should acknowledge it with a humble and thankful heart; but in others, on whom this mercy is not bestowed, they should, with the Apostle, pray for the severity and justice of God's judgments, and by no means examine them curiously.

VIII.

But as many as are called by the Evangelion, they are called earnestly. For God shows earnestly and truly in His Word what is pleasing to Him, namely, that the called come to Him. He also earnestly promises peace of mind and eternal life to all who come to Him and believe.

IX.

That many who are called by the ministry of the Gospel do not come and are not converted, the fault is not in the Gospel, nor in Christ, being offered by the Gospel, nor in God, who calls by the Gospel, and

even to whom He calls, communicates various gifts, but in those who are called, some of whom, being carefree, do not accept the Word of life; Others do take it, but not in the innermost heart, and therefore it is that, after a vanishing joy of temporary faith, they turn back again; others entangle the seed of the word by the thorns of the cares and lusts of the world, and bring forth no fruit, which our Savior teaches in the parable of the seed.

X.

But that others, being called by the ministry of the Gospel, come, and are converted, this is not to be ascribed to man, as if he would separate himself by his own free will from others, who are provided with as great or sufficient grace for faith and conversion (which the haughty heretic of Pelagius asserts), but it is to be ascribed to God, who, as He hath chosen His own from everlasting life in Christ, so also calleth them mightily in time, endowing them with faith and conversion, and bringing them out of the power of darkness into the kingdom of His Son, that they should declare the virtues of Him who hath called them out of darkness into His marvelous light; And that they should glory not in themselves, but in the Lord, as the Apostolic Scriptures generally testify.

XI.

Further, when God executes His good pleasure in the elect, and works true conversion in them, it is that He not only preaches the Gospel to them outwardly, and enlightens their minds powerfully by the Holy Spirit, that they may understand and discern those things which are of the Spirit of God; but He also penetrates the inner parts of men with the powerful action of the same regenerating Spirit; He opens the heart that is closed; He pacifies what is hard; He circumcises what is uncircumcised. Into the will He pours new qualities, and makes the will that was dead become alive, that was evil become good, that was unwilling become obedient; He moves and strengthens the will so that, like a good tree, it can bring forth fruit of good works.

XII.

And this is that regeneration, renewal, new creation, raising of the dead, and bringing to life which is so wonderfully spoken of in the Scriptures, which God works in us without us; And this is not brought about in us by external predication alone, nor by exhortation, nor by such a manner of operation, that when God has accomplished his work, it should still be in the power of man to be born again or not to be born again, to be converted or not to be converted; but it is a wholly supernatural, a very powerful, and at the same time very sweet, wonderful, hidden, and unspeakable work, which, according to the testimony of Scripture (which is inspired by the Author of this effect), is in its power neither less nor less than the creation or the raising of the dead; Thus, that all those in whose hearts God works in this wonderful way are surely, infallibly and powerfully born again, and believe immediately. And then the will, being now renewed, is not only driven and moved of God, but, being moved of God, it also works itself. Therefore it is also rightly said that man, by the grace he has received, believes and repents.

XIII.

The manner of this working cannot be fully understood by believers in this life; yet they take comfort in knowing and feeling that by the grace of God they believe with their hearts and love their Savior.

XIV.

Faith, then, is a gift of God, not because it is offered by God to man's free will, but because it is immediately communicated, imparted, and infused into man; not because God gives the power to believe alone, and then expects the consent or immediate belief of man's free will; but because He who works there, both the willing and the giving, yea, works all things in all, brings about in man both the will to believe, and faith itself.

XV.

God does not owe this grace to anyone. For what would He owe to those who at first can give Him nothing, that it may be repaid? Yes, what would God owe him who has nothing of himself but sin and falsehood? The one who receives this grace owes God alone eternal gratitude for it, and thanks Him for it. He who does not receive this grace does not consider these spiritual things at all, and takes pleasure in his own things, or, being careless, boasts vainly that he has what he does not have. Furthermore, those who profess their faith outwardly and improve their lives are to be judged and spoken of best, according to the example of the Apostles; for the inward parts of their hearts are unknown. And as for others who have not yet been called, for such we must pray to God, who calls those things which are not as if they were, and must not in any way intercede against them, as if we had distinguished ourselves.

XVI.

But as man by the fall has not ceased to be a man endowed with reason and will; and as sin, which has pervaded the whole human race, has not taken away man's nature, but has conquered and spiritually ■ killed it; Thus also this divine grace of regeneration does not work in man as in sticks and blocks, neither destroying the will and its attributes, nor forcing him by force against his thanks, but making him spiritually alive, healing him, improving him and bending him at the same time lovingly and powerfully; Thus, that where before the obstinacy and opposition of the flesh had once prevailed, there now a willing and sincere obedience of the spirit begins to prevail; wherein lies the true and spiritual restoration and freedom of our will. And, were that this wonderful Master of Works to act in this way with us, man would have no hope at all of being able to rise from the fall by his free will, by which, while he was still standing, he plunged himself into destruction.

XVII.

Just as the omnipotent action of God, by which He produces and sustains our natural life, does not exclude, but requires the use of the means by which God, according to His infinite wisdom and goodness, has willed to extend His power; so it is also that the aforementioned supernatural action of God, by which He regenerates us, by no means excludes, nor hinders the use of the Gospel, which the wise God has ordained as the seed of regeneration and the food of souls. Therefore, as the Apostles and the teachers who followed them taught the people of this grace of God in a Godly manner, in honor of him, and for the abatement of all the pride of man; and yet did not neglect to keep it under the exercise of the Word, the Sacraments, and the Christian discipline by the holy exhortations of the Gospel; And so it must be far from it now, that those who teach others in the church, or who are being taught, should avoid tempting God by separating those things which God has willed, according to His good pleasure, to keep together. For by exhortations grace is communicated, and the more skilfully we do our ministry, the more gloriously the good pleasure of God, which works in us, shows itself, and His work proceeds at its best. To God alone, both because of the means and because of the sanctifying fruit and power thereof, be all glory in eternity. Amen.

Rejection of error.

The doctrine being explained, the Synod rejects the errors of those,

I.

Who teach, "that it cannot be said that original sin is in itself sufficient to condemn the entire human race, or to merit temporal and eternal punishment." For these contradict the Apostle, who there says: Sin came into the world through one man, and death through sin, and so death came to all men through one man, in whom all men have sinned, Rom. 5:12. And: Rom. 5:16, The guilt came in through a crime unto damnation; And: Rom. 6:23, The wages of sin is death.

n.

Who teach, "that the spiritual gifts, or good qualities and virtues, as there are goodness, holiness, righteousness, could not be in the will of man when he was first created; and that consequently in the fall they could not be separated from himself." For this contradicts the description of the image of God, which the Apostle states, Ephesians 4:24; where he testifies, that it consists in righteousness and holiness, both of which undoubtedly have their place in the will.

m.

Who teach, "that in spiritual death the spiritual gifts are not separated from man's will, since the will in itself has never been depraved, but only hindered by the darkness of death and the irregularity of passions, which hindrances are removed, that then the will could put its free innate power to work, that is, to will and choose all kinds of good that appear to it, or not to will and not to choose." This is a novelty and error, and serves to exalt the powers of the free will, against the saying of the Prophets, Jer. 17:9, A proud and deceitful thing is the heart. And of the Apostles, Eph. 2:3, Among whom (children of disobedience) we also all formerly walked in the lusts of our flesh, doing the will of the flesh and of the mind.

IV.

Who teach, "that the unregenerate man is not actually, nor wholly, dead in sin, or bereft of all power for spiritual good; but that he may yet hunger and thirst for righteousness and life, and offer an offering of a defeated and broken spirit, pleasing to God." For these things contradict the clear testimonies of Scripture: Eph. 2:1, 5, Ye were dead in sins and crimes. And: Gen. 6:5 and 8:21, The poetry and boasting of the human heart is only evil at all times. Moreover, to hunger and thirst for salvation from misery, and for life, and to offer to God a sacrifice of a bred spirit, belongs to those who are born again, and to those who are called blessed, Ps. 51:19. Matt. 5:6.

V.

Who teach, "that the depraved and natural man may use the common grace (by which they understand the light of nature) or the gifts left to him after the fall, so that, by that good use, he may obtain a greater, namely, the Gospel or sanctifying grace, and salvation itself gradually.

salvation itself gradually and by degrees. And that in this way God shows Himself ready to reveal Christ to all men, since He sufficiently and powerfully administers to all the means necessary for the knowledge of Christ, for faith and for conversion. For in addition to the experience of all times, the

Scriptures also testify that this is false. Ps. 147:19, 20, He makes Jacob to make known his word, Israel his ways and rights; so he has not done to any people, and they have not known those rights.-And: Acts 14:16, God in former times caused all the Gentiles to walk in their ways. And: Acts 16:6, 7, He (namely, Paul with his own) were prevented by the Holy Spirit from speaking the word in Asia, and when they came to Mysia, they requested to travel through Bithynia, and the Spirit did not allow them to do so.

VI.

They teach, "that in the true conversion of man no new attributes, powers, or gifts can be infused into the will of God; and that therefore faith, by which we are first converted, and from which we are called believers, is not a quality or gift infused of God, but only an act of man, and that it cannot be said to be a gift, except in regard to the power to come to it." For thereby they contradict Saint Scripture, which testifies that God pours out in our hearts new qualities of faith, of obedience, and of the feeling of his love. Jer. 31:33, I will give my law in their minds, and I will write it in their hearts. And: Isa. 44:3, I will pour water on the thirsty, and streams on the dry; I will pour my Spirit on your seed. And: Rom. 5:5, The love of God is poured out in our hearts by the Holy Spirit who was given to us. This also contradicts the constant practice of the Church of God, which prays thus with the Prophet: Convert me, Lord, so that I may be converted, Jer. 31:18.

VII.

Who teach, "that the grace by which we are converted unto God is nothing but a gentle exhortation, or, (as others declare) that it is the most perfect mode of operation in the conversion of man, and best conforms to the nature of man, which is by exhortation; and that there is nothing why this advising grace alone should not be sufficient to make the natural man spiritual; yea, that God does not produce the consent of the will otherwise than by this method of exhortation, and that the power of divine operation, by which it exceeds the operation of Satan, consists in the fact that God promises eternal, but Satan temporary goods. " For this is altogether Pelagian and contrary to the whole of Scripture, which, besides this, recognizes another and more powerful and divine way of the Holy Spirit's working in the conversion of man; as in Ezekiel: I will give you a new heart and a new spirit within you, and will take away the heart of stone from your flesh, and give you a heart of flesh, Ezek 36:26.

VIH.

Who teach, "that God does not use such powers of His omnipotence in the regeneration of man, by which He might powerfully and infallibly bend that man's will to faith and conversion; but that all the workings of grace which God uses to convert man, being accomplished, man nevertheless bids God and the Holy Spirit, when He performs the regeneration, to give him a new spirit. Spirit, when He predestines the rebirth of him, and wishes to regenerate him, to such an extent that he may resist, and indeed often does resist, his own rebirth; and that it remains in his own power to be reborn or not. For this is nothing else but to take away all the power of the grace of God in our conversion, and to subject the working of the Almighty God to the will of man; and this against the Apostles, who teach, Eph. 1:19, That we believe according to the working of the power of his strength; And, 2 Thess. 1:11, That God fulfills in us the good pleasure of goodness and the work of faith with power. And, 2 Pet. 1:3, That his divine power has given us every thing that is necessary unto life and godliness.

IX.

Who teach, "that grace and the free

ss will are partial causes, both of which work together to bring about the beginning of conversion, and that grace in the order of operation does not precede the working of the will, that is, that God does not powerfully assist man's will to conversion until man's will moves and determines itself. For the ancient Church has long condemned this doctrine in the Pelagians, from the Apostle, Rom. 9:16, Thus it is not according to a person's will or walk, but according to God's mercy. Likewise: 1 Cor. 4:7, Who do ye separate? And what have ye that ye have not received? And: Phil. 2:13, It is God who works in you to will and to accomplish, according to his good pleasure.

Beneath stood.

That we thus feel and judge, we testify with the signature of our hands, and was signed.

Johannes Bogerman, shepherd of the church of Leeuwarden and president of the Synod. Jacobus Rolandus, pastor of the church of Amsterdam and president of the Synod. Herman Faukelius, pastor of the Church of Middelburg and president of the Synod. Sebastianus Damman, pastor of the Church of Zutphen and scribe of the Synod.

Festus Hommius, pastor of the Church of Leiden, scribe of the Synod.

From Great Britain.

Georgius, Bishop of Landa.

Johannes Davenantius, Doctor and Public Professor of Ordained Theology at the Academy of Cambridge, and praeses of the Royal College there.

Samuel Wardus, Elder; Doctor of Sacred Theology, Archdeacon of Faunton, and praeses in the Sidneyan College at Cambridge Academy.

Thomas Goadus, Elder; Doctor of Theology, cantor of Paulinian Cathedral in London.

Gualterus Balcanquallus, from Scotch-British, Elder, Baccalaureus of Holy Theology.

From the Electoral Paltz.

Abrahamus Scultetus, Doctor of Sacred Theology and Professor at the Academy at Heidelberg.

Paulus Tossanus, Doctor of Holy Theology and council in the Church Council of the Lower Paltz.

Henricus Alting, Doctor of Holy Theology and Professor at the Academy at Heidelberg.

From Hesse.

Georgius Cruciger, Doctor of Holy Theology, Professor, and presently Rector at the Academy at Marburg.

Paulus Steinius, Court preacher and Professor of Holy Theology at the princely Mauritsche Collegium for the Brethren at Kassei.

Daniel Angelocrator, shepherd of the Church at Marburg, and Superintendent of adjacent Churches on the Avenue and Eder.

Rodolphus Goclenius, the Elder, first Professor of Pure Philosophy at the Academy at Marburg, and presently Dean.

From Switzerland.

Johannus Jakobus Breytingerus, shepherd of the Church of Zurich.

Marcus Rutimeyerus, Doctor of Saint Theology and Servant of the Church at Bern.

Sebastianus Beckius, Doctor of Holy Theology and Professor of the New Testament at the Academy at Basel, and Dean of the Theological Faculty there.

Wolfgangus Mayerus, Doctor of Sacred Theology, shepherd of the Church at Basel.

Johannes Conradus Kochius, Servant of the Church at Schaffhausen.

From the Wetteravian Correspondence.

Johannes Henricus Alstedius, ordinary Professor at the Illustre Nassausche School, which is at Herborn.

Georgius Fabricius, shepherd of the Windechsche Church at the court of Hanover, and Inspector of the surroundings.

From the City and Church of Geneva.

Johannus Deodatus, shepherd in the Church at Geneva and Professor of Sacred Theology at the school there.

Theodorus Tronchinus, minister of God's Word in the Church at Geneva, and Professor of Sacred Theology there.

From the City and Church of Bremen.

Matthias Martinius, Rector of the Illustre School at Bremen and to it Professor of Consecrated Literature.

Henricus Isselburg, Doctor of Holy Theology, Servant of Jesus Christ in the Church of the Blessed Virgin at Bremen, and at the School Professor of New Testament.

Ludovicus Crocius, Doctor of Theology, pastor of the Church of St. Mary at Bremen, and Professor of Old Testament and Practical Philosophy at the Illustre School.

From the City and Church of Embden.

Daniel Bernardus Eilshemius, oldest shepherd in the Church of . Embden.

Ritzius Lucas Grimershemius, shepherd of the Church of Embden.

The Dutch Professors.

Joannes Polyander, Doctor of Theology and Professor at the Academy at Leiden.

Sibrandus Lubbertus, Doctor of Holy Theology and Professor at the Friesian Academy.

Franciscus Gomarus, Doctor and Professor of Sacred Theology at the Academy of Groningen and Ommelanden.

Antonius Thysius, Professor of Sacred Theology at the Illustre School of the Gel- der Veluwe, which is in Harderwijk.

Antonius Waleus, pastor of the Church of Middelburg, and called to the Synod by the Illustre Theological School of that city.

From Gelderland and the County of Zutphen.

Guilielmus Stephani, Doctor of Theology, shepherd of the Church of Arnhem.

Ellardus van Mehen, shepherd of the Church of Harderwijk.

Johannes Bouillet, shepherd at Warnsveld. Jacobus Verheyden, Elder of the Church of Nymegen, and Rector of the School.

From South Holland.

BalthaBar Lydius, M. F. shepherd of the Church of God in the city of Dordrecht.

Henricus Arnoldi, pastor at Delft.

Gisbertus Voetius, shepherd of the Church of Heusden.

Arnoldus Muys van Holy, bailiff of South Holland, elder of the church of Dordrecht.

Joannes de Laet, Elder of the Church of Leiden.

From North Holland.

Jacobus Triglandns, shepherd of the Church of Amsterdam.

Abraham van Dooreslaer, shepherd of the Church of Enkhuizen,

Samuel Bartholdus, shepherd of the church of Monnikendam.

Theodorus Heyngius, elder of the Church of Amsterdam.

Dominicus van Heemskerck, Elder of the Church of Amsterdam.

From Zeeland.

Godefridus üdemannus, shepherd of the Church of Zierikzee.

Cornelius Regius, shepherd of the Church of Goes. Lambertus de Rycke, shepherd of the Church of Bergen op Zoom.

Iosias Vosbergius, elder of the church of Middelburg.

Adrianus Hofferus, senator of the city of Zierikzee, and elder of the church there.

From the province of Utrecht.

Johannes Dibbezius, pastor at Dordrecht, Delegate of the Utrecht Orthodox Synod.

Arnoldus Ortcampus^ shepherd of the Church of Amersfoort.

From Friesland.

Florentius Johannis, Servant of Jesus Christ the Crucified, in the Church of Sneek.

Philippus Danielis Eilshemius, shepherd of the Church of Harlingen.

Kempo' Harinxma of Donia, Elder of the Church of Leeuwarden.

Tacitus of Aysma, Elder of the Church of Buirgirt, Hichtum, and Hartwardt.

From Overijssel.

Casparus Sibelius, shepherd of the church of Deventer.

Hermannus Wiserding, minister of the Gospel of 'Christ, in the Church of Zwolle.

Hieronymus Vogellius, shepherd of the Church of Hasselt, temporarily serving as delegate of the Church of Kampen.

Johannes Langius, pastor at Vollenhoven. Wilhelmus van Broickhuisen ten Doerne, as delegate Elder.

Johannes van Lauwick, as delegate Elder.

From the City of Groningen and the Ommelanden.

Cornelius Hillenius, Servant of Jesus Christ in the Church of Groningen.

Georgius Placius, shepherd of the Church of Appingadam.

Wolfgangus Agricola, shepherd of the Church of Bedum.

Wigboldus, Homer, shepherd of the Church of Midwolde.

Egbertus Halbes, elder of the church of Groningen,

Johannes Rufelaert, Elder of the Church of Stedum.

From Drente.

Themo van Asschenberg, shepherd of the church of Meppel.

Patroclus Romelingius, shepherd of the church of Rhuinen.

From the Walloon Church.

Daniël Colonius, shepherd of the Church of Leiden, and Regent of the Franco-Holland College at the Leiden Academy.

Joannes Crucius, shepherd in Haarlem.

Joannes Doucher, shepherd at Vlissingen.

Jeremias de Pours, pastor of the French-Dutch Church in Middelburg.

Evardus Beckius, elder of the Franco-Hollandish Church at Middelburg.

Petrus Pontanus, elder of the Church at Amsterdam.

THE FIFTH CHAPTER OF DOCTRINE,
OF THE
PERSEVERANCE OF THE SAINTS.

Art I.

Those whom God according to His purpose calls into the fellowship of His Son, our Lord Jesus Christ, and regenerates by the Holy Spirit, He does deliver from the dominion and bondage of sin; but He does not deliver them in this life wholly from the flesh and body of sin.

II.

Out of this arise the daily sins of weakness, and to the very best works of the saints are also defects. This gives them continual cause to humble themselves before God, to take refuge in Christ crucified, to slay the flesh more and more by the Spirit of prayer, and holy exercises of godliness, and to sigh for the perk of perfection, until, having been loosed from this body of death, they shall rejoice with the Lamb of God in heaven.

UI.

Because of these remnants of indwelling sin, and also because of the temptations of the world and of Satan, the converted would not be able to persevere in that grace if they were forsaken in their own strength. But God is faithful, who graciously confirms them in the grace once given to them, and powerfully preserves them to the end.

IV.

And though the power of God, by which He establishes and preserves true believers in grace, is greater than that it could be conquered of the flesh, yet the converted are not always so led of God, and so preserved, that in some particular acts, through their own fault, they could not depart from the guidance of grace, and be seduced by the lusts of the flesh, and follow it. Therefore they must constantly watch and pray that they are not led into temptation. If they do not do this, they may not only be drawn away from the flesh, the world, and Satan into grave and abominable sins, but are indeed drawn away to them sometimes by God's righteous permission. As the sad falls of David, Peter, and other saints described to us in the Scriptures prove.

V.

With such gross sins they greatly offend God, fall into the guilt of death, grieve the Holy Spirit, break for a time the exercise of faith, severely wound their consciences, and sometimes lose the sense of grace for a time, until, when they return to the way by serious penitence, the fatherly face of God reappears to them.

VI.

For God, who is rich in mercy, according to the unchangeable will of election, does not wholly take away the Holy Spirit from his own, even in sorrowful falls, nor let them fall so far from the grace of adoption and from the state of justification, or that they sin unto death, or against the Holy Spirit, and, being wholly forsaken of him, plunge themselves wholly into eternal damnation.

VII.

For first, in such falls He still preserves in them this His immortal seed, from which they are born again, that it may not perish nor be cast out. Secondly, He renews them surely and powerfully by His Word and Spirit unto repentance, that they may be grieved in heart and toward God for the sins committed; that they may desire forgiveness in the blood of the Mediator, by faith, with a broken heart, and obtain the grace of God which is now reconciled to them, that they may again feel, worship His mercy and faithfulness, and work diligently for their salvation with fear and trembling.

VIII.

Thus they obtain this, not by their own merits or powers, but by the gracious mercy of God, that they neither fall away completely from faith and grace, nor remain in the fall to the end, nor are lost. As far as they are concerned, this could not only happen easily, but would also undoubtedly happen. But with respect to God it can in no way take place; for neither his counsel can be changed, nor his promise broken, nor the calling, according to his purpose, revoked, nor the merit, intercession, and preservation of Christ made void, nor the sealing of the Holy Spirit frustrated or destroyed.

IX.

Of this preservation of the elect unto salvation, and of the perseverance of true believers in faith, even the faithful can be assured, and they are also according to the degree of faith by which they certainly believe that they are, and always shall be, true and living members of the Church, that they have forgiveness of sins, and eternal life.

X.

And consequently this assurance arises not from any special revelation made without or apart from the Word, but from the faith of the promises of God, which he has very abundantly revealed in his Word for our comfort, and from the witness of the Holy Spirit, who also bears witness with our Spirit, that we are children and heirs of God; finally, from the earnest and holy observance of a good conscience and of good works. And if the elect of God did not have this sure consolation in this world, that they will keep the victory, as well as this sure pledge of eternal glory, they would be the most miserable of all men.

XI.

The Scriptures, however, testify that the faithful struggle in this life against various doubts of the flesh, and, being in great temptation, do not always feel this full confidence of faith and assurance of perseverance. But God, the Father of all consolation, does not let them be tempted beyond their capacity, but with the temptation gives a result, and revives in them the assurance of perseverance through the Holy Spirit.

XU.

But far from making the true believer haughty and careless, this assurance of perseverance is a true root of humility, filial piety, true godliness, endurance in all struggles, fervent prayers, steadfastness in the cross and in the confession of the truth, together with firm joy in God; and that the remembrance of that act of kindness will give them an incentive to earnest and persevering practice of gratitude and good works; as appears from the testimonies of the Scriptures, and the examples of the heilians.

XIII.

When also the confidence of perseverance is revived in those who are resurrected from the fall, it does not produce in them any frivolity or negligence of Godliness, but a much greater care to diligently observe the ways of the Lord, which are prepared beforehand, so that, walking in them, the assurance of their perseverance, and that the face of the reconciled God (whose sight is sweeter than life to the God-fruitful, and whose hiding is more bitter than death), for the abuse of His fatherly kindness, may not be turned away from them again, and they thus fall into heavier anguish of mind.

XIV.

As it has now pleased God to begin His work of grace in us through the preaching of the Gospel, so He monitors, pursues and accomplishes it through the hearing, reading and deliberation of it, along with exhortations, threats, promises and the use of the Holy Sacraments.

XV.

This doctrine of the perseverance of true believers and saints, together with the assurance of this perseverance, which God has very abundantly revealed in his Word for his name's glory and for the comfort of pious souls, and which presses itself into the hearts of believers, is not understood in the flesh, and is hated by Satan, mocked by the world, abused by the inexperienced and hypocrites, and fought against by the erring spirits; But the bride Christi has always tenderly loved and steadfastly defended it as a treasure of priceless value. God, against whom no counsel is valid, nor any violence can do anything, will provide it. To the one God, Father, Son and Holy Spirit be glory and honor for ever and ever, Amen.

Rejection of the errors concerning the doctrine of the perseverance of the saints.

The right doctrine being declared, the Synod rejects the errors of those,

I.

Who teach, "that the perseverance of true believers is not a fruit of election, or a gift of God, acquired through Christ's death; but a condition of the new covenant, which man must accomplish by his own free will for his decisive (as they say) election and justification." For Saint Scripture testifies, that it follows from election, and is given to the elect by the power of death, resurrection, and intercession of Christ. Rom. 11:7, The elect have obtained it, and the others have become hardened. Likewise, Rom. 8:32, 33, 34, 35. Who spared not his own Son, but delivered him up for us all, how should he not with him give us all things? Who shall accuse the elect of God? It is God who justifies. Who is he who condemns? Christ died for us, yes much more, who is also risen, who is also at the right hand of God, who also prays for us. Who shall separate us from the love Christi?

H.

Who teaches, "that God does provide a believing man with sufficient strength to persevere, and is willing to preserve it in him if he does his office; but if all those things which are necessary to persevere in the faith, and which God wills to use to preserve the faith, have already been done, it still depends on the will that he perseveres, or does not persevere." For this sentiment understands in itself a public Pelagianism, and if it wishes to make men free, it makes them robbers of God's glory, against the constant concordance of the Gospel doctrine, which deprives man of all means of praise, and ascribes the praise of this benefit to the grace of God alone; and against the Apostle, who testifies, 1 Cor. 1:8, That it is God who shall strengthen us unto the end, to be blameless in the day on six Lords Jesu Christi.

HL

Who teach, "That the true believers and the born-again not only can fall away completely and finally from righteous faith, but also from grace and salvation, but often fall away from it in deed, and are lost for ever." For this view renders void the grace of justification and regeneration, and the continual preservation of Christ; against the expressed words of the Apostle Paul, Com. 5:8, 9, Thus Christ died for us while we were yet sinners, so now, being justified by his blood, we shall be much more saved by him from wrath. And against the Apostel John, 1 Josh. 3:9, So he who is born of God does not sin, for his seed remains in him, and he cannot sin, because he is born of God. Also against the words of Jesus Christ, John 10:28, 29, I give unto my sheep eternal life, and they shall not perish for ever; and no man shall snatch them out of mine hand. The Father who gave them to me is greater than all, and no one can snatch them out of my Father's hands.

IV.

Who teach, "that the true believers and born again can sin sin sin unto death, or against the Holy Ghost." For, after the Apostle John, in the fifth chapter of his first epistle, verses 16 and 17, spoke of those who sin unto death, and forbade to pray for them, he immediately adds in the eighth verse: We know that whoever is born of God does not sin, but whoever is born of God guards himself, and the evil one does not harm him.

V.

Who teach, "that one cannot have assurance of the coming endurance in this life without special revelation." For by this doctrine the firm consolation of true believers in this life is taken away, and the doubt of the Papists is reintroduced into the Church; for Saint Scripture generally draws this assurance, not from any special and extraordinary revelation, but from the own marks of the children of God, and from the very steadfast promises of God; especially the Apostle Paul, Rom. 8: 39, No creature can separate us from the love of God, which is in Jesus Christ our Lord. And Johannes, 1 John 3:24, For he that keepeth his prayers abideth in him, and he in him: and of this we confess, that He abideth in us, by the Spirit which he hath given us.

VI.

Who teach, "That the doctrine of the assurance of the perseverance of salvation is, of its own nature and character, an ear-worm of the flesh, and injurious to godliness, good morals, prayers, and other holy exercises; but on the contrary, that it is commendable to doubt it." For these show that they do not know the power of divine grace, and the working of the Holy Spirit who dwells within; and they contradict the Apostle John, who teaches the contrary with expressed words in his first epistle, ch. 3,

verse 2 and 3, "Beloved ones, now we are the children of God, and it has not yet been revealed what we shall be; but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in him cleanses himself as he is pure. Moreover, these are refuted by the examples of the saints, both Old and New Testaments, who, although they were sure of their perseverance and salvation, were nevertheless constant in prayer and other exercises of Godliness.

VIL

Who teach, "that the faith of those who believe but for a time is no different from the justifying and sanctifying faith, except only in its continualness." For Christ Himself, Matt. 13:20, and Luke 8:12 and following, makes three distinctions between those who believe but for a time and the true believers; when He says, that some receive the seed in a stony earth, but these in a good earth, or good heart; that some are without root, but these have a firm root; that some are fruitless, but these bring forth their fruit, in varying degrees, with constancy or endurance.

VIII.

Who teach, "that it is not inconsistent for a man, having lost his first rebirth, to be born again from new, even many times." For they deny by this doctrine the immortality of the seed of God, by which we are born again; against the testimony of the Apostle Peter, 1 Peter 1:23, Ye who are born again, not of corruptible, but of imperishable seed.

IX.

Who teach, "that Christ nowhere prayed, that believers should infallibly persevere in faith." For they again- speak Christ himself, who says, Luke 12:32, I have prayed for you, Peter, that your faith may not fail; and the Evangelist John, who testifies, that Christ prayed not only for the Apostles, but also for all those who would believe by their word, John 17 :20. And verse 11 and 15, Holy Father, keep them in your name. Similarly, I pray not that thou take them out of the world, but that thou preserve them from the evil one.

DECISION.

And this is the bare, simple, and sincere statement of the straightforward doctrine of the five Articles, which are in dispute in the Netherlands; and at the same time the rejection of the delusions, by which the Dutch Churches have been troubled for a time; which statement and rejection the Synod considers to be taken from the Word of God, and to agree with the confession of the Reformed Churches. From which it is evident, that those, whom you least deserved, have acted against all truth, equity and love, who have wanted to make the people wise: "That the doctrine of the Reformed Churches of predestination and the adjoining chapters, by its own nature and purport, diverts the hearts of men from all piety and religion; that it is an oracle to the flesh and the devil, and a fortress of Satan, from which it lays all men low, wounds the greater part of them, and pierces many of them to death with the arrows of despair, or of carelessness. That this doctrine makes God an Author of sin, unjust, a tyrant, and hypocrite, and that it is nothing but a renewed Stoicism, Manicheism, Libertinism, and Turkishism. That it makes men careless in a fleshly way, as if to show themselves therewith that the elect cannot be hindered from their salvation, however they live, and may therefore commit all kinds of abominable knights' deeds without restraint; that it cannot profit those who are rejected for salvation, even if they had truly done all the works of the saints. That with this it is taught, that by the bare and simple will of

God, without any regard or consideration of any sin, God has predestined and created the greater part of the world to eternal damnation; that rejection is in like manner the cause of unbelief and godlessness, as election is the fountain and cause of faith and good works. That many foolish children of the faithful are torn from their mothers' breasts, and thrown tyrannically into the infernal fire, so that neither the blood of Christ can avail them, nor baptism, nor the prayers of the Churches, at their baptism." And what other such things are many, which the Reformed Churches not only do not acknowledge, but wholeheartedly reject with abhorrence.

Therefore as many as call God-fearfully upon the name of our Saviour Jesus Christ, this Synod of Dordrecht testifies by the name of the Lord, that they want to judge the faith of the Reformed Churches, not from false testimonies, which are gathered here and there; not from private or particular sayings of some, both old and new teachers, which are often drawn in bad faith, or perverted, and twisted in a perverted sense; but from the public confessions of the Churches themselves, and from this declaration of sound doctrine, which is unanimously agreed upon by. all and every member of the whole Synod.

Then this Synod also earnestly exhorts those who blaspheme, to see what heavy judgment of God they bring upon themselves, who speak false witness against so many Churches and so many Confessions, stir up the consciences of the weak, and seek to cast suspicion on many on the fellowship of true believers.

Finally, this Synod exhorts all communicants in the Gospel of Chris, that in the discourse of this doctrine, both in Schools and Churches, they conduct themselves in a godly and devout manner; that they direct it both with tongue and pen, to the honor of God, the holiness of life and the consolation of the defeated minds; That they not only feel, but also speak with the Scriptures, according to the equanimity of faith; and at last refrain from all such manner of speaking, which does not respect the principles of the upright sense of the Holy Scriptures presented to us. Scripture presented to us, and which could give the frolicsome sophists just cause to taunt or blaspheme the doctrine of the Reformed Churches.

The Son of God, Jesus Christ, who, seated at the right hand of his Father, gives gifts to men, sanctify us in the truth; bring those who have gone astray to the truth; silence the slanderers of sound doctrine, and endow the faithful ministers of his Word with the Spirit of wisdom and discernment, that all their reasons may prosper for the glory of God and the edification of the hearers, Amen.

Under stood.

That we thus feel and judge we testify with the signature of our hands, and was signed.

Johannes Bogerman, shepherd of the church of Leeuwarden and president of the Synod. Jacobus Rolandus, pastor of the church of Amsterdam and president of the Synod. Herman Faukelius, pastor of the Church of Middelburg, president of the Synod.

Sebastianus Damman, pastor of the Church of Zutphen and scribe of the Synod.

Festus Hommius, pastor of the Church of Leiden, scribe of the Synod.

From Great Britain.

Georgius, Bishop of Landa.

Johannes Davenantius, Doctor and Public Professor of Ordained Theology at the Academy of Cambridge, and praeses of the Royal College there.

Samuel Wardus, Elder; Doctor of Sacred Theology, Archdeacon of Fauntton, and praeses in the Sidneyan College at Cambridge Academy.

Thomas Goadus, Elder; Doctor of Theology, cantor of Paulinian Cathedral in London.

Gualterus Balcanquallus, from Scotch-British, Elder, Baccalaureus of Holy Theology.

From the Electoral Paltz.

Abrahamus Scultetus, Doctor of Sacred Theology and Professor at the Academy at Heidelberg.

Paulus Tossanus, Doctor of Holy Theology and council in the Church Council of the Lower Paltz.

Henricus Alting, Doctor of Holy Theology and Professor at the Academy at Heidelberg.

From Hesse.

Georgius Cruciger, Doctor of Holy Theology, Professor, and presently Rector at the Academy at Marburg.

Paulus Steinius, Court preacher and Professor of Holy Theology at the princely Mau-rite Collegium for the Brethren at Kassei.

Daniel Angelocrator, shepherd of the Church at Marburg, and Superintendent of the adjacent Churches on the Laan and Eder.

Rodolphus Coclenius, the Elder, first Professor in pure Philosophy at the Academy Marburg and presently Dean.

From Switzerland.

Johannes Jakobus Breytingerus, shepherd of the Church of Zurich.

Marcus Rutimeyerus, Doctor of Saint Theology and Servant of the Church at Bern.

Sebastianus Beckius, Doctor of Holy Theology and Professor of the New Testament at the Academy at Basel, and Dean of the Theological Faculty there.

Wolfgangus Mayerus, Doctor of Sacred Theology, shepherd of the Church at Basel.

Johannes Conradus Kochius, Servant of the Church at Schaft hausen.

From the Wetteravian Correspondence.

Johannes Henricus Alstedius, ordinary Professor at the Illustre Nassausche School, which is at Herborn.

Georgius Fabricius, shepherd of the Windech-sche Church at the court of Hanover and Inspector of the area.

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From the City and Church of Geneva.

Johannes Deodatus, shepherd in the Church at Geneva and Professor of Sacred Theology at the school there.

Theodorus Tronchinus, Minister of the Divine Word in the Church at Geneva, and Professor of Sacred Theology there.

From the City and Church of Bremen.

Matthias Martinius, Rector of the Illustre School at Bremen and to her Professor of Consecrated Letters.

Henricus Isselburg, Doctor of Holy Theology, Servant of Jesus Christ in the Church of the Blessed Virgin at Bremen, and at the School Professor of New Testament.

Ludovicus Crocius, Doctor of Holy Theology, pastor of the Church of St. Martin at Bremen and Professor of the Old Testament and of Practical Philosophy at the Illustre School.

From the City and Church of Embden,

Daniel Bernardus Eilshemius, oldest shepherd in the church of Embden.

Ritzius Lucas Grimershemius, shepherd of the Church of Embden.

The Dutch Professors.

Joannes Polyander, Doctor of Theology and Professor at the Academy at Leiden.

Sibrandus Lubbertus, Doctor of Sacred Theology and Professor at the Friesian Academy.

Franciscus Gomarus, Doctor and Professor of H. Theology at the Academy of Groningen and Ommelanden.

Antonius Thysius, Professor of Sacred Theology at the Illustre School of the Gel- der Veluwe, which is in Harderwijk.

Antonius Waleus, pastor of the Church of Middelburg, and called to the Synod by the Illustre Theological School of that city.

From Gelderland and the County of Zutphen.

Guilielmus Stephani, Doctor of Saint Theology, shepherd of the Church of Arnhem.

Ellardus van Mehen, shepherd of the Church of Harderwijk.

Johannes Bouillet, shepherd at Warnsfeld.

Jacobus Verheyden, Elder of the Church of Nijmegen, and Rector of the School.

From South Holland.

Balthasar Lydius, M. F. shepherd of the Church of God in the city of Dordrecht.

Henricus Arnoldi, pastor at Delft.

Gisbertus Voetius, shepherd of the Church of Heusden.

Arnoldus Muys van Holy, bailiff of South Holland, elder of the Church of Dordrecht.

Johannes de Laet, Elder of the Church of Leiden.

From North Holland.

Jacobus Triglandus, shepherd of the Church of Amsterdam.

Abraham van Dooreslaer, shepherd of the Church of Enkhuizen.

Samuel Bartholdus, shepherd of the Church of Monnikendam.

Theodorus Heyngius, elder of the Church of Amsterdam.

Dominicus van Heemskerck, Elder of the Church of Amsterdam.

From Zeeland.

Godefridus Udemannus, shepherd of the Church of Zierikzee.

Cornelius Regius, shepherd of the Church of Goes.

Lambertus de Rycke, shepherd of the Church of Bergen op Zoom.

Iosias Vosbergius, elder of the church of Middelburg.

Adrianus Hofferus, Senator of the city of Zierikzee, and elder of the Church there.

From the province of Utrecht.

Johannes Dibbezius, pastor at Dordrecht, Delegate of the ütrecht Orthodox Synod.

Arnoldus Oortcampius, pastor of the Church of Amersfoort.

From Friesland.

Florentius Johannes, Servant of Jesus Christ, the Crucified, in the Church of Sneek.

Philippus Danielis Eilshemius, shepherd of the Church of Harlingen.

Kempo Harinxma van Donia, Elder of the Church of Leeuwarden.

Tacitus of Aysma, Elder of the Church of Buirgirt, Hichtum, and Hartwart.

From Overijssel.

Casparus Sibelius, shepherd of the church of Deventer.

Hermannus Wiserding, minister of the Gospel of Christ, in the Church of Zwolle.

Hieronymus Vogellius, shepherd of the Church of Hasselt, temporarily serving as delegate of the Orthodox Church of Kampen.

Johannes Langius, pastor at Vollenhoven.

Wilhelmus van Broickhuisen ten Doeme, as delegate Elder.

Johannes van Lauwick, as delegate Elder.

From the City of Groningen and the Ommelanden.

Cornelius Hillenius, Servant to Jesus Christ in the Church of Groningen.

Georgius Placius, shepherd of the Church of Appingadam.

Wolfgangus Agricola, shepherd of the Church of Bedum.

Wigboldus Homerus, shepherd of the church of Midwolde.

Egbertus Halbes, Elder of the church of Groningen.

Johannes Rufelaert, Elder of the Church of Stedum.

From Drente.

Themo van Asschenberg, shepherd of the church of Meppel.

Patrocilus Romelingius, shepherd of the church of Rhuinen.

From the Walloon Church.

Daniël Colonius, pastor of the Church of Leiden, and Regent of the Franco-Holland College at the Leiden Academy.

Joannes Crucius, shepherd in Haarlem. Joannes Doucher, shepherd at Vlissingen. Jeremias de Pours, pastor of the French-Dutch Church in Middelburg.

Evardus Beckius, elder of the Franco-Hollandish Church at Middelburg.

Petrus Pontanus, Elder of the Church in Amsterdam.

That all this has thus been decided on the five chapters of doctrine which have been reviewed, we, on behalf of the Supreme Lords of the States-General, commissioned to this Synod, bear witness with the signature of our hands.

From Gelderland.

Martinus Gregorij D. Council of the Principality of Gelder, and of the County of Zutphen.

Henricus van Essen, Council of the Principality of Gelder, and of the County of Zutphen.

From Holland and West Friesland.

Walraven of Brederode. Hugo Muys van Holy. Jacobus Boelen.

Gerard of Nieuburg.

From Zeeland.

Simon Schotte, Council and Secretary of the City of Middelburg.

Jacobus Campe, Councilor of the States of Zeeland.

From the province of Utrecht. Fredericus van Zuylen van Nyevelt. Wilhelmus van Hartevelt.

From Friesland.

Ernest van Aylva, Council of the States of Friesland, Grietman of East Gonja part ').

Ernest van Harinxma, first Councillor of the Provincial Court of Friesland.

From Overijssel.

Henricus Hagen.

From the City of Groningen and the Ommelanden.

Hieronimus Isbrands, Doctor of both Laws.

Edzardus Jacobus Clant of Stedum.

And

Daniël Heinsius, der Welgeborene en achtbare Heeren Gecommitteerden Secretaris.

*) On pd. 6 this name is incorrect.

The One Hundred Thirty-Seventh Session.

THE ONE HUNDRED AND THIRTY-SEVENTH SESSION.

The 24th day of April, Wednesday afternoon.

Thus being brought to an end that which concerns doctrine, the form of the judgment, or sentiment of the Synod concerning the Remonstrants was read; der- gener mainly, who, having been cited to this Synod, had fallen into the error of obstinacy and stubbornness. On which matter the opinions were heard.

THE ONE HUNDRED AND THIRTY-EIGHTH SESSION.

The same day afternoon,

The previous form, slightly altered, according to the opinions of all, was again read and finally approved by all. However, there were some theologians from abroad who thought that these personal matters were beyond their jurisdiction. This was the content:

The Synod's opinion on the Remonstrants.

Since then, by God's grace, until now, the truth has been declared and confirmed, error has been rejected and condemned, and unjust slanders have been repelled; so it is, that this Synod of Dordrecht (which care remains to her) earnestly, in the name of Christ, prays, admonishes, obliges, and charges all and every one, according to the authority which she has over all the members of her Churches, from the Word of God, and charges all and every one, as ministers of the divine Word, as well as professors, rectors, and masters of the Academies and Schools, in the United Provinces, and indeed all in general, whom either the care of souls or the education of youth is concerned, that they; forsaking the five well-known Articles of Remonstrance, which on one side differ from the truth, on the other side are nothing but dens of error; To preserve this sound doctrine of salutary truth, brought forth from the purest fountains of the divine Word, sincerely and unblemished, according to their ability and office, to recite and explain it faithfully and prudently to the people and to youth, and to diligently declare its most

delightful and profitable use both in life and death; That they teach those who have strayed from the flock, who feel differently, and have been swept away by the novelty of opinion, gently and courageously by the clarity of the truth, whether God gave them repentance in time to confess the truth, that they may, being brought to a better understanding, with a mind, mouth, faith and love, may return to the Church of God and the communion of the saints, and so that at last the wound of the Church may be healed, and all the members thereof may be of one heart and soul in the Lord.

Yet after some, who went out from us under the title of Remonstrants (which name of Remonstrants, as well as Counter-Remonstrants, the Synod judges, should be put into eternal oblivion), by their own business and counsel, and with unlawful ways of doing things, violating the discipline and order of the Church, and contempt of the admonitions and judgment of their fellow brethren, have, in these doctrinal matters, very gravely and anxiously troubled the very flourishing and in faith and love united Churches of the Netherlands, brought back harmful and old follies, and forged new ones, scattered them among the people openly and secretly, with mouths and writings, and vehemently advocated them, the doctrine hitherto accepted in the Churches, with slander and inappropriate

slander without measure and end, and filled everything with annoyances, disagreements, worries, and stirrings of conscience; which, grave sins, against faith, against love, against good morals, against the unity and peace of the Church, as they cannot be justly suffered in any man, and must necessarily be punished in Churchmen with severe censures, used at all times in the Church; so it is, that the Synod; after the invocation of the Holy Name of God; from its Word, suffices. name of God; being sufficiently aware from his Word of the power which is due to her, following also the footsteps of all legal Synods both old and new, being strengthened with the authority of the High Maj. States-General; declares and judges that those Churchmen, who have behaved as leaders of the parties in the Church and teachers of errors, have been shown to be guilty of falsification of the Religion, schism of the unity of the Church, and of very serious annoyances; and specifically, those who have been cited to this Synod, in addition, of intolerable obstinacy against the resolutions of the high authorities published in this Synod, and against this honorable Synod itself. For which reasons the Synod first of all forbids the aforesaid cited persons from all Church services, deprives them of their offices and also deems them unworthy of Academic ministrations, until such time that by serious repentance, which must be proved by words, works, and contrary actions, they do enough for the Church, and will be truly and fully reconciled to it, and accepted into the fellowship of it again. This we wish for their best, and for the joy of the whole Church, wholly in Christ our Lord.

But the others, the knowledge of which has not come to this National Synod, it commands, according to the usual order, to the Provincial Synods, Classes and Church Councils, who will diligently see to it that the Church does not suffer any damage now, nor has anything to fear in the future; Nevertheless, that they distinguish by the spirit of prudence those who adhere to and follow these madnesses; the obstinate clamorers, instigators of mischief and turmoil,

they shall at once dismiss from their offices in the Churches and Schools, which belong to their knowledge and care. For this reason they are admonished, that they come together without leaving, after receiving the judgment of this post-tional Synod, having obtained permission of the Government for this purpose, so that the evil may not increase and be strengthened by delay. But those who have fallen from weakness, and through the mysteries of the times, or are enraptured, and who may have

doubts in matters of lesser importance, or feel otherwise, but are quiet, modest, humble, unsparing in life, and teachable, they will seek to bring with all meekness, services of love, and patience, to true and perfect unity with the Church; but so that they will diligently guard themselves, that they admit no one to the Holy Service, who is not a member of the Church, and who is not a member of the Church. Church service, who refuses to subscribe to, and teach the doctrine declared in these Synodal resolutions; nor do they retain anyone in these services, by whose constant difference or disagreement the doctrine so unanimously affirmed at this Synod may be offended, and the unity of the Churchwardens and the peace of the Churches may again be disturbed*.

Moreover, this venerable Synod earnestly exhorts all ecclesiastical assemblies, that they keep a watchful eye over the flocks that have been commanded them; that they stand fast against all novelties that may arise in the Church, and eradicate them as weeds from the field of the Lord; That they take good care of the schools and the teachers in them, so that from any peculiar feelings and evil notions that may be implanted in the youth, no further harm may be done to the Church and the Republic.

Lastly; as the Synod has informed the august and highmogh. States-General of the United Provinces honourably thanked, that their High Maj. have mercifully come to the aid of the grieved and decaying affairs of the Church, in such a needful and capable time, through the means of this Synod, have taken the pious and faithful servants of God into their protection, have holily and religiously upheld the pledge of all blessing and of the Divine presence, after all, the truth of God's Word, in the places of their territory, and have neither ar-

deraej^iit- beid nor cost spared, to promote and accomplish such an enduring great work; for which out of ganschber heart she wishes them abundant recompense, spiritual and temporal, as well in general as in particular, from the Lord; thus she earnestly and humbly prays the very gracious Lords, that their High Majesty will be able to accept this wholesome doctrine, which is of the Word of God, in the places of their territories. this wholesome doctrine, which the Synod has expressed very faithfully, according to the Word of God and the agreement of the Reformed Churches, only and purely to be publicly taught in their countries, to repel all rising battles and revolts, to restrain the anxious and rebellious spirits, also to go forward as true and good-hearted nurturers and protectors of the Lord.

and protectors of the Church, to keep the judgment on the aforementioned persons, according to the law of the Church, confirmed by the laws of this country, of value, and to have the Synodal decrees maintained firmly and permanently by their authority.

Was signed,

In the name and by order of the Synod: Sebastianus Damman, Scriba of the Synod. Festus hlommus, scribe of the Synod.

And still lower,

In witness whereof it is so passed,

DANIEL HEINSIUS.

Approbation

From the Most High. Lords, my Lords the States-Generacd.

Staten-Generaal der Vereenigde Nederlanden, all those who shall see, or read these, Saluit, do know: If for the removal of the sad, and harmful disputes and misunderstandings, which for some years have arisen here, to the great dissatisfaction of the country, and disquiet of the Church, concerning the five well-known chapters of the Christian doctrine, and the adherence to them, according to the order in the Church of God, and even in the Netherlands before this, we have decided to convene a National Synod of all the Churches of these countries within the city of Dordrecht; and to make the aforesaid Synod the most important one for the countries. Synod for the benefit of the countries, to which with great difficulty and expense many excellent, highly learned, and renowned, foreign theologians of the Reformed Churches have been requested and obtained, as can be seen from the signing of the resolutions after each chapter of the preceding Synod. Synod; having furthermore commissioned our deputies from the respective provinces for the good direction, to assist the aforementioned meeting from beginning to end, so that everything there may be discussed in the fear of God, and with good order, only according to the rule of God's holy Word, according to our good opinion; and the preceding Synod may now, by God's grace, be held in the presence of God's grace, and in the presence of the President of the Netherlands, be held in the presence of the President of the Netherlands. Synod now by God's gracious blessing with so much unanimity of all, and everyone, both foreign and native, on the five points of doctrine and the teachers of the aforementioned. five doctrines and their teachers, and with our knowledge and consent, on May 6, 1. 1. So IT IS, that we, in order that the fruits of this great and holy work, likewise never before seen from the beginning of the Reformation, may be enjoyed by the Churches of these countries; and taking no more to heart than the honor of God's holy name, the preservation and propagation of the true Reformed Christian Religion (being the foundation of the prosperity, and the bond of unity of the United Netherlands), provided that the unity, tranquillity and peace of the Churches; as well as the preservation of the unity of the Churches of these countries with all the foreign, Reformed Churches, from which we have neither been able nor permitted to separate ourselves: the voorz. having seen, matured, understood, examined and considered the Synod's intention, have fully approved, confirmed and ratified the same in all respects; and do hereby approve, confirm and ratify the same: desiring, and establishing, that no other doctrine shall be taught or practiced in the Churches of these lands, concerning the foregoing doctrinal points, than that which concurs with the aforesaid judgment. Ordaining and commanding consequently all Church Meetings, Clergymen, Professors, and Doctors of Theology, Regents of Colleges, and furthermore all, and every one, whom this may concern or affect in any way, to regulate and behave faithfully and sincerely in all things according to this in the performance of their services and ministries. And in order that our good intention in this matter may be completely and universally fulfilled, we summon and order the States, Stadtholders, Committeemen Councils and Provincial Deputies of the provinces of Gelderland and the County of Zutphen, Holland and West Friesland, Zeeland, Utrecht, Friesland, Overijssel, City of Groningen and Ommelanden, and all officers, Judges and judicial officers to uphold the judgment of the Synod aforesaid, in pursuance thereof, and to cause it to be upheld, without doing any thing in respect thereof, or permitting any thing to be done by any person, in any way, for we understand such to be proper for the furtherance of God's honor, the prosperity of the state of these countries, as well as the tranquillity and peace of the Churches.

Given under our Cachet, signature and seal of our Clerk, in The Hague, the 2nd of July in the year 1619.

Was signed,

A. PLOOS, VL

Under stood,

By order of the said Lords of the States-General.

Signed,

C. AERSSEN.

And on the space was printed the cachet in red wash.

In the same Session the confession of two brothers, Johan- nes Geysteranus and Petrus Geysteranus, Re- monstrantsche preachers, one of whom had previously been pastor at Alkmaar, the other at Egmond, was read out in writing to the deputies of the North Holland Synod, and sent to the Synod, and rejected and repudiated with the highest contempt by all, because it appeared very clearly from these, that they, under the name of Remonstrants, and under appearance of the Five Articles, advocated the abominable and accursed blasphemies of Socinus and the Anabaptists, and sought to introduce them into their Churches. Such is the case:

Confession of Joliannes Geysteranus, on- pastor of the Church of Alkmaar. 2^ott "ugg9t8 Of the Deity of Christ.

He declares that some things are taught in this Article, which he cannot
cannot believe to be true.

That the Lord Jesus was God from eternity he could not understand.

That he cannot find in Scripture that it is necessary for salvation to believe this.

Having considered what some write of this Article, he found it to be so far from being there as to strengthen man; that it drew him much more to the contrary opinion.

That Christ is not a Savior of Himself, but of the Father.

That Christ received both His natures from the Father; that He knew that God was God from eternity, but whether He was Father from eternity, He did not know.

That Christ is called a Father of eternity; whether it is not worthy of notice that this is therefore said, because He gives eternal life.

And that he understood nothing else than that Christ had received his divinity from the Father in time, that he could not understand that God had been God from eternity, or that it was necessary for salvation to believe this.

Of the Holy Spirit.

Confesses that the Holy Spirit is the eternal Spirit of God, but whether He is in fact eternal God, he could not understand.

Declared that he did not know otherwise than that being and person in God are one and the same thing, according to the foundations of those who defend these things as such. Therefore he feared, that in positing three persons, he was at once positing three beings or three Gods.

That the Holy Spirit is a substance by which God is working, and yet distinct from the working.

Asked, whether the Holy Spirit is an autonomy, which is wise, and which has a will, etc.?

Said he, that the Holy Spirit is attributed in the Scriptures that He

derd6 Am- searching, being grieved, etc. But whether this and thirty-third is actually said of Him he could not say.

Asked further, whether he did not believe that the Holy Spirit was the third person in the Godhead, the same being with the Father and the Son, in person distinct.

He declared that he could not fathom this matter so deeply.

Declares further, that to baptize in the name of the Holy Spirit is to baptize by the charge and authority of the Holy Spirit.

Of the attributes of God.

Asked, whether God is not omnipotent, omnipresent, omniscient, long-suffering, etc., he said, one should ask him.

He said, one had to ask him with words of Scripture. Asked mainly of D. Plancius, whether he believed that the power of God was infinite in itself; likewise, whether God is omnipresent by His being;

He said, that he learned of the attributes of God as much as was expedient for salvation; that He is fully able to save those who serve and obey Him, and to punish for ever those who disobey Him.

Concerning the nature of God, that he did not know whether God was omnipresent according to it, even in this world, and that it was not such an abominable opinion as not to feel it.

Of the immortality of the soul.

Asked, whether the soul remained an immortal being after the death of man?

He declares, that souls are in the hand of God the Father; but in what manner, whether living or dead, mortal or immortal; since the manner in which they are there is asked, he confesses not to know.

Of the resurrection.

Of the resurrection, he declares that the body will rise another body as it is now; but whether the same body, as to substance, will rise, he says he does not know.

That Christ did rise in the same body, but in his body, which

heaven, some change seemed to have taken place concerning the substance.

Of the office of Government.

That it is not lawful for a Christian Magistrate, for the protection of the good and punishment of the wicked, to bear the sword; yea, no man, whosoever he be, to use the sword to that end.

From the Old Testament.

He confesses that the whole Old Testament has been taken away from Christ and abolished at once.

That those commandments of the Old Testament bind us, which Christ commanded in the New Testament, and that they bind us, not so far or because they are in the Old Testament or in the Law, but so far as Christ commanded them in the New Testament.

Of justification.

That we are justified by faith in Jesus Christ, through God's grace and mercy, for Jesus Christ's sake.

That good works and grace are not in conflict; but that the works of the law and grace are in conflict.

Faith is such that God wants to see it in man before He justifies him.

That he understood by faith the good works.

That good works are a condition, which precedes justification, and justification also follows. That the God-deluded, of whom Paul deals with Com. 4, are such as are God-deluded, as was, who wrote this epistle, when he wrote it; to which end he quoted the words of Paul. 1 Tim. 1:15. That faith itself is reckoned unto righteousness.

That he found nowhere in scripture, that the righteousness of Christ is imputed to us for righteousness.

If one disputes with the Papists, that it should not be examined, whether we are justified by good works, but by what works.

Of man's perfection in this life.

That one can be perfectly holy, and keep all the commandments of Christ, and that thereby he can and must and will be saved.

Of the Baptism of children.

Asked whether the children of those in the covenant should be baptized?

Explained, that such children are baptized, not by any special command of God to baptize children, but to avoid annoyance.

Further adding that he loved the baptism of adults more than children.

Of original sin.

He did not understand that there was any original sin.

That Adam's sin alone had brought temporary death to all men.

That although the children were depraved in infancy, they were not born in sin.

That God, who had implanted in man an opposition to the law, had also given power whereby he would resist this opposition, so that he could both keep it and be against it. That in Christ there has been a nature in which there has been an inclination contrary to the will of God, but that this has not been a sin, because no consent or will has followed it.

The clerical meetings, having diligently examined all that was known of Johan Gesteranus, in the fear of the Lord, has, with the permission of the E. E. Lords Committeemen, and the Councillors of our Synod, decided upon this: As it was evident, that Johannes Gesteranus was unlawfully promoted to the service, and from his own Confession, which he corrected according to his own opinion, it was found, that he had deviated so far from the doctrine, accepted and preached in the Reformed Church in this province from the beginning of the Reformation, that he cannot and should not be considered a teacher of the aforementioned Church, and that he is also very harmful to the Republic; Thus it was decided, that he shall in future refrain from all Church ministrations, as well as his non-legal Elders and Deacons, until otherwise by the Honourable Lords States of

Holland and West Friesland or by the National Synod.

Confession of Petrus Gesteranus, recently pastor in both Egmond.

Being earnestly admonished, if he had anything, except the five Articles, against the Reformed Religion, that he would declare it roundly; expressed that he could not answer this question. Further asked, what he felt about the Trinity; desired, that he would be shown what fruits ever for godliness were derived from it, that three are one.

Asked again if he did not feel the same with the Reformed Church about the holy Trinity, he answered that he did not deny the feeling of the Trinity, but did not understand it.

That God is omnipotent, wise, all-seeing, and pervading by His power, and by His power omnipresent; but that he did not know, whether He is omnipresent according to His essence.

That God is called Father with respect to the faithful, and also with respect to his Son. Yet he did not know whether Christ was God's Son from eternity or God from eternity. But that He is nevertheless exalted to some divine power.

That the Holy Spirit is God's Spirit, and an eternal Spirit.

That he did not find in the Scriptures that He was one with the Father and the Son.

Nor found in Scripture that He is eternal God.

He confessed that the Holy Spirit is from eternity, and for all eternity.

That Jesus Christ was a true man when He lived on earth, but He did not know whether He is still such, as far as being is concerned.

He did not know whether Christ consists of two natures, divine and human.

Nor did he think that Christ was given the divine nature before the creation of the world.

That by the works, which Christ commanded us in the New Testament, we are justified before God; among which he also counted the work of faith.

That Christ merited by his sacrifice, that to us sinners the keeping of the commandments and faith should be counted for righteousness, according to the words of Peter, 1 Peter 2:22, etc.

That he stood in that view, that a Christian man can keep the commandments of Christ perfectly in this life.

That it is necessary to keep all the commandments of Christ, in order that we may be saved; so, however, that it is not inconvenient to transgress sometimes in one thing or another; which he understands to mean acts and not a habit.

That he more inclined to that feeling, that the same bodies will arise, as to substance.

As to whether our bodies, as far as substance is concerned, will enter into glory and eternal joy, he said: the mortal will attract immortality. Asked further how Paul's words were to be understood, from the substance or from the manner, he said that he could not or would not answer otherwise.

That no one may carry the sword, not even the Magistrate, not even against the enemy.

That a butcher of no one should be punished with the sword.

To the objection, from the 13th Ch. to Rom, verse 15, he answered, that there is two kinds of ordinance of God, the one, which we should all, as far as we are concerned, obey; the other, for which the will of man goes; to this end bringing the example of Assur, which is called a rod of wrath of God.

He confessed, that in the children was an affection for sin, and fleshly desires.

That the children are received and born in sin, he had not read in the holy scriptures.

That Adam's fall alone brought forth all men tgdeljken death.

That God, who instilled in man an opposition to the law, also gave forces

Has given powers by which he opposes affection.

So that he can maintain them as well as oppose them; which he declared to be true of Christians.

That children were baptized, not by a special command of God, but to avoid the worse.

That baptism edifies adults more than children.

After Petrus Gesteranus had been heard thus, and allowed to improve his Confession to his liking, this decision was taken concerning him, in the fear of the Lord, after mature deliberation and due consideration of all objections, by the assembly, with the consent of the E. E. Commissioners and Delegates of the Synod. So that from the own Confession of Petrus Gesteranus, which he dictated and had corrected at his own convenience, it appeared clearly, that he had deviated so far from the doctrine of the Reformed Church, preached and accepted in these Provinces from the beginning of the Reformation, that he can by no means be considered a teacher of the aforementioned Church, and that he is harmful to the Republic; so we deem, that in the future he will be dismissed from all church ministries, until the E E E. Mogende Heeren Staten van Holland en West-Friesland, or by the National Synod is decreed otherwise.

Written from the original copy of the Classic acts, delivered at the meeting of the E. E. Mog. Lords Staten van Holland en West-Friesland, as about this matter, in the presence of their E. E. Committeemen, the Classic meeting had been held, in the month of March 1619; with which collated, has been found to agree in every way.

In the Hague, March 68th 1619.

Under stood,

A. DUYCK.

THE ONE HUNDRED AND THIRTY-NINTH SESSION.

The one hundred and thirty-ninth session.

The 25th of April, Thursday morning.

A private matter, sent to the Synod from Friesland, was transacted.

The Preliminary Address was read and examined, which it was judged would be set before the Synod.

THE ONE HUNDRED AND FORTIETH SESSION.

The same day.

In this Session a shorter Preliminary Address was read, which was to be set before these Canones, and, after alteration of some things, which had been observed therein, was approved by the Synod, which Preliminary Address is here under.

FOREWORD,

In the name of our Lord and Savior Jesus Christ, Amen.

Among very many consolations which our Lord and Savior Jesus Christ has given His struggling Church in this wretched pilgrimage, this one was rightly considered to be among the most important, which He left them, when He went to His Father in the heavenly sanctuary, saying: I am with you dl the days, even unto the consummation of the world. The truth of this kind promise is evident in the Church of all times. For if she had been opposed from the beginning not only by public violence of enemies, and wickedness of strikers, but also by veiled craftiness of seducers; verily, if the Lord had deprived her at any time of the salutary help of His promised presence, she would have been oppressed for a long time, or by the violence of tyrants, or seduced by the guile of deceivers. But the good Shepherd, who loves His flock for whom He laid down His life, very steadfastly, has always in due time and by His outstretched hand, often miraculously, put down the raging persecutors, and the crooked ways and deceitful counsels of the seducers have been discovered and nullified; in both of which He is truly present with His Church. Of this we have a very clear proof in the histories of the godly emperors, kings and princes, whom the Zone of God has so often raised up to the aid of his Church, kindled with holy zeal his household, and by their service not only restrained the raging of the tyrants, but also provided his Church, when she had to contend with false teachers, against them with remedies from Holy Synods; in which the faithful were not only the leaders of the Church, but also the teachers of the church. Synods; in which the faithful servants of Christ, with joint prayers, counsel and labor, have boldly stood up for the Church and the truth of God and against the servants of Satan, although they are transforming themselves into angels of

light, and have taken away the seeds of error and discord, have preserved the Church in unity of pure Religion, and have continued the upright Religion unharmed to the descendants.

With the same beneficence our faithful Savior has shown His gracious presence to the Church of the Netherlands, which has been very oppressed for some years, in this time. For this Church, delivered from the tyranny of the Roman Antichrist, and the terrible idolatry of the Papacy, by God's mighty hand, and in the vicissitudes of so prolonged a war, being many times wonderfully preserved, and in unity of true doctrine and discipline, to the praise of her God, to the wonderful maturity of the commonwealth, and the joy of the whole Reformed world, very wonderfully flourishing, the? d spring " Tan Jacobus Arminius, and his followers, bearing the name of Remonstrants, by tigete zit- several as old as well as new errors, at first secretly, then openly challenged, and, by exasperating disputes and schisms being obstinately disturbed, in such great danger, that those very flourishing Churches, by a terrible fire of dissension and division, would at last have been consumed, had the mercy of our Savior in due time intervened. But praise be to the Lord forever, who, having hid His face from us for a moment (who in many ways had incurred His wrath and wrath), has proved before the whole world that He does not forget His covenant, and does not despise the sighs of His own. For when hardly any hope of remedy, according to human judgment, seemed to be at hand, He proved to the bold and high-minded. Lords, the States-General of the United Netherlands, this in the heart, that they, with the advice and direction of the most august and magnanimous Prince of Orange, have decided to deal with these furious troubles with legal means, which, by the examples of the Apostles themselves, and of the Christian Church after their time, are generally well known, and even in the Church of the Netherlands, have been used for this purpose with great fruit, and have convened a Synod from all the Provinces of their territory, by their authority, at Dordrecht, after having been requested to do so beforehand, and by the favor of the Most Great King James, King of Great Britain, etc., etc., and of the Mighty Princes. and of the august princes, august counts and mighty republics, that, by the common consent of so many theologians of the Reformed Church, the doctrine of Arminius and his followers, in such a renowned Synod, might be thoroughly examined, and judged by God's Word alone, the true doctrine confirmed, the false doctrine rejected, and the Dutch Churches restored to unity, peace and tranquillity, through God's blessing. It is over this favour of God that the Dutch Churches rejoice, and humbly acknowledge and gratefully praise the faithful mercies of their Saviour.

This venerable Synod (after previous general fasting and prayer, by authority of the High Government in all the Dutch Churches, for the bidding of God's wrath, and obtaining His gracious assistance, decreed and held), being assembled in the name of the Lord in Dordrecht, being inflamed in love for God and the welfare of the Church, and, after invoking the name of God, being bound by a holy oath, to judge everything according to the directives of the Holy Scriptures, and to judge everything according to the laws of God, and to be bound by the laws of the Netherlands. Judging by the Scriptures, and acting with a good and sincere conscience in the investigation and judgment of this matter, has worked very diligently and with great longsuffering to induce the main advocates of these teachings, having been quoted before her, to explain fully their opinions of the five known doctrinal chapters, as well as the reasons for them. But if they rejected the judgment of the Synod, and refused to answer the questions in the way that was fair, and that furthermore no exhortations of the Synod, nor resignations of the well-born, noble deputies of the Lords General States, nor even the commands of the august High Majesty of the Lords States, did anything come to them. States, the Synod, by order of their High Majesty and according to the custom of the old Synods, was compelled to take a different course; and

the examination of the five aforementioned doctrines was taken by hand from the scriptures[^] confessions and explanations, partly published beforehand, partly also delivered to this Synod. So that this has now been completed by God's special grace, with very great diligence, faithfulness, conscience and agreement on the part of all and sundry; THEREFORE BE IT RESOLVED, that this Synod, for the glory of God, preserving the sincerity of the beatific truth, the tranquillity of the consciences, and the peace and prosperity of the churches of the Netherlands, has decided to pronounce openly the following judgment (declaring the true and consistent sentiments of the five prescribed doctrinal points, and rejecting those that are false and contrary to God's Word), and to make them known to everyone.

THE ONE HUNDRED AND FORTY-FIRST SESSION.

The Hon^d thirteenthForty-first Session.

The 26th day of April, Friday morning.

Was transacted the said private business from Friesland.

THE ONE HUNDRED FORTY-SECOND SESSION.

The same day afternoon.

In this Session the aforesaid Friesian case was continued.

THE ONE HUNDRED AND FORTY-THIRD SESSION.

The 27th of April, Saturday morning.

The E. D. Petrus Molinseus, pastor of the Church of Paris, delivered to the Synod by D. Deoatus his judgment of the five Articles of the Remonstrants, 'twelkelk also openly read. And this is:

The Confession of Petrus Molinseus, pastor of the Church of Paris, concerning the differences which are in the Netherlands, which he sent to the assembly of the Venerable Fathers of the General Synod at Dordrecht to examine.

Praedestination is a decree of God, by which God has ordained what He will do with every man in the matter of salvation.

In this praedestination there are two parts: election and rejection.

Election is an eternal decree, and consequently unchangeable, by which God has decreed from the fallen and depraved human race that some men will be saved by Christ out of His pure grace, and that He will give them faith and other means by which they will attain salvation.

I believe and confess that the number of the elect is certain, not only in the foreknowledge of God, but also from his decree and will. For otherwise all that the Scripture says of the book of life, which is nothing but a register of the elect, and of the number of the brethren not yet fulfilled, and of the sheep given to Christ, [John 10] even before conversion, would be vain. Therefore I condemn Arminius and his supporters, who deny that the number of the elect is determined according to the will and decree of God.

I believe and confess that the elect cannot be rejected, nor the rejected saved; for thus the sure and immutable decisions of God would be changed. I damn and abhor the school of Arminius, who feels anders.

I do not recognize a general and conditional election, by which the Arminians want all men to be conditionally elected to salvation, that is, if they believe. For by this election Simon the magician and Simon Peter were equally elected. It cannot be called an election that extends to all. Who elects first, who puts some ahead of others.

I believe that the decree of election is the only one by which God has decided, not only how many and who will be saved, and has not only decided that the faithful will be saved, but has also decided that the faithful will be saved.

de?a Drié- 00^'™ and how many by his gift and stTzuw we^aad will believe.

That entire act of Paul, from the 6th verse of the 9th Chapter to the Romans, to the 29th verse, deals with the election and rejection of special persons, and not (as the Arminians want) only with the election or rejection of qualities, that is, believers or non-believers; that proves the examples of special persons: Izaiik and Ishmael, Jacob and Esau; also the words: I will have mercy on whom I will have mercy, speak clearly of certain persons, and not of those who are dear; otherwise Paul would have said, I will have mercy on whom I will have mercy, and not on whom or what. The Apostle's purpose is not only to speak of election to righteousness, but of election to salvation; he does not set works against righteousness by faith, but against the calling of God, and that by election by will and by mere grace.

I deny that Ishmael and Isaac, as well as Jacob and Esau, are presented there as examples of those who are justified by faith and those who want to be justified by works. For there would be no resemblance between the figure and the matter depicted by the figure; marked Esau and Ishmael never stood for such righteousness, and there is no mention of justification.

I do not recognize election by preseen faith; either that preseen faith is taken as the cause of election, or as a previous condition. God does not elect us from faith, but to faith, and does not find us good, but makes us good. And He has not foreseen in us any good, than that He Himself shall work. For God elects us in Christ, before the foundation of the world, that we might be holy, Eph. 1:3. Not then, because we had been holy. For faith is a part of this holiness; as by which we are sanctified, not only as working holiness; but also as being holiness itself; God hath ordained us beforehand, whom he would adopt as children through Jesus Christ, verse 4. Now those whom He has predestined to adoption as children He has necessarily predestinated, to give them the Spirit of adoption as children; for the testimony which the Spirit of adoption gives in us is faith itself.

To this correspond these places: I have obtained mercy from the Lord, that I might be faithful,

1 Cor. 7. Not then, because I had been faithful. And Acts 22:14: God hath chosen you, that ye should know his will. Now, this knowledge is a part of faith. Therefore Paul said to Titus, cap. 1 verse 1, while he might have said, that the election was of the faithful, he preferred to say, that the faith was of the elect; namely, because faith is special to the elect, and flows from election. For that by the word faith there

may not be understood the doctrine of the Gospel, appears from this, that the doctrine of the Gospel is also presented to the rejected, and is not proper to the elect.

With this also Luke agrees, Acts 13:48, saying: There believed as many as were predestined to eternal life. However, those who understand the Greek word tetagmenous to mean diaka- menous, decreed or ordained (inclined), forfeit the Greek word and abandon Luke's meaning. If God did not elect anyone by the providence of works (as the Arminians confess), verily not by the providence of faith and the right use of grace, since this use of grace and obedience of faith, is a sure work, and also by far the most important.

Nor can it be said without blasphemy, that the decree of election, as long as we live here, is not decisive and irrevocable, marked Scripture says: The Lord knows who are his, 2 Tim.

2:19; and: that the purpose of God, which is according to election, may remain fixed, Rom. 9:11; and: I give my sheep eternal life; they shall not

"perish for ever; no one shall snatch them out of My hand, John 10 r and: All that the Father gives Me, that will come to Me, John 6.

Those who say there, that in election God marks faith and perseverance in faith, as a thing already done, and not as a thing to be done, they are persuaded of errors; besides many other causes, chiefly because they say thus, that no one is elected but now considered dead, or indeed as being at the extremity, which is the midpoint between life and death. For no one is considered to have endured, unless he has completed the course.

Wise is John in this. With him, Head: 6, Christ speaks thus: All that the Father gives me, that shall come unto me; ergo, we are first given to Christ, before we come unto him; now, to come is to believe, as is taught .verse 35, and chap. 8:47: Therefore ye hear not, because ye are not of God. So then we are of God, before we hear. And chap. 10:20: Ye believe not, because ye are not of my sheep. Therefore those who believe believe, believe because they are of the sheep of Christ; not like Arminius, who wants someone to be of the sheep of Christ because he believes. For by the name of sheep is understood here not only the believers, but also those who do not yet believe, but through God's beneficence will believe; as is clearly taught verse 16, Such is also what John chap. 17 verse 6: I have revealed Your name to those whom You have given Me. Therefore, they were first given and then chosen before Christ revealed the name of God to them. For that this does not speak of the Apostles alone, as the heretics maintain, is evident from the following words, verse 20: I pray not only for them, but also for those who will believe in Me through their word. The same is evident from the fact that the Apostles are contrasted with the world, as having been drawn from the world, which indeed cannot be applied to the Apostles alone.

Whoever is praded to the holiness of life and love is also necessarily praded to faith, from which this holiness flows, and which works through love. But when Paul says, in Romans 8:28, that we are trained to be conformed to the image of Christ, he says that we are trained to holiness. Therefore he also says that we are praded unto faith.

Although Paul says this for the comfort of the afflicted, he consoles them with consolations that concern all believers. Among whom are many, with whom God deals like this, and whom He delivers from

distress. The following words express this: those whom He has praised, He has called; those whom He has called, He has justified; those whom He has justified, He has glorified. Since this chained order of God's gifts belongs to all believers, conformity to Christ cannot be limited to the conformity to the cross, from which many believers are freed.

Of singular importance is what the Apostle teaches there, that we are predestined to the calling, and by predestination to the justification. If we are penalized unto justification, we are also penalized unto the faith by which we are justified.

I leave aside the fact that the Arminians omit the words of the Apostles: Those whom He has justified, He has glorified. If they teach that many are justified who fall away from the faith and are thereby damned.

The same proves the entire 9th chapter to Rom. where, among other things, Jacob is said to have been loved by God before he had done anything good or evil. So then, before he had believed, and had used grace. And then that too would be false: it is not according to one's will nor walk, but according to God's mercy, if God has mercy on man after 'the faith seen before'. For the heretics do not want grace to be the sole cause of the act of faith, but rather grace and free will, in which it is possible to use or not to use, to admit or reject grace.

It is unbelievable that Christ, so far as He is man, is treated in any other way than His members. Now, that He was predestined to such a height of glory from some preconceived virtue, the heretics themselves will not dare say.

Yes, also the election, after the preseen faith, cannot be called election, but much rather admission or reception of those who come to Christ of their own accord,

the third Three- and who ever God has elected, in whom forty-one- he would put his trust, before he ■te Seat. J ' d

of God was elected.

I still, that in this way all the children, dying in their infancy, are excluded from election; if they cannot be said to be elected after the faith seen before. Finally, if it is the case that we are elected after the foreseen perseverance in faith, no one may nor should believe that he is elected; for thus he would believe a thing that is not yet, and which is by order later than faith and perseverance in faith; but he must, according to Arminius, speak thus to himself: If I persevere in faith, I shall be elected.

As to the effect of the four decrees, in which Arminius understands the whole doctrine of predestination; the first of which is the decree of sending Christ, and delivering him into death; the second, of saving those who believe and persevere; the third, to give to all sufficient strength to believe; the fourth, to save all whom He has foreseen to believe; I confess and hold that these decrees are not in good order, and that by the confusion of these decrees the Gospel is also reversed. For the second decree, which understands God's command to believe for salvation, cannot be the decree of election; for by predestination God has decided what He wills us to do, and not what He commands us to do. Moreover, this order of decrees makes the election of special persons dependent on the human will. Thus, too, there are two elections; one general, which chooses not whom, but how; the other private, which chooses the particular persons; since Scripture recognizes only one election for salvation, and that

of particular persons. Likewise it is inconceivable that the election of private persons should be later than the death of Christ, which opinion the Arminians drag into many absurdities. For they teach that Christ did not die for the sheep which the Father gave Him; which, if true, they must first be considered sheep, and loved of God, and given to Christ, before Christ suffered death for them.

suffered death for them. [John 15; John 10].

And nothing more ugly or slanderous can be said against Christ, than that Christ was made the head of the Church by death, before God had ordained who his members should be. And that the head of the Church was already known, and that the body, however, was then unknown. Yes, it follows from Arminius' teaching that Christ could have been a head without a body. For since he holds that there is no elect who could not be rejected, and that the right use of the grace which occurs and accompanies it depends on the free will of man, and therefore that the number of the elect for God's sake is not certain, it could happen that all men would reject this grace, and that God would thus be deprived of His end in sending His Son and Christ the fruit of His death. It is far more certain that we do not anxiously cut up God's decree of election, and do not examine the successive moments and the order of divine thoughts. For a single decree of God is sufficient for election, by which are also ordained the means by which God brings us to the ordered end. For the decree of the end comprehends the decree of the means to the end; just as God ordained by one and the same decree to give man life, and the means to life, namely, breath and food, etc.; so God has by one and the same decree predestinated to faith all those whom he has predestined to salvation.

The words of Paul, Eph., cap. 1: He has heard us in Christ I declare thus: He has ordained us to obtain salvation in Christ, or through Christ. It is not contradictory to elect the non-believer to salvation in order that he may believe, and to elect the believer to salvation.

Even though God prefers His own righteousness to the salvation of man, He does not prefer the execution or execution of His righteousness, by which He punishes our sins in Christ, to the execution of His mercy, by which He makes men blessed; for even so He willed that Christ should expiate our sins that we might be saved.

Although God first gives faith before He gives salvation, therefore the decision to give faith is not before the decision to give salvation. For God precedes the end before the means, and the end always precedes the intention. God then puts Himself first before salvation, rather than faith, for faith is a means to salvation.

Through the doctrine of absolute election, the Godly striving of believers is not despaired of, nor diligence cooled. For what hinders one from working all the more diligently, although the output of our work is determined by God. Christ knew very well the exit of his life on earth; nevertheless he avoided the perils, and more than once escaped the hands of the Jews. Hezekiah, refreshed by sickness, knew well that his life had been prolonged for 15 years, yet there is no doubt that he ate and drank during that time. Paul assured the salvation of those in the ship and the avoidance of shipwreck, yet he admonished the ship's crew to work. There is nothing fairer than that the labor and diligence of the saints serve God in His decree, whether known or unknown.

To the question that is commonly asked: Whether Christ is the foundation of election, I think one should answer thus. That Christ, inasmuch as He is man and Mediator, is the head of the elect, but not the

cause of election, since He Himself, inasmuch as He is man, is elected. He is the deserving cause of salvation and ration money. But He is not the cause why, out of two equal sinners, one is favored over the other. The cause must be sought in God's good pleasure and undeserved love, which goes in order for the intercession of the Son, marked by the Father who sent the Son and gave him for a savior. The greatness of the price of salvation is not explained in the least when it is said that the will of the one who offered the price preceded it. This is what Chris himself teaches, John 3:16: God so loved the world that he gave the Son, etc. If the Arminians say that God did not will eternal life for us because of this love, they only pretend to say that God willed to leave us in death because of this love, and that God, having decided to give the Son for us, has not yet decided whether He will save us through Him. Indeed, Christ is not the cause of the love through which the Father willed the Son. And there is no harm done to Christ if He is said to be the means by which and in which God gives us salvation.

But when we say that the love of the Father, through which He has chosen us, comes before the mediation of the Son, we do not mean to say that God's elect are loved apart from Christ. For although the love of the Father precedes the sending of the Son, yet He has never loved us without the consideration of the Son, nor has He ever wished to bestow any good on the elect except through Christ and in Christ. The primacy of order can be between two things that are inseparable; especially in the decrees of God, which are equally eternal. Thus God's thought was first to create man before endowing him with righteousness and knowledge; yet it does not follow that God ever wanted to create man without righteousness and light. Similarly, we say that God never loved us apart from Christ, although His love was in order before the mediation of Christ.

That there are some rejected ones is evident from the very word of election, for there could not be some who were chosen, unless the rest were left behind.

The Scriptures mention the reprobate 1 Peter 2:8, and Jude, verse 4. These are designated by those in Revelation whose names are not written in the book of life.

Rejection is a decree by which God has decided from eternity not to give grace to some men, by which they are redeemed from inbred wickedness and well-deserved damnation, and made a just and deserved punishment.

d8®a deserved punishment for sin ordained andveertlg-.

-session. your rejected ones can be saved,

is an Arminian doctrine, unheard of to Chris- ten ears.

Further, though sin is the deserving cause of the ordinance of punishment, yet it is not the cause of the will by which God distinguishes between the elect and the rejected. For there are two criminals guilty of the same crime; and it is believed to condemn the one, to acquit the other; sin is the cause why this one is punished on the neck, but it is not the cause why the King is different against the one as against the other, since on both sides there is equal guilt; the cause of the distinction is that something has intervened, which has turned the punishment away from the one. This, in the matter of praedestination, is the purer good pleasure of God, by which He has pleased to give the one to Christ, but to leave the other in native desolation and deserved condemnation, about which choice it is not lawful to argue with God, or to call Him to account. But with Paul we must say: O man, who art thou, etc.? Let this be especially impressed on our hearts, that God gives them a grace which He does not owe them, inflicts a

deserved punishment on the others, which they have earned; that the latter may have something to praise His goodness, and the former may have nothing to complain about His justice. Though now natural corruption is a sufficient cause for the reprobation; not unlike as the blagues, coming forth from the broken shell, are justly killed, though they have not yet poisoned anyone; yet there is no doubt that God, for the same cause for which He condemns, has also decided to condemn. Now He condemns the reprobate for sins committed by deed; for they bear the punishment in hell, not only for original sin, but also for all criminal sins, from which there is also inequality of punishment. Therefore, God has also decided to condemn them for these sins. For it does not follow that God, considering man as lying in depravity and natural wickedness, would not mark him as being tainted with those sins, which he will commit because of this natural depravity.

through this natural depravity.

Among the sins for which a person is ordained for punishment, is without doubt the unbelief and rejection of Evangelies. For by this rejection one sins against the moral law, by which God will judge man. For the Law commands that one must love God with all one's heart, and obey Him in everything without question; and consequently, when He speaks of believing in Him, and when He commands believing, to obey whatever God may command or say.

There is no reason why those should be rejected for the rejection of the Gospel and the contempt of Christ's grace, to whom the Gospel has never been revealed. But whom the Gospel does not save, it leaves under the law, that he may be judged by it. It does not bind man to believe in Christ until Christ is preached. And it is no guide to Christ except those who have been given the opportunity to know Chris.

We neither say nor feel that God has ordained anyone to eternal punishment without regard to unrepentance or unbelief.

Nor did He, because God predestined the elect to faith, therefore He predestined the rejected to unbelief. For the means must be distinct, which God finds in man, and which He Himself works. God finds in man depraved means of damnation, namely, unbelief; but faith He does not find, but He creates. From this it is that He has prae- sed to faith, but not to unbelief. For to that alone does God prae- destinate, 'twas He determined to do. Finally, unrepentance goes in order before reprobation; but faith is after election, as being an effect of election.

The conclusion of the question: Whether Christ died for all, that is, whether Christ obtained all and any, and made reconciliation and forgiveness of sins, depends on another, namely, whether it is right that reconciliation with God and forgiveness of sins should be given to those who reject the grace of Christ and persist in unrepentance and unrighteousness.

Everyone will recognize that it does not agree with the justice of God that reconciliation through Christ should be for such, unless they have an evil mind toward God. For since God has set this condition, that no one shall be saved except he who believes in Christ, it is evident that this is decreed of God, because He knows it to be just, and in accordance with the rule of justice. It is also no reason that he who denies the death of Christ should be reconciled to God by the death of Christ. This being so, the answer to this question is easy to do. For to ask whether the death of Christ is sufficient to save all unbelievers and penitents is not to ask whether it is sufficient to obtain something unjust, and to do something contrary to God's righteousness.

That Christ therefore died for all is true in this sense, namely, that Christ's death is sufficient to save all believers; yes, it will be sufficient in abundance to save all men, if all men who are in the whole world believe in Him. Now the cause that not all are saved is not in the inadequacy of Christ's death, but is man's wrongness and unbelief. Furthermore, it can be said in the same way, that Christ by his death reconciled all men to God, as we say: the sun enlightens the eyes of all men, although there are many blind, many sleeping, many sitting in darkness; namely, because if all and every one had eyes and were awake, and were given light, the light of the sun would be sufficient to enlighten them all.

For this reason it is that Scripture, sometimes saying that Christ died for all, in the sense I have said, many times oppresses (restricts) and determines that general maxim, saying: That Christ gave his soul for his sheep, John 10:11; and for his Church, Eph. 5:25; and that his blood was shed for a ransom for many, Matt. 26:28; and that the Son of man came to give his soul for a ransom for

many, Matt. 20:28; and was once offered to take away the sins of many, "Teertig. Heb. 9:28.

Against this the heretics propose, that Christ by his death hath obtained reconciliation and remission of sins for all and any; which verily drags after itself so many irregularities, impiety, and inconsistencies, that it is a wonder that they can oppose it.

First, it is not to be believed that by the death of Christ the atonement of Judas was obtained, since the death of Christ was his crime, and drove him to it.

And since, at the same time as Christ died, many were already being tormented in hell, it must be a loose brain who believes that through Christ's death the atonement was also obtained for them.

God is also openly mocked with this doctrine. For God is adorned to give the Son for the reconciliation of man whom He has decided from eternity to condemn, and to give Him a thing which He knows will not profit Him. For if Christ made atonement for Pharaoh and Judas, He knew full well that this acquisition would not profit them. Christ is then introduced, thus praying His Father: "I pray you, accept in grace those whom I know that you will never again receive in grace." It seems, moreover, that these people are doing their best to make a mockery of the Christian religion.

And not only is God thus mocked, but God Himself is compelled to mock the human race. For it is known from the experience of all ages that the Gospel is hardly ever preached to the tenth man, and that the name of Christ is unknown to most of the world. No one will deny that this is the result of divine providence, unless they think that everything, as they say, happens hollowly and on a case-by-case basis. If God has reconciled all men to Himself through Christ, why does He not proclaim this reconciliation throughout the world? Why does He allow this reconciliation to be unknown to most of the human race?

If they say that Christ died for all, as far as the acquisition of the atonement is concerned, and not as far as the

third Dr^a application, then they roundly confess, that Christ did not obtain, that this first session. atonement should be applied to all. It follows that this interpretation is vain and mockery.

For they speak, as if they said, that salvation is obtained for someone, but not so that he may be saved; or that food is obtained for someone, but it is not obtained so that he may use it. Likewise they boast, when they confess, that the fruit of the resurrection belongs only to the faithful, but the fruit of death,

which is the atonement and forgiveness of sins, extends to all and any man; as if they said, that Christ died for some, for whom He did not conquer death; that the fruit of the battle belongs to all, but not the fruit of victory, and that there will be some for whom He sacrificed Himself on the cross, but for whom He did not sacrifice Himself in heaven. But Scripture joins these things together as inseparable, that He died for us, Rom. 8:24. It is Christ who died, yea, who also rose again, who also sits at the right hand of God, and prays for us; and 2 Cor. 5:15: That they that live before do not live themselves, but Him who died and rose again for all; namely, because no one partakes of the death of Christ except by the resurrection.

I fail to mention that, if this general acquisition of the atonement of the whole human race is permitted, necessarily all children born outside the covenant will be atoned for, and sin forgiven them. From which it follows, that no greater benefit could befall them, than that someone through a merciful cruelty in the ways forgives them; for if they die in this state of reconciliation, their salvation is sure. But if these remain alive, they will be rejoiced in Paganism, which is a sure way to damnation.

Add to this, that the atonement is confused with the application. For while no one can be saved except those to whom the reconciliation obtained is applied, it appears that in these children the obtaining is no different from the application; marked

children, having entered this state of reconciliation, are only saved by this reconciliation (if these people are believed), and therefore the obtaining of this request is in them, instead of the application.

If these two are compared, to reconcile the enemies in order that they may be saved, and to give them salvation now that they have been reconciled, it is undoubtedly a far greater love to die in order to reconcile the enemies than to give salvation to those who have already been reconciled. The Apostle teaches this clearly. Rom. 5: 10. If we are reconciled to God through the death of his Son, when we were enemies, much more shall we, being reconciled, be saved through his life. For (if Paul is believed) it is a lighter and more believable thing to save the reconciled, than to reconcile the enemy, dying for him. Since, then, Christ did this for all (if Arminius is to be believed), which is the greatest thing and a sign of the highest love, it must be said that Christ, dying death for us, loved Pilate, Judas, Saul and Pharaoh no less than Peter and John. That Christ loved those whom the Father hated from eternity, and whom He knew from eternity to be destined for punishment by the Father, He will not make anyone believe this except those who want to be deceived.

If Christ, dying, was a surety and ransom for all, including the damned, then God will be accused of unrighteousness, who would have inflicted two punishments for one sin, since the first payment would have been enough, and He would have judged twice in one case. For these damned died once in Christ, as Christ carried their persons on the cross, and yet they die eternal death in their own persons. For of all those for whom Christ died it may be said, that which the Apostle says, 2 Cor. 5: If it be that one died for all, so they all died. But that the rejected have died with Christ or in Christ, no one has hitherto, to my knowledge, dared to say. And verily, the next words of the Apostle prove that he speaks of all those to whom the fruit of resurrection belongs, and who are new creatures.

thing, and who are new creatures.

The same Apostle teaches in Romans 5:11 that the atonement belongs to believers alone; we glory, he says, in God through Jesus Christ our Lord, through whom we have now received the atonement. Would

Paul boast so much of an act of good that was common to him with Judas and Herod? So also cap. 3:25: God has presented Christ for reconciliation through his blood. There is no reconciliation without faith.

All those whom Christ has reconciled, and for whom He has obtained the forgiveness of sins, for these He prays; for the Scripture joins these two together, dying for someone, and praying for him, Rom. 8:34, and 1 John 2:1, 2. But Christ does not pray for the world, but for believers alone, as Christ says, John 17:9: I pray for them; I pray not for the world, but for those whom thou gavest me: for they were thine. Thus Christ did not reconcile the world, nor obtain for it the forgiveness of sins.

The Arminians use a hiding place and a distinction here. For they make two kinds of intercession Christi, a general one, which is done for all, with which they entangle themselves, and un-weave their webbe begun. For this general intercession without the private is wholly vain; for in vain is the atonement obtained, if salvation is not obtained. If by this general intercession Christ prayed for the salvation of Pilatus, Judas, and furthermore all men, then He prayed in vain, and was rejected. Yet He says, John 11:42, that He is always heard from the Father. If He prayed only for reconciliation without salvation, then His intercession was in vain. Did Christ perhaps pray for the salvation of all men, but under the condition that they believe, and with this stipulation that they believe? If so, then it is clear that He did not pray for all. For that which is prayed for under condition, the condition being removed, is not prayed for. Moreover, this prayer is incongruous in that He prays for something under a condition which He knows will not be fulfilled and is impossible. For Christ dying, knew well enough, that they could not all believe and be saved, since so many forty- J^Three-

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were already damned.

But there should be known, what that private intercession of Christ is, John 17, and what Christ is through it praying. Father! (says Hjj) keep them. If this intercession is special for believers, I do not see what remains for general intercession; for without it all intercession is vain. Now, since in the Lord's prayer these two are prayed for together and equally, the forgiveness of sins, and the deliverance from evil, who can endure such a wicked fabrication, by which the heretics separate these things, and wish that Christ may obtain for all men the forgiveness of sins, but not the deliverance from evil?

If Christ prays for all, he also prays for those whom he knows to be sinners unto death, for which John does not want us even to pray, 1 John 5:16.

I do not deny that Christ prayed for those who crucified Him. But he did not pray for all of them, but only for those who did not know. For He says, Father, forgive them, for they know not what they do. Luke testifies to having been converted shortly afterwards, Acts 2 and 3:17.

When the Scripture says, that God so loved the world, that He gave His Son, John 3:16; and that Christ is the reconciliation of the whole world, 1 John 2:2; though it were beautiful, that we allowed the world to be fully understood as the whole human race; nevertheless it would not follow, that Christ has acquired the forgiveness of sins for all and any. For the atonement of some men testifies abundantly that God loves the human race. Christ is the reconciliation of the whole world, because no one in the whole world is forgiven of sins except through Him, in the same way that 1 Cor. 15:22 Paul says that they are all made alive in Christ, because no one is made alive except through Him.

They set clean before the place 1. Tim. 2:6. Christ has given himself a ransom for all. Insgeljks, Tit. 2:

derd Three- beatific grace of God is versche- vzittSg nen a^en men. But, that by this all 'are understood all kinds, and men of all conditions, the sequel of the text proves. In the first place Paul wants people to pray for kings; in the last he commands servants to be faithful and not to shirk. The reason for this admonition is this: because the promise of salvation had also come to the kings, though at that time alienated from Christ, and to the servants, however despicable their condition may be; no human condition is excluded from salvation.

No more does the place Com. 14:15: And spoil not by your food those for whom Christ died. What is perishing there is not to say condemning, but stirring up by vexation, and hurting one's conscience, and thus, as much as is in us, leading to destruction. For absolute destruction or condemnation is not in our power.

2 Peter 2:1, Christ is said to have redeemed the false prophets who deny Him. But there is no mention of deliverance from the eternal death, but of deliverance from ignorance and error, and from the corruption of the world by the light of Evan's gels, which they forged, mixing with false doctrine.

In this letter, Cap. 3:9, the same Apostle says that God does not want anyone to perish; namely, because He is not the cause of anyone's destruction; for He exhorts them all to repentance. But He is not bound to give everyone faith, nor the gifts of the Holy Spirit, nor to restore to man the powers he has lost through his own fault. And it is beyond doubt that by Adam's fall the power to believe in Christ was lost, because by this fall the power to love God and obey His Word was lost. For since Adam was bound before the fall to believe all the words of God, however they may be, there is no doubt that this commitment has passed on to the descendants.

The heretics insist to the point of disgust, and everywhere they bring forth these proofs: What all men are bound to believe is true. All men

All men are obliged to believe that Chris died for them. Therefore, that is true.

The second idea in these proofs is false; for those to whom Christ has not been proclaimed are not bound to believe that Christ has died for them, who are nevertheless by far the greater part of the human race. But also not all those to whom Christ is proclaimed are bound to believe absolutely and without condition that Christ died for them, but on this condition only if they repent, for if they persist in unrepentance they are bound to believe that Christ's death does not concern them at all.

Damascene, in the 2nd book of the upright faith, cap. 29, and after him, Arminius, state two wills of God, one preceding, the other following. Their opinion is not to say that between the wills or rather the wills of God, one is more honorable than the other, for that is beyond dispute; but they understand by the preceding will the will which precedes the will of man; and by the following will the will which is later than the will of man; that, according to the preceding will, many are called to the wedding, who, according to the following will, are declared unworthy because of their stubbornness, Matt. 22; that God, according to the foregoing will, wants to save all men, but, according to the following will, only some; namely, those whom He has provided to believe. The Arminians take refuge in this corner when they see that they are being squeezed. And they say that one can resist the previous will of God, and that God can be thwarted in his desire and opinion, but the natural desire (for so they say) and the following will cannot be resisted.

This doctrine, if there is any, is blasphemous to God, and accuses Him of being unwise, and clothed Him with human conditions, and ascribes to Him weak desires and powerless desire, as if they were thus introducing God, saying: I would like to save you if you wish; but if I am frustrated in my opinion by you, I will change my counsel, and, turning my will elsewhere, I will destroy you for ever.

destruction. Thus God obtains his pre-existing will and natural desire, which is good, but with tolerance, and as much as is permitted by the human will. Thus, we have to complain to God that his natural and wholly good desire is thwarted.

It is also incongruous that God, who not only foreknew all things from eternity, but also ordained them, should propose something that He knows from eternity He will not obtain. And equally unrhythmical is it to say that the firmness of the Divine will to save men depends on the will of man. But that is the smartest of all, that God is introduced to contradict Himself, if He wills to make all men blessed by the former will, but wants to destroy some by the latter will. Therefore, He desires what He does not want.

Arminius says that the reason why God does not come to His purpose by His prior will, and His desire, by which He earnestly desires that all men be saved, is thwarted, is this: Because, if He put His power to work in the conversion of man, He would violate and force the free will of man; in which the good man greatly fails. For God can without compulsion bend the will so that it even follows. Without compulsion He hastily changed the heart of Esau, Gen. 33; and of Saul, 1 Sam. 19:23; and of the Egyptians, Ps. 105:25; and of the Kings, Spr. 21:1. If God brings about this change of will, without shortening the freedom of man's will, in the rejected, how much more in the pious and faithful? Christ did not violate the hearts of murderers on the cross. And unto whom a fleshly heart is given out of a stone, they are not drawn against thanks, but follow from even, Ez. 36:26; though they are zeked and infallibly converted.

I verzwijg, that no one drjives the unregenerate more than precisely the Armini- ans. For they hold that the mind is irrevocably endowed by God with the light of truth. They hold that the power to believe is given irrevocably. They hold that the senses are drawn by a moral and powerful prompting. Now, a'rd m'ie- these being set, so the will must necessarily follow. For when the mind has drunk a firm conviction, and the affections, agreeing with the mind, excite and excite the will, it is impossible, or the will must move toward it, as the mind, filled with God, guesses, when the appetite or desire is driven toward it. For these are the only impulses of the will, and it is not moved by any other.

And it is certain that God, who well knows how the faculties of the soul are joined together, and the hidden motives of amicable movements, can impress a moral prompting in the mind so clearly and powerfully, and inflame the affections in such a way, that the will cannot not want, and even move to what the mind advises and the affections remember.

Add to this, that Arminius holds that the elect are drawn of God by a mighty grace, the effect of which is altogether sure and infallible: for (he says) God the Lord draws them at the proper time and in a fitting manner, whereby, however much they may resist, if any are drawn, they are sure to follow; but the others he draws in a manner that is not fitting, whereby, if any are drawn, they never follow the calling. In vain then do they lie, and denounce the immutability which they so firmly affirm, and bring forth an inadequate and barbarous word, that they may mock with all the more glimpse the certainty and infallibility of the salvation of the converted. That is what Christ teaches, John 6:37: Whatever the Father gives me, that will come to me; and 45: Whoever has heard and learned from the Father will come; eD cap. 10:16: I have other sheep which I must bring to this, and they shall drill my voice.

They make an introduction, and throw against this the words, Matt. 23:37, saying, that Christ, by a former will, hath chosen to gather the Jews together, as one hen her chicks, and, by his succeeding will, hath chosen to scatter them among the Gentiles.

But I say that these chickens were indeed gathered, notwithstanding that Jerusalem was against it. For by Jerusalem are understood the for-

theM Three-named Priests and Scribes, but forty-one. j00r the chickens the people, over whom God B' has had mercy.

Then they understood those words: How often have I willed, etc. qualitatively from the foregoing will as that of God's decree, marked will here is no other than to noo- d and command.

If God seriously intended and desired to save all men, as the heretics speak, He would make the holy Gospel known to all, without which no one would be saved.

In vain Arminius argues, that many are not preached the holy Gospel, because in their forefathers, grandfathers and great-grandfathers they have rejected the grace offered, by which act the descendants deserve to be forsaken of God. In truth, to speak in this way is not otherwise than to point out the cause why God does not earnestly will the salvation of all and any one, and thus contend with Himself. Although even this cause is not competent. For it contradicts the rule of the justice of God, Ez. 18, The soul that sinneth, it shall die; the Son shall not bear the iniquity of the Father. And if the Law says that the sins of the fathers are visited on the children, this punishment is not extended to the third or fourth paragraph. And it is a true saying, which has no exception, 2 Cor. 5:10: Everyone shall receive in his body what he has done, whether good or bad. Not except what he has done in another body.

Even though it is true that Adam's sin is imputed to his descendants, it does not follow that the sins of the ancestors will also be imputed to his descendants.

The reasons for this distinction are these. 1. Because by Adam's sin we have lost the original purity, by the sins of the forefathers we have not lost it. 2. Adam had received gifts, which he would transfer to us, which cannot be said of our forefathers. 3. In addition, my grandfather's sin was entirely personnel, "which cannot be said of Adam's sin. 4. And he would be mad who would say that Solomon had killed Uriah in David, as we sinned in Adam.

have sinned. 5. I leave aside all the inconsistencies into which they throw themselves. For it may happen that someone's father's grandfather rejected the Holy Gospel, whose mother's grandfather accepted it. 6. When the Gospel is offered or accepted by a whole people, in which there are several descended from various ancestors, blessed, ungodly, good, evil. 7. Except that experience teaches that wholly ungodly and desperately wicked descendants, from wholly ungodly ancestors, have been converted to the faith. And (as the Apostle says) where sin abounded, grace abounded. What was smarter than the city of Rome, where the robbery of the whole world was gathered? What was Corinth but a brothel of all Greece and a merchant city of the vilest uncleanness: nevertheless in these cities God established the signs of victory of Christ, passing by many barbarous nations, whose unwise wildness would have been much more to be pitied, if the matter had been allowed, not according to the hidden counsel of God, but according to human reason.

In this way God does not equally desire the salvation of all men, but both the outward and inward callings are distributed according to the hidden nature of God's praedestination, so that it is not according to one's will or walk, but according to God's mercy.

Owing to the shortness of time, I have not been able to deal with the other matters properly. Of which, however, I hereby briefly state my opinion.

A general grace given to all men, which would suffice either directly or indirectly for salvation, I do not recognize at all.

I believe that no grace is sufficient without the knowledge of Christ.

I reject as false and impudent the opinion of the Arminians, who say that God is bound to give all men power to believe.

I acknowledge a distinction between external and internal calling, and say that external calling can be without internal action of the Holy Spirit.

I believe that God gives not only the power to believe, but also the very act of believing. Whoever says that this act is partly of grace and partly of free will is rightly considered one of the Semi-Pelagians; even if man believes freely and of his own accord, everything he does is a gift of God.

I believe that justifying faith is a gift of God, proper to the elect.

I believe that the elect, though they often stumble and their faith falters, yet they cannot fail.

Furthermore, although the doubt of blessedness often occurs to the pious, yet God commands in His Word that st° Z1U1I,g we shall be sure of it. To which certainty one must strive with all one's might. And there is no doubt that many come to this certainty, since Scripture is full of these examples.

And so he who is assured of his salvation must also be assured that he will never again be forsaken of God, and then that he will endure to the end.

PETRUS MOLINAEIS.

That I believe, that I confess.

THE ONE HUNDRED AND FORTY-FOURTH SESSION.

The 29th of April, Monday afternoon.

Was continued the reading of the judgment of D. Molinaeus, and decided to thank him for this decided judgment, and the agreement in doctrine.

The EE. Lords Committeemen proposed, that they submit to the High Maj. States General, through some of their collegium, sent to The Hague, a report of what had taken place in the Synod so far; that in particular, the opinion of the Synod of the five articles of the Remonstrants had been formed and signed unanimously at last; that this was especially pleasing to these same High Powers. They exhorted that what remained to be done should be brought to an end as soon as possible. That this was especially the will of the High Maj. States, that the confession of faith of the Reformed Dutch churches, according to the custom of the National Synods, should be read and examined in the presence of foreign theologians;

And that every member of the Synod, both native and non-native, would declare freely, if they had noticed anything in this Confession which concerned the doctrinal points and the essence of the doctrine, and which did not seem to agree with the truth of God's revealed Word, or with the Confessions of other Reformed Churches. But concerning the method or manners of speaking, and the government or order of the Church, that this would only be investigated further afterwards by the nationals. It was therefore admonished at that time, that consequently the 31st and 32nd Article did not need to be examined; since both dealt with the Church order, which some natives have different from ours.

After the provision of copies of the Dutch Confession, all the Articles of this Confession were read out in orderly order. And everyone was requested, that they, after proper and diligent and serious examination of the Articles, would like to declare frankly and honestly whether they had observed anything in the doctrines of the Confession that did not agree with God's Word, and therefore thought it necessary to be changed.

Was decided, by the advice of the EE. Lords Committeemen, that, on Monday next, the judgment of the Synod of the Five Articles would be publicly proclaimed.

The one hundred and forty-fifth session. THE ONE HUNDRED AND FORTY-FIFTH SESSION.

The 30th day of April, Tuesday morning.

The EE. Theologians from Great-Britain declared, that they had diligently examined the Dutch Confession, and found nothing therein, concerning the doctrines of faith, or that it was in accordance with God's Word, notwithstanding the objections of the Remonstrants; which they profess to have examined with the same effort, and that these were for the most part those which could be noted on all the Confessions of the Reformed Churches.

The whole assembly was invited to the funeral of the noble and excellent Lord Lambertus Canterus, Council of the Republic of Utrecht, and Elder of this Church, delegated to the Synod, who rested peacefully in the Lord on the 24th of April.

THE ONE HUNDRED AND FORTY-SIXTH SESSION.

The same day afternoon.

The opinions of other theologians, both native and foreign, concerning the doctrine of the Dutch Confession were heard; And was declared by all and every one with unanimous advice, that they judged that in this Confession no doctrine was included, which was contrary to the truth, expressed in the holy Scriptures; but on the contrary, that everything was in agreement with this truth, and with the Confessions of other Reformed Churches.

Moreover, the natives have been admonished by the foreign theologians to persevere in this upright, godly and simple Confession of Faith, to bequeath it unfalsified to their descendants, and to preserve it unfalsified until the coming of our Lord Jesus Christ. The natives also declared in unison, that it was their intention to persevere steadfastly in the profession of this orthodox doctrine, and to teach it purely in the Netherlands, to teach it diligently and to preserve it undefiled by the grace of God. To whom [God] they thanked for this friendly agreement, both of the expatriates and the natives, and the EE. Lords Committeemen on behalf of the churches, that they would intercede with the Highmog. Lords States,

that the same Highmog. Lords believe to maintain and confirm this orthodox doctrine in the Dutch Churches by their own authority.

The deputies of the Walloon Churches announced that this Dutch Confession had been solemnly approved at the National Synod of the Churches of France, held in the city of Vitry in 1583; which they confirmed from the Acts of that Synod, which follow here:

Acts of the Synod of Vitry.

We ministers and elders, assembled in the city of Vitry, in order to hold a National Synod, and to that end delegated from all the Churches of France, at the request of the brethren sent to us from the Dutch Churches, have signed this Creed of the faith of the aforesaid Churches, to declare the unity of the doctrine among ourselves; as is further declared by an Article concerning this matter. Done at Vitry, May 25, 1583. P. Mer- linus, Praeses. M. Virellus, etc.

The Article reads as follows:

Concerning the Confession of Faith and Ecclesiastical Discipline, which the Brethren of the Dutch Churches have delivered to us, this Synod

This Synod thanks God most sincerely for the great agreement and unity seen between the Dutch and the Churches of this realm; and has made no objection to sign it, and has desired that the aforesaid Brethren Deputies would likewise sign the Creed and Ecclesiastical Discipline of the Churches of France.

The aforementioned Brethren have done so. forty-first.

FIRST SITTING.

Petrus Merlinus, Matthaëus Virellus, Presidents elect.

And this Confession, as it was read and approved in the Synod, is here set forth.

TRUE CHRISTIAN CONFESSION OF THE DUTCH CHURCHES

CONTENTS

THE ESSENTIALS OF THE DOCTRINE OF GOD AND OF ETERNAL SALVATION.

THEREOF.

ABT. I.

We all believe with our hearts, and confess with our mouths, that there is a single and simple spiritual being, whom we call God: eternal, unlimited, unseen, unchangeable, infinite, omnipotent, perfectly wise, just, good, and a very abundant fountain of all good.

II.

Wp know Him by two means. First, by the creation, maintenance and government of the whole world: since it is before our eyes like a beautiful book, in which all creatures, great and small, are like letters, "which give us to behold the unseen things of God, that is, his eternal power and divinity," as the Apostle Paul says, Rom. 1:20. Which things are all sufficient to convince men, and to deprive them of all

innocence. Secondly, He makes Himself known to us even more clearly and completely through His holy and divine Word: namely, as much as is necessary for us in this life, for His glory and the salvation of His own.

in.

We remember that "this Word of God was not sent nor brought forth by man's will; but holy men of God spoke, being moved by the Holy Spirit," as St. Peter says. Then God, by a singular care which He bears for us and our salvation, commanded His servants the Prophets and Apostles to write His revealed Word, and He Himself with His finger wrote the two tablets of the Law. For this reason we call such writings Holy and Divine Scriptures.

IV.

We contain the Holy Scriptures in two Books of the Old and New Testaments, which are canonical books, against which there is no argument. These are thus set forth in the Church of God. The books of the Old Testament: The five books of Moses, namely: Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the book of Joshua; of Judges; Ruth; two books of Samuels, and two books of Kings; two books of Chronicles, called Paralipomenon; the first of Ezra; Nehemiah; Esther; Job; the Psalms of David; three books of Solomon, namely, the Proverbs, the Ecclesiastes and the Song of Songs; the four major Prophets, Isaiah, Jeremiah, Ezekiel and Daniel; and the other twelve minor Prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. The New Testament: the four Evangelists, Matthew, Mark, Luke, John; the Acts of the Apostles; the fourteen letters of the Apostle Paul, namely to the Romans, two to those at Corinth, to the Galatians, to those at Ephesus, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus to Filemon, to the Hebrews; the seven letters of the other Apostles, viz:

the first letter of James, two letters of Peter, three of Jobannes, the letter of Jude, 8' and the Revelation of the Apostles John.

V.

All these books alone we receive for Holy and Canonical, to regulate our faith according to them, to ground on them, and to confirm therewith. And believe without a doubt all things contained in them: not so much because the Church accepts them and holds them to be so; but especially because the Holy Ghost gives witness in our hearts that they are of God, having also the evidence thereof in themselves; marked even to the blind, that the things therein foretold shall come to pass.

VI.

We distinguish these Holy Books from the Apocrypha, as there are: the third and fourth book of Ezra, the book of Tobias, of Judith, the book of Wisdom, Jesus Sirach, Baruch; that which is added to the History of Esther; the prayer of the three men in the fire; the History of Susanna, of the image of Bel and of the Dragon; the prayer of Manasseh, and the two books of the Maccabees. Which the Church may read, and take instruction from, in so far as they agree with the Canonical Books; but they have not such power and authority, that one may, by any testimony of them, profess any thing of faith, or of the Christian Religion: so far is it from them, that they may diminish the authority of the other Holy Books.

VII.

We believe that these Scriptures contain the will of God perfectly, and that all that man is required to believe in order to be saved is sufficiently explained in them. For since the whole manner of the service which God requires of us is described therein in great detail, it is not lawful for men, even if they were angels, to teach otherwise than we are now taught by the Holy Scriptures; "yea, though it were an angel from heaven," as the Apostle Paul says. For since it is forbidden "to add or subtract anything from the word of God," it is evident

that its teaching is very perfect and complete in all ways. Neither may one compare the writings of men, however holy they may have been, with the divine Scriptures, nor custom with the truth of God (for the truth is above all), nor the great multitude, nor antiquity, nor the succession of ages or persons, nor councils, decrees or decrees. For "all men are of themselves liars, and more vain than vanity itself." Therefore we reject wholeheartedly all that does not conform to this infallible rule; as the Apostles taught us, saying: "Likewise: "If anyone comes to you and does not bring this teaching, do not receive him into your house.

VIII.

According to this truth and the Word of God, we believe in one God, who is one Being, in whom are three Persons, true and genuine, and from eternity differentiated according to their unrepeatable attributes, namely, the Father, and the Son and the Holy Spirit. The Father is the cause, origin and beginning of all things, both visible and invisible. The Son is the Word, the Wisdom, and the Image of the Father. The Holy Spirit is the eternal Power and Might, emanating from the Father and the Son. However, this distinction does not make that God is divided into three: since Holy Scripture teaches us that the Father, and the Son, and the Holy Spirit have each his own independence, distinguished by their attributes: but that these persons are one God. Thus it is manifest, that the Father is not the Son, and that the Son is not the Father, that likewise the Holy Spirit is not either the Father or the Son.

Here-and-between, these Persons, so indistinguishable, are not divided, nor mixed together. For the Father did not take the flesh, nor the Holy Spirit, but only the Son; the Father was never without his Son, nor without his Holy Spirit: for they are all three of equal eternity, in one and the same Being. There is neither first nor last; for they are all three one in truth, in power, in goodness and mercy.

IX.

All this we know, as much from the testimonies of the Scriptures as from their effects, and especially from those which we feel in us.

The testimonies of the Scriptures, which teach us to believe this Holy Trinity, are described in many places of the Old Testament; which it is not necessary to count, but only to select with distinction or judgment. In Gen. 1:26, 27, God says, "Let us make man in our image and after our likeness," etc. "So God created man in His image, male and female He created them."

Likewise Gen. 3:22. "Behold Adam was made like one of us." From this it is evident, that there is more than one person in the Godhead, when He says, Let us make man in our image; and then indicates unity, when He says, "God created." True, He does not say, how many Persons there are; but what is somewhat obscure to us in the Old Testament, that is very clear in the New. For when our Lord was baptized in the Jordan, so the voice of the Father was heard, saying: "This is my beloved Son;" the Son was seen in the water, and the Holy Spirit revealed himself in the form of a dove. This form of Christ was

also instituted in the baptism of all believers: "Baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit." In the Gospel of Luke, the Angel Gabriel speaks to Mary, the mother of the Lord, thus: "The Holy Ghost shall come upon thee, and the power of the Most High shall overpower thee : and therefore also that Holy One which shall be born of thee shall be called the Son of God." So also, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you." "There are three that bear witness in heaven, the Father, the Word, and the Holy Spirit, and these three are one." In all these places we are fully taught that there are three Persons in one Divine Being. And though this teaching is far beyond human understanding, yet we believe it now through the Word, expecting to enjoy its full knowledge and fruit in Heaven. Furthermore, the special offices and workings of these three Persons are also to be noted. The Father is called aw^zês-our Creator by His power; the Son is our Savior and Redeemer by His blood; the Holy Spirit is our Sanctifier by His dwelling in our hearts. This doctrine of the Holy Trinity, has always been professed and maintained by the true Church from the time of the Apostles until now, against the Jews, Mahomedans, and some false Christians and heretics, as Marcion, Manes, Praxeas, Sabellius, Samo-satenus, Arius, and others like them, who have been rightly condemned by the Holy Fathers. Therefore, we gladly accept in this matter the three sums of faith, namely of the Apostles, of Nicaea and Athanasius; likewise what has been decided by the Elders in conformity with them.

X.

We believe that Jesus Christ, by His divine nature, is the only-begotten Son of God, born for all eternity: neither made nor created, (for if He were, He would be a creature), but once for all with the Father, also eternal, the expressed image of the Father's independence, and the radiance of His glory, being equal to Him in all things. Who is the Son of God, not only from the time He assumed our nature, but from all eternity; as these witnesses teach us, when they are compared with one another: Moses says that God created the world; and St. John says that all things were created through the Word, which he calls God; the Apostle says that God created the world through his Son; likewise, that God created all things through Jesus Christ. Thus the One who is called God, the Word, the Son, and Jesus Christ, must have been then, if all things were created through Him. And therefore the Prophet Micah says: "His goings forth are from of old, from the days of eternity"; and the Apostle: "He is without beginning of days, and without end of life." Thus He is the true, eternal God, that Almighty, whom we call upon, worship and serve.

XI.

We also believe and confess, that the Holy Spirit proceeds from the Father and the Son from eternity; not being made, nor created, nor even born, but

derf^M* a^one of both; which in order ste" z!tHD& *8 third Person of the Trinity, once

same being, Majesty and Glory with the Father and the Son: being truly and eternally God, as the Holy Scriptures teach us.

XII.

We believe that the Father, through His Word, that is, through His Son, created the heavens, the earth and all creatures from nothing, as it pleased Him, giving to each creature its being, form, and shape, and various offices, to serve His Creator. That He now also maintains and governs them all according to His

eternal providence, and by His infinite power, to minister to man; so that man may serve His God. He also created the angels well, to be His messengers, and to serve His chosen ones; some of whom, from that excellence in which God created them, have fallen into eternal ruin, and the others, by the grace of God, have persevered and remained in their first state. The devils and evil spirits are so depraved that they are enemies of God and everything good; by all their power as murderers lurking upon the Church, and every member of it, to destroy and ruin everything by their deceit; and are therefore by their own wickedness condemned to eternal damnation, daily expecting their terrible pains. Thus we reject and abhor herewith the errors of the Sadducees, who deny that there are spirits and angels; and also the errors of the Manichaeans, who say that the devils have their origin in themselves, being evil by their own nature, without having become corrupt.

- XHI.

We believe that this good God, having created all things, has not abandoned them, nor given them over to chance or fortune; but governs them according to His holy will, so that nothing happens in this world without His ordinance; although God is neither author nor culpable of the sin that happens there. For His power and goodness are so great and incomprehensible, that He very well and justly orders and does His work, when even the devils and

the wicked act unjustly. As for what He does beyond the understanding of the human mind, we do not want to examine it curiously, more than our understanding can bear; but we worship with all humility and reverence the righteous judgments of God, which are hidden from us; content to be Christ's disciples, to teach only what He tells us in His Word, without going beyond these limits. This teaching gives us unspeakable comfort when we are taught by it that nothing can happen to us by chance, but by the disposition of our merciful, heavenly Father, who watches over us with a fatherly care, keeping all creatures under his power, so that "not a hair of our head (for they are all numbered), not a bird can fall to the earth without the will of our Father. On which we rely, knowing that He keeps the devils in check, and all our enemies, who cannot harm us without His permission and will. And for this we reject the vile error of the Epicureans, who say that God interferes in nothing, and lets all things happen by chance.

XIV.

We believe that God created man from the dust of the ground, and made him and formed him in his image and likeness, good, righteous and holy, able to conform to the will of God in all things. But when he was in honor, he did not understand it, nor recognize his excellence: but willingly submitted himself to sin, and thus death and damnation, giving ear to the word of the devil. For he transgressed the commandment of life which he had received, and separated himself from God, who was his true life, through sin; having corrupted his whole nature; whereby he was guilty of physical and spiritual death. And in all his ways having become wicked, wrong and depraved, he has lost all his excellent gifts which he had received from God, and has retained nothing but little remnants of himself, which are sufficient to deprive man of all guilt: for all the light that is in us has been turned into darkness, as the Scripture teaches us, saying: "The light shineth in darkness, and the darkness comprehended it not." Whence deH. John calls men darkness. Therefore we reject everything that is taught against the free will of man, since man is only a slave to sin and "can have nothing unless it is given him from heaven. For who is there who will boast of being able to do good on his own, since Christ says: "No one can come to Me unless the Father who sent Me draws him? Who will prevail with his will who understands that "the disposition of the flesh is enmity against God?" Who will speak of his knowledge, seeing that "the natural man does

not understand what the Spirit of God is?" Shortly, who will present some thoughts, understanding that "we are not able of ourselves to think anything, as of ourselves, but that our ability is of God?" And therefore, what the Apostel says belongs to be rightly held firm and certain: that "God works in us the will and the accomplishment, according to his good pleasure." For there is neither mind nor will, the mind and will of God alike, or Christ has wrought them in man; which He teaches us, saying: "Without Me ye can do nothing."

XV.

We believe that, through Adam's disobedience, original sin was extended to the entire human race. Which is a depravity of the whole nature, and a hereditary defect, with which the little children are infected even in their mothers' bodies, and which produces in man all kinds of sins, being in him as a root of the same; is therefore so dreadful and abominable before God, that it is sufficient to condemn the human race.

Neither is it wholly nullified, nor wholly extinguished, even by Baptism; since sin always springs forth therefrom, as from an unholy fountain: though it is not imputed to the children of God for damnation, but is forgiven by His grace and mercy; not that they may sleep at ease in sin, but that the sense of this corruption may be made to be felt by them.

sensation of this depravity should often cause the believers to sigh, desiring to be delivered and forty - from this body of death. And on this we reject the error of the Pelagians, who say that this sin is nothing but from imitation.

XVI.

We believe that the whole generation from Adam, being in ruin and ruin through the sin of the first man, God proved Himself as He is, namely, Merciful and Righteous. Merciful, in that He draws out of this ruin, and redeems those whom He has chosen in His eternal and imperishable counsel, out of mere mercy, in Jesus Christ, our Lord, without any consideration of their works. Righteous because He leaves the others in their fall and ruin, into which they have thrown themselves.

XVII.

We believe that our good God, by His wondrous wisdom and goodness, seeing that man had thus cast himself into physical and spiritual death, and was made wholly miserable, went Himself to seek him when he was trembling before Him, and comforted him, promising to give him His Son, "who would become a woman to trample on the head of the serpent," and make him happy.

XVIII.

We therefore confess that God has fulfilled the promise He made to the ancients by the mouth of His holy Prophets, sending His own, only begotten and eternal Son into the world at the time ordained by Him. Who assumed the form of a servant, and became like a man, truly assuming a true human nature, with all its weaknesses (except sin), being conceived in the body of the Blessed Virgin Mary, by the power of the Holy Spirit, without male intervention. And He did not only take on human nature as far as the body was concerned, but also a true human soul, that He might be a true man. For since the soul was lost as well as the body, it was necessary for Him to take them both in order to make them both blissful.

thirty-six⁰. Therefore we confess (against the ■te'zHUn8 heresy of the Anabaptists, who deny that Christ took human flesh from His mother) "that Christ became partaker of the flesh and blood of the children; that He is the fruit of the sons of David according to the flesh; the fruit of the seed of David according to the flesh; the fruit of the womb of Mary; become of the woman; a sprout of David; a shoot of the root of Jesse; of the lineage of Judah; of the Jews according to the flesh; of the seed of Abraham," since "He took up the seed of Abraham, and became like unto His brethren in all things, save sin;" thus that He is in truth "our Emmanuel, that is, God with us. "

XIX.

We believe that by this conception the Person of the Son was inseparably united and joined to the human nature, so that there are not two Sons of God, nor two Persons, but two natures, united in one Person, yet each nature retaining its distinct qualities. As then the divine nature always remained uncreated, without beginning of days, or end of life, fulfilling heaven and earth, so the human nature has not lost its attributes, but has remained a creature, having beginning of days, being a finite nature, and containing all that belongs to a true body. And though by His resurrection He gave her immortality, yet He did not change the truth of His human nature, since our salvation and resurrection also depend on the truth of the body.

But these two natures are so united in one Person that they were not separated even by His death. Thus, what He commanded dying in the hands of His Fathers was a true human spirit, which separated from His body; but here-and-now the divine nature always remained united with the human, even as He lay in the grave; and the divinity did not cease to be in Him, as it was in Him when He was a little child; though for a little while it did not manifest itself so. Therefore we confess that He is true God and true man; true God, that by His power He might conquer death, and true man, that He might die for us through the weakness of His flesh.

XX.

We believe that God, who is perfectly merciful and just, sent his Son to take on the nature in which disobedience was committed, to satisfy it, and to bear the penalty of sin by his very bitter suffering and death. Thus God proved his justice against his Son, when he laid our sins upon him, and poured out his goodness and mercy on us who were guilty and worthy of condemnation, giving his Son for us in death by a most perfect love, and giving him for our justification, that through him we might have immortality and everlasting life.

XXI.

We believe that Jesus Christ is an eternal High Priest, with oath, according to the order of Melchizedek, and has set Himself in His own name before His Father, to satisfy His wrath with full satisfaction, sacrificing Himself on the cross and shedding His precious blood for the purification of our sins, as the Prophets foretold. For there it is written, "that punishment was laid upon the Son of God, that we might have peace, and that we might be healed by his wounds; that he was led to death like a lamb, counted among the evildoers;" and condemned as an evildoer by Pontius Pilatus, although he had declared him innocent.

"So He paid, that He had not robbed, and suffered, He justly for the unjust;" and that as much in His body as in His soul, feeling the terrible punishment that our sins deserved, so that His sweat became like drops of blood running down to the earth. He cried out, "My God, my God, why hast thou forsaken me?" and suffered all this for the forgiveness of our sins. Therefore we rightly say with Paul: "that we know no other than Christ, and Him crucified; we deem it worthless for the sake of the knowledge of our Lord Jesus Christ. We find all kinds of consolations in his wounds, and have no need to seek or release any other means to reconcile us to God, except only "this single offering, once made, by which believers are made perfect in eternity. This is also the reason why He was called Jesus by the Angel of God, that is, Savior, "because He would redeem His people from their sins."

XXII.

We believe that in order to obtain true knowledge of this great mystery, the Holy Spirit inspires in our hearts a sincere faith, which embraces Jesus Christ with all His merits, makes Himself our own, and seeks nothing else apart from Him. For it must necessarily follow, that not all that is necessary for our salvation is in Jesus Christ; or, if it is all in Him, that the one who possesses Jesus Christ by faith has his whole salvation.

Now, to say that Christ is not sufficient, but that something more is needed in addition to Him, would be too unqualified a blasphemy; for it would follow that Christ was only half a Savior. Therefore we rightly say with Paul, "that we are justified by faith alone," or "by faith without works." But we do not understand that, to speak properly, it is faith itself that justifies us; for it is but an instrument, whereby we embrace Christ, our righteousness. But Jesus Christ, imputing to us all his merits, and so many holy works which he has done for us and in our stead, is our righteousness, and faith is an instrument which keeps us with him in the fellowship of all his good works, which, having become ours, are more than sufficient for our acquittal from our sins.

XXIH.

We believe that our happiness lies in the forgiveness of sins for Jesus Christ's sake, and that this includes our righteousness before God; as David and Paul teach us, declaring: "the happiness of man to be, that God imputes to him righteousness without works."

And the same Apostle says, "that we are justified freely, or by grace, through the redemption that is in Jesus Christ." And therefore we hold fast this foundation always, giving God all the glory, acknowledging and confessing ourselves as we are, without professing anything of ourselves or our own merits, leaning and resting on the obedience of Christ crucified; which is ours, when we believe in him; which is sufficient to cover all our iniquities, and to give us boldness, freeing the conscience from fear, amazement and terror, to go to God without doing, as our first father Adam, who, trembling, wanted to cover himself with fig leaves. And indeed, if we had to appear before God, relying on ourselves, or on any other creatures, however little, we had (alas!) to be devoured. And therefore every one must say with David, "Lord, do not enter into judgment with thy servant, for before thee no living man shall be justified."

XXIV.

We believe that this true faith, being wrought in man by the hearing of the Word of God and the working of the Holy Spirit, regenerates him and makes him a new man, and makes him live a new life,

and makes him free from the bondage of sin. Therefore it is so far from there that this righteous faith would make men cold in a pious and holy life, that without it they will never do anything for love of God, but only for love of themselves, and for fear of being damned. Thus it is impossible that this holy faith should be empty in man; since we do not speak of an idle faith, but of such a faith as Scripture calls "a faith working through love" that moves man to do the works God has commanded in His Word. These works, if they proceed from the good root of faith, are good and pleasing to God, since they are all sanctified by His grace. However, they are not taken into account to justify us; for it is through faith in Christ that we are justified, even before we do good works; otherwise they could not be justified.

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derd^es- zÖni than a fruit of the tree can be good 8tenznt^g" V(>before the tree is good. Thus then we do good works, but not to earn; for what would we earn? Yea, we are held in God, for the good works which we do, and not he in us; since "it is he that worketh in us both willing and working, according to his good pleasure." Let us then take heed of that which is written, "When ye have done all things that were commanded you, then say, We are useless servants, we have done that which we were obliged to do." However, we do not deny that God rewards good works, but it is by His grace that He crowns His gifts. Furthermore, even if we do good works, we do not base our salvation on them; for we cannot do any work unless it is tainted by our flesh and worthy of punishment; and even if we could produce some, the memory of one sin is enough for it to be rejected by God. Thus we would always be in doubt, drifting hither and thither, without any certainty, and our poor consciences would always be tormented, if they did not rest on the merits of our Saviour's death.

XXV.

We believe that the Ceremonies and Figures of the Law have ceased with the coming of Christ, and that all their shadows have come to an end, so that their use among Christians must be removed; nevertheless their truth and essence remains to us in Jesus Christ, in whom they have their fulfillment. Hereafter we use the testimonies taken from the Law and the Prophets to confirm us in the Gospel, and also to regulate our lives in all honor to the glory of God, according to His will.

XXVI.

We believe that we have no access to God except through the one Mediator and Advocate, Jesus Christ the Righteous; who for this reason was made man, combining the divine and the human nature, that we men might have access to the Divine Majesty; otherwise access was closed to us. But this Mid

whom the Father has given us between Him and us, should not frighten us by His greatness, to make us seek another at our will. For there is no one among the creatures, whether in heaven or on earth, who loves us more than Jesus Christ: "Who, though He was in the form of God, yet hath destroyed Himself, taking upon Himself the form of a man, and of a servant for us, and is become like unto His brethren in all things." Now if we had to look for another mediator who was favorable to us, who could we find who loved us more than him who laid down his life for us "even when we were his enemies"? And if we seek one who has power and prestige, who is there who has so much as He who is "seated at the right hand of His Father, who has all power in heaven and on earth"?

And who is more likely to be heard than the own beloved Son of God? Thus only by a mistrust has this custom been introduced, that one dishonors the saints, instead of honoring them, doing that which they

have never done nor desired, but have voluntarily, and following their guilty duty, rejected it, as appears from their writings. And here it must not be suggested, that we are not worthy of it; for it has not the opinion here, that we should recite our prayers on our worthiness, but only on the excellence and worthiness of our Lord Jesus Christ, whose righteousness is ours by faith. Therefore the Apostel, wishing to take the foolish fear, or much more that mistrust, from us, tells us, "that Jesus Christ became like his brethren in all things, that he might be a High Priest, merciful and faithful, to cleanse the sins of the people; for by that Hy himself, being tempted, suffered, he can come to the aid of those who are tempted." And then, to give us still more courage to go to Him, He says: "Therefore, since we have a great High Priest, Jesus, the Son of God, who has entered through the heavens; let us hold fast this confession. For we have no High Priest, who could not have compassion on our infirmities; but who was tempted in all things, according to their equality,

without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace in the time of help. The same Apostle says, "that we have freedom unto the entrance of the sanctuary by the blood of Jesus; therefore let us go," he says, "with boldness of faith," etc. Similarly, "Christ has an eternal Priesthood, whereby He can fully beatify those who go to God through Him, always living, to pray for them." What more is lacking, since Christ Himself makes this statement, "I am the way, the truth and the life; no one comes to the Father but through Me." Why should we seek another intercession, since it has pleased God to give us His Son as an Advocate? Let us not leave Him to take another; or, much more, seek another, without ever finding Him; for if God gave Him to us, He knew well that we were sinners. Therefore, following the command of Christ, we plead with the Heavenly Father through Christ, our only Mediator, as we are taught in the Lord's Prayer, being assured that whatever we pray to the Father in His name will be granted to us.

XXVH.

We believe and confess a single Catholic or universal Church, which is a holy assembly of true believers in Christ, all expecting salvation in Jesus Christ, washed by his blood, sanctified and sealed by the Holy Spirit. This Church has been from the beginning of the world, and will be until the end; if by this it appears that Christ is an eternal King, which cannot be without undoers. And this holy Church is preserved by God, or upheld, against the raging of the whole world; though sometimes for a time it seems to have been very small and as nothing in the eyes of men. Just as the Lord, during the dangerous time under Ahab, preserved seven thousand men who did not bow their knees before Baal. Nor is this Holy Church situated, bound or determined in a certain place, or to certain persons, but it is scattered and dispersed throughout the

all the world; being nevertheless joined and united together with heart and will in one and the same Spirit, by the power of faith. ste ZltU'

XXVHI.

We believe, since this holy assembly is an assembly of those who will be saved, and that outside of it there is no salvation, that no one of what state or quality he is, should keep himself to himself, to stand on his own person; but that they are all bound to join and unite themselves therewith, maintaining the unity of the Church, submitting themselves to the instruction and discipline of the same, bending their necks under the yoke of Jesus Christ, and serving the edification of the brethren according to the gifts which God has bestowed upon them, as members of one body. And, that this may be better maintained,

so it is the office of all believers, according to the Word of God, to separate themselves from those who are not of the Church, and to join this assembly, in whatever place God has placed them; even if it were so, that the Magistrates and ordinances of the Princes were against it, and that death, or any physical punishment, hung upon it. Therefore all those who secede from them, or do not join them, do so against the ordinance of God.

XXIX.

We believe that one should diligently and with good prudence discern from the Word of God which is the true Church, since all the sects in the world today cover themselves with the name of the Church. We do not speak here of the company of the pious, who are mixed in the Church among the good, and yet are not of the Church, although they are in the body of the Church; but we say that one shall distinguish the body, and the fellowship of the true Church, from all sects, which say they are the Church. The marks to know the true Church are these: if the Church practices the pure preaching of the Gospel; if it uses the pure administration of the Sacraments, as instituted by Christ; if Church discipline is used to punish sin. In short, if one appoints

thirdly- according to the pure Word of God, rejecting all things, which are against it, holding ' Jesus Christ for the only Head.

By this one can certainly know the true Church, and it allows no one to separate from it. And as to those who are of the Church, they may be known by the marks of Christians, namely, by faith, and when, having accepted the only Savior Jesus Christ, they flee sin and pursue righteousness, loving the true God and their neighbor, not deviating either to the right or to the left, and crucifying their flesh with his works. Yet not as if there were no great weakness in them, but they fought against it through the Spirit all the days of their lives, constantly taking refuge in the blood, death, suffering and obedience of the Lord Jesus, in whom they have forgiveness of their sins through faith in Him. Concerning the false Church, it ascribes to itself and its ordinances more power and authority than the Word of God, and will not submit to the yoke of Christ; it does not serve the Sacraments, as Christ has ordained in His Word, but does there and then as it pleases; It bases itself more on men than on Christ; it persecutes those who live holy according to the Word of God, and who punish it for its defects, avarice and idolatry. These two churches are easily known and distinguished from one another.

XXX.

We believe that this true Church must be governed according to the spiritual position, which our Lord taught us in His Word; namely, that there must be Servants or Pastors to preach God's Word, and to administer the Sacraments; That there should also be Bishops and Deacons, to be with the Pastors as the Council of the Church, and by this means to maintain the true Religion, and to cause the true doctrine to have its course; that also the transgressors should be punished in a spiritual way, and kept in check, so that also the poor and oppressed may be helped and comforted, according to what they need. By this means, all things in the Church will go well and orderly, when such persons are elected who are faithful,

and according to the rule St. Paul gives of them in the letter to Timothy.

XXXL

We believe that the ministers of the Word of God, elders and deacons, should be elected to their offices by the legal election of the Church, with the invocation of the Name of God and good order, as the Word of God teaches. Thus every one should beware of intruding by improper means; but should expect the time when he shall be called of God, that he may bear witness of his calling, and be assured and certain that it is from the Lord. And as to the Ministers of the Word, in whatever place they may be, they have the same power and authority, being altogether Servants of Jesus Christ, the one universal Bishop and Head of the Church. Moreover, lest the holy ordinance of God be violated or disregarded, we say that everyone should hold the Ministers of the Word and the Elders of the Church in esteem for the work they do, and be at peace with them, without murmurings, disputes or dissensions, as much as possible.

XXXH.

Hereafter, although it is expedient and proper that those who govern the Church should establish and confirm among themselves certain ordinances for the maintenance of the Church, we believe that they should be careful not to depart from what Christ, our only Master, has ordained for us. And therefore we reject all man-made ideas, and all laws that would be introduced to serve God, and by them bind and coerce consciences in whatever ways they may be. Thus we accept only that which is expedient to nourish and preserve unity and unity, and to maintain everything in the obedience of God; to which is required the excommunication or ban, which is there according to the Word of God, with what is attached to it.

XXXIH.

We believe that our good God, being mindful of our greatness and weakness, has ordained the Sacraments for us, to

to seal unto us his promises, and to be pledges of the kindness and mercy of God to us, and also to nourish and keep our faith; which he hath joined to the Word of Evangeline, that he may better present to our outward senses both what he gives us to understand by his Word, and what he does inwardly in our hearts, binding and establishing in us the salvation which he communicates to us. For they are visible signs and seals of an internal and unseen thing, through which God works in us by the power of the Holy Spirit. Thus the signs are not vain nor empty, to deceive us; for Jesus Christ is the truth of those, without whom they would not be with all. Furthermore, we are satisfied with the number of Sacraments, which Christ our Master has ordained for us, which are no more than two, namely, the Sacrament of Baptism and the Sacrament of Holy Communion of Jesus Christ.

XXXIV.

We believe and confess that Jesus Christ, "who is the end of the Law," by His shed blood, made an end of all other shed blood, which could or would be made for the atonement and satisfaction of sins; and that having done away with circumcision, which was done with blood, He ordained instead of it the Sacrament of Baptism, by which we are received into the Church of God, and set apart from all other nations and foreign religions, to be wholly His own, bearing His mark and badge; and serving us as a testimony that He will forever be our God, being a merciful Father to us.

Thus He has commanded that all those who are His own be baptized in the name of the Father, and of the Son, and of the Holy Spirit, only with pure water; signifying to us thereby, as the washing of water washes away the filthiness of the body, when we are sprinkled with it, which is seen on the body of the

one who receives baptism, and impregnates him; Thus the blood of Christ puts it into the soul from within by the Holy Spirit, sprinkling and cleansing it from its sins, and restoring us from children of wrath to children of God.

Not that this is done by the outward water, but by the sprinkling of the precious blood of the Son of God, which is our Red Sea, through which we must pass *** Zl'tin, to escape the tyrannies of Pharaoh, which is the devil, and enter the spiritual land of Kanaiin. Thus the Servants from their side give us the Sacrament, and that which is visible; but our Lord gives that which is signified by the Sacrament, namely, the gifts and unseen grace, washing, purifying and cleansing our souls from all filthiness and iniquity, and renewing our hearts, and filling them with all consolation, giving us a true assurance of His fatherly goodness, putting on the new man, and casting out the old with all his works. Therefore we believe that whoever intends to enter eternal life must be baptized only once with the only Baptism, without repeating it ever again, because we cannot be born twice. But this Baptism is useful not only as long as the water is on us, and that we receive it, but all the days of our lives. For this reason we reject the error of Westerbaptists, who are not satisfied with a baptism they received once, and moreover condemn the baptism of the children of believers, which we believe should be baptized and sealed with the mark of the covenant, just as the children of Israel were circumcised on the same promises made to our children. And verily Christ shed His blood no less to wash the children of believers than He did to wash the adults. And therefore they ought to receive the sign and Sacrament of what Christ has done for them; just as the Lord commanded in the Law to communicate to them the Sacrament of the Passion and Death of Christ shortly after they were born, offering for them a lamb, which was a Sacrament of Jesus Christ. Moreover what circumcision did to the Jewish people, Baptism does to our children; which is the reason why St. Paul calls Baptism the Circumcision of Christ.

XXXV.

We believe and confess, that our Blessed-

derades- ma^er Jesus Christ ordained and instituted the Sacrament of BtenzuHng Communion, ' to feed and maintain those whom He has already reborn and incorporated into His household, which is His Church. Now those who are born again have in themselves two kinds of life: the one bodily and temporal, which they have brought with them from their first birth, and which is common to all men; the other is spiritual and heavenly, which is given to them in the second birth, which comes through the word of the Gospel in the fellowship of the body of Christ; and this life is not common to any but the elect of God. Thus God has ordained for us common earthly bread for the sustenance of body and soul; which is useful for this purpose, and is common to all, as well as life. But to preserve the spiritual and heavenly life which believers have, He sent them a living bread which came down from heaven, Jesus Christ, who feeds and sustains the spiritual life of believers when He is eaten, that is, appropriated and received, through faith in the spirit. To represent to us this spiritual and heavenly bread, Christ has ordained an earthly and visible bread, which is a Sacrament of His body, and wine a Sacrament of His blood; to testify to us: As truly as we receive the Sa-crament, and hold it in our hands, and eat and drink it with our mouths, wherewith our life is afterward sustained, so truly also by faith, which is the hand and mouth of our souls, do we receive into our souls the true body and blood of Christ, our one Savior, for our spiritual life. Now, so it is sure and certain that Jesus Christus has not commanded His Sacraments in vain. Thus He works in us all that He sets before us by these holy signs, however the manner is beyond our understanding and incomprehensible to us, just as the working of the Holy Spirit

is hidden and incomprehensible. And so we do not fail when we say that that which is eaten and drunk of us is the own and natural body and blood of Christ; but the manner in which we consume them is not the

mouth, but the spirit by faith. Thus Jesus Christ remains always seated at the right hand of God, His Father, in the heavens, and yet does not fail to make Himself His own portion through faith. This meal is a spiritual table, at which Christ offers Himself to us with all His goods, and makes us enjoy at it both Himself and the merits of His life and death, nourishing, strengthening and consoling our poor and disconsolate souls by the food of His flesh, and refreshing and comforting them by the drink of His blood. Further, although the Sacraments are joined to the signified things, they are not received with these two things of all. The wicked one receives the Sacrament of damnation, but he does not receive the truth of the Sacrament; just as Judas and Simon, the sorcerer, both receive the Sacrament, but not Christ, who is signified by it; which is only communicated to the faithful. Finally, we receive the Blessed Sacrament in the congregation of the people of God with humility and reverence, keeping among us a holy remembrance of the death of Christ, our Savior, with thanksgiving, and there confessing our faith and the Christian Religion. Therefore no one should go there without having first tried himself, so that, eating of this bread and drinking of this cup, he does not eat and drink the judgment. In short, we are motivated by the use of this Holy Sacrament to an ardent love of God and our neighbor. Therefore we reject as profane all mixtures and condemnations which men have made and mixed with the Sacraments; and say that we must be conformed to the order which Christ and his Apostles have taught us, and speak as they have spoken.

XXXVI.

We believe that our good God, because of the corruption of the human race, has ordained kings, princes and governors, that the world may be governed by laws and police, that the unruliness of men may be restrained, and that all things may be done with good order among men. To this end He has given the government the sword, to punish the wicked and protect the pious. And its office is not only to observe and keep watch over the police, but also to maintain the holy worship of the church; to keep out and extirpate all idolatry and false religion, to destroy the kingdom of the Antichrist, and to promote the kingdom of Jesus Christ, to have the word of the Gospel preached everywhere, that God may be honored and served of every man, as He commands in His Word. Further, every one, whatever his quality, tradition or state, is bound to submit to the authorities, to pay tribute to them, to give them honor and reverence, and to be obedient to them in all things that are not contrary to God's Word, praying for them in his prayers, that the Lord may govern them in all their ways, and that we may lead a quiet and peaceful life in all godliness and honor. And for this we reject the Anabaptists and other rebellious men, and in general all those who reject the authorities and Magistrates, and wish to pervert justice, introducing the fellowship of good men, and confusing the honor that God has placed among men.

XXXVII.

Lastly, we believe, according to the Word of God, that when the time (unknown to all creatures), according to the Lord's ordinance, has come, and the number of the elect is fulfilled, our Lord Jesus Christ will come down from heaven, physically and visibly, as He ascended, with great glory and majesty, to proclaim Himself Judge of the living and the dead, setting this old world ablaze, in order to purify it. And then shall personally appear before this great Judge all men, both men and women and children,

who shall have been from the beginning of the world until the end, summoned by the voice of the Archangels and by the sound of the Divine Trumpet. For all those who will have died will rise from the earth, their souls joined and united with

Their own bodies, in which they shall have lived. And as for those who are forty-one still living, they will not die at once like the others, but will be changed in a moment, and become immortal. Then the books (that is, the consciences) will be opened, and the dead will be judged according to what they have done in this world, whether good or evil. Yea, men shall give an account of all the vain words which they have spoken, which the world esteems no more than for child's play and for pastime; and then shall the secrets and falsities of men be publicly discovered for all to see. And therefore the remembrance of this Judgment is justly terrible and dreadful to the wicked and ungodly, and most desirable and consoling to the pious and elect; for then shall their full redemption be accomplished, and they shall receive there the fruits of the labor and trouble which they have borne; Their foolishness will be known to all, and they will see the terrible punishment that God will bring upon the wicked, who have tyrannized, oppressed and tormented them in this world. They will be overcome by the testimony of their own consciences, and will become immortal, but in such a way that they will be tormented in the eternal fire, which is prepared for the devil and his angels. And on the other hand, the faithful and elect will be crowned with glory and honor. The Son of God will confess their name before God his Father, and before his chosen angels; all tears will be wiped from their eyes. Their cause, which is now condemned by many judges and authorities as heretical and godless, will be known to be the cause of the Son of God. And for gracious recompense, the Lord will give them such glory as the heart of man could never conceive. Therefore we await that great day with great longing, that we may fully enjoy the promises of God in Jesus Christ our Lord, Amen.

Rev. 22:20. Yes come, Lord Jesus!

The One Hundred Forty-Seventh Session.

THE ONE HUNDRED AND FORTY-SEVENTH SESSION.

The ten May Wednesday morning.

The EE. Committeemen have declared, that this was also the will of the High Maj. Lords of the States-General, that the Catechism of the Paltz. now accepted in the Dutch Churches for a long time, and thus for a long time taught in them, would be examined and examined in the same way; and that everyone would declare, if they thought, that something was taught in this Catechism, which did not seem to agree with God's Word. To this end, all the questions and answers were read over, and everyone was commanded to sincerely state his opinion of the doctrine it contained.

THE ONE HUNDRED AND FORTY-EIGHTH SESSION.

The same day afternoon.

With unanimous and concurring advice, both from native and non-native Theologians, it was declared that the doctrine contained in the Catechism of the Paltz was in agreement with God's Word in all respects, and that nothing was included in the same that would appear to need to be changed or corrected if it did not conform; And that this Catechism was a very well formulated brief understanding of sound Christian doctrine, very wisely arranged, not only to the understanding of tender youth, but

also to the competent instruction of those who had come of age. And that this may therefore be taught with great foundation in the Dutch Churches, and should be held in all manners.

THE ONE HUNDRED AND FORTY-NINTH SESSION.

The 2nd of May Thursday morning.

The E.E. Commissioners also proposed, how the High Lords of the States-General desired, that the E. Synod, from the writings of D. Conradus Vorstius, should examine and judge, whether his theology or doctrine, without prejudice to the truth and foundation, should be taught and tolerated in the Reformed Churches. Furthermore, that the Lords of Holland judged, so that the time would not be unnecessarily prolonged with disputes and arguments, that it was not necessary to summon him, or have him appear before the Synod; especially noticed that he had fully explained his feelings in so many defenses, with which he had defended himself, for a long time.

Afterwards a missive from Vorstius to the Synod was read, in which he exhorted and prayed that they would use fairness, love and gentleness in judging his case; and he declared at once that if his writings of defense could not suffice, he did not know in what way he could better vindicate the orthodoxy of his doctrine. That he was prepared, if the Synod imposed this on him, to enter into an amicable conference with the foreign theologians, and to describe a refutation of Socinus.

Some of Vorstius' teachings were also read out, taken from his writings.

THE ONE HUNDRED AND FIFTIETH SESSION.

The one hundred and fiftieth session.

The 3rd of May, Friday morning.

Each college delivered its opinion on the teachings of Conradus Vorstius in writing, and these opinions were read out; and it was decided, noticed that they all agreed with each other, that a common opinion of the Synod, to be delivered to the Supreme States, would be instituted.

THE ONE HUNDRED AND FIFTY-FIRST SESSION.

The 4th of May, Saturday morning.

The judgment of the Synod and the opinions of the collegiums were read, and the experts examined the teachings of Conradus Vorstius, local theologians.

from the handed down and read aloud

THE ONE HUNDRED AND FIFTY-SECOND SESSION.

The same day afternoon.

This judgement was also examined by the natives, and, after changing what was considered therein, and it was judged, that it should be changed, it was finally, with the common agreement and approval of all and sundry, formulated and stated thus.

Since it has pleased the High Lords of the States-General, by their EE. Committeemen to charge this Synod, that it will give its opinion of the Theology, or doctrine of Conradus Vorstius, Doctor of Saint.

Theology, presented in his writings, and to state at once whether these may be taught in the Reformed Churches and Schools with fruitful and edifying effect, or whether they may be tolerated in them in a godly way; So it is, that this Synod, having considered and examined everything in the fear of the Lord, has unanimously declared, and hereby presently declares, that the aforesaid Conradus Vorstius in his last writings, and especially, in his treatise of God and his attributes (except that he advocates and defends the errors in the five articles of the Remonstrants, rejected by this Synod); not only of one or two points of the Reformed Religion, but also of the principal chapters of this Religion, as there are of the Trinity of Persons in the Divine Being, of the simplicity of the Divine Being, of His infinity, immensity, essential omnipresence, omniscience, omnipotence, wisdom, and immutability, of creation, of the providence of God, of the personal unification of the two natures in Christ, of the full and perfect satisfaction of Christ for our sins, of the justification of man before God through faith, and very many others more; Both by the most powerful King of Great Britain, James the first, as well as by some theologians, openly pointed out in his writings; on the one hand doubting many things, the certain and certain truth, which all the Reformed Churches have had and confessed from God's Word for a long time; on the other hand, explicitly maintaining many things, which are at one and the same time opposed to the divine truth, revealed in the Holy Scriptures, and which are not the same as the truth of the Holy Spirit. Scriptures, and are contrary to the Confessions of all the Reformed Churches, detrimental to the honor of God, to the Godliness and salvation of mankind, and to the "Two".

deSeTwe". damaging, and, at one and the same time corresponding to the slanderous allegations of that unholy Socinus, or coming very close to him. Yes also, that he very dangerously weakens everywhere the main arguments of proof, which both the ancient and the contemporary Reformed teachers have presented and used for the confirmation of the sound doctrine, and especially of the eternal divinity of our Lord Jesus Christ, from God's Word, without substituting any other arguments, with which the doctrine of truth would be more strongly confirmed. That he presents with great diligence the shrewd reasoning with which the truth is entangled, and drives it diligently, and does not once attack the unraveling of it, but leaves it in its entirety, so that it may remain in the hearts of those who read it, So that it appears clearly that he has listly wanted to pave the way for secretly pouring in the Godless heresy of Socinus and others, and, under the appearance of research, to play the tempter diligently. Also, that he has in vain tried to cover and plaster all this with various inconvenient distinctions, blue excuses, miserable excuses, and threefold feignations. And therefore, that not only his unfettered freedom to argue precariously about the main branches of the Christian Religion, and his slippery, double-sensical, crooked and twisted way of teaching, is pernicious to the Church of God, by no means such sacred and high matters, and unbecoming to a sane teacher; but especially also, that his teaching of very many doctrines of very great weight, as contrary to the words of God and the Confessions of the Reformed

the Reformed Churches, godless, blasphemous, and in many ways defamatory to the Majesty of God and the truth, and therefore to be eradicated and destroyed in the Reformed Churches and Schools. And it declares Conradus Vorstius, who until now has not renounced any of his errors, has persistently despised all the admonitions and judgments of the Reformed princes, teachers, academies and churches, and has not been willing to properly correct the aggravation caused by his writings, to be completely unworthy of the office and name of a sane professor or teacher in the Reformed Churches. Finally, this Synod earnestly prays, and as much as it may, the Supreme Lords of the States General, that they will remove this annoyance from the Reformed Churches by their authority in good time, and at

once see to it that the Dutch Churches will no longer be poisoned with this blot and such heresies and ridiculous doctrines. And that to this end the writings of Vorstius and the like may be suppressed with great care. Praying the good Lord, that He will protect and confirm the Reformed Dutch Churches more and more against such ungodly dogmas, and from the disputes and confusions arising from them, in peace and confession of sound doctrine, and by His Holy Spirit graciously enlighten Conradus Vorstius and all those who err with him, and bring them back to the path of truth and peace, so that the Church may rejoice over their conversion rather than their confusion.

In this Session the case of Friesland was also further examined and amicably settled.

THE ONE HUNDRED AND FIFTY-THIRD SESSION.

The 6th of May, Monday morning.

It was decided by the advice and will of the EE. Lords Committeemen decided, that the opinion of the Synod about the five Articles of the Remonstrants, and also the opinion of the Synod about the Remonstrants, in spite of those who had been summoned to this Synod, would be openly pronounced and proclaimed in the large church of the city of Dordrecht. To this end the Synod meeting went in order into the Great Church there, and being seated there in the pews, the Presiding Bishop led the whole assembly in the following prayers.

Almighty God and our merciful Father, in your beloved Son, our Lord

Jesus Christ. How great, Lord, is thy name in all the world, how dreadful among the nations, how lovely in the assembly of those who fear thee; great art thou and highly praised; thou alone doest wonders. We have heard with our ears, and our Fathers have told us the work which Thou hast wrought in their days. Thou hast found them in filth and weeping, desolate, lonely and burdened under the very bitter yoke of Antichristian tyranny. Thou, having mercy upon them, hast by an outstretched hand of salvation broken and shattered that yoke; and hast planted our Fathers; as a bear and lion hast Thou afflicted and plagued their pursuers; and hast put thy people in safety and enlarged them; their sword and their arm hast not given salvation to our fathers; but thy right hand, thy arm, and the light of thy light, because thou loved them. Thou hast made known unto them the way of salvation, hast revealed the mystery of thy covenant. You have transformed their darkness into clarity, and having kept away the abominable idols, You have set up among them a banner of grace and a throne of glory; You have given them in the Gospel Your one-born and beloved Son to receive with joyful faith, and by Your Spirit have made them wise, that in Your light they may rejoice who were sitting in the shadow of death. As an eagle hovers over its young, spreads its wings over them, and bears them upon it, so didst thou bear them, cherish them, guide them, and keep them as the apple of thy eye. They were the joy of the whole earth: for thou didst feed them with the fat of thy mercy. Thou hast punished their haters, and fought for them: thou hast cursed the instruments against them; thou hast destroyed the tongue that rose up against them in judgment. The name of thy anointed one was under them, and with his blood they had sprinkled their consciences; therefore thou hast been pleased with their prayers, and the anointing angel hath not touched them.

For all these benefits our soul blesses thee, O Lord, and our innermost being thy holy name; our bones say, Lord, who is like unto thee? Thou hast loved the gates of Zion, and thou surroundst thy people with thy favor as with a shield.

In those days they kept thy covenant with one heart, and thy redeemed ones honored thee as long as they lived, who had seen the works of thy hands, the wonders of thy right hand.

But, O Lord, after them there arose another generation; after we were made fat, and put at peace, our hearts lifted up; we forgot thee, and were rebellious. We, Lord, whom thou hast placed in the best country, in the valley of fatness, and hast enriched with abundance of heavenly and earthly goods; we, whom it was fitting to be the most religious of all nations, keepers of thy births, have become a sinful people, a people pregnant with iniquity; we have sinned against thee, have retreated, have not restrained our steps; we have departed from thy holy ways; we have lost the first way, and have not been able to do the first thing. ways; we have forsaken the first love, have not done the first works. With all this we have provoked Your all-righteous and heavy wrath upon us. Thou art patient, Lord, slow to anger, and longsuffering; yet justly didst thou at last kindle against us, and dreadfully wroth, so that thy soul, as if weary of pity and indulgence, seemed now to despise us and to be disgusted with us. Our light has turned to darkness; in our peace, behold, has become a most bitter bitterness and terror; we wait for healing from You, but You have become like a strange man; because of Your wrath the earth was darkened; the people were a food of fire, one brother did not excuse the other; from the sole of the foot to the crown of the head there was nothing pure in our body, everything was full of wounds, full of scabs and pus. Our friends, both far and near, looked upon our misery with sadness and amazement. And our enemy rejoiced at our fall, and thought that we would never rise again. And by the weight of disputes and turmoil we rolled in haste into ruin.

Fearful art thou, O Lord, and justly dost thou judge the world: thou also dost visit with rods the transgression of thy children, and with plagues their iniquities.

Meanwhile sorrowful and in mourning went before our eyes, in sighing and groaning lay before thee all who feared thy name; not only miserable looking, the jam-

<ioM Three-mer^ö^ face of the Dutch Churches, once very flourishing; but chiefly and violentlyBte tearing their hearts, because they saw, that Your Majesty and Your most holy

name fatally tarnished, and blasphemed ungodly; that your doctrine, purer than any pure gold, was despised, falsified and defiled; that your servants, who had rendered faithful services to your house, yes also your dear Bride herself, were despised and scorned in a most horrible way; That the damned heresies from hell were brought up again and, by a new found blanching, were raised again; that the people of the truth, which is so dear to us, were miserably carried off, being snatched away to a contempt of all Religion; yea, that the fault of this should be had by those, who pointed out, or wished to point out, some remedies, founded in God's Word, to lay upon this us very lawful.

We have borne this wrath, Lord, because we have sinned against Thee; yet looking forward and expecting, whether at last Thou shalt behold from heaven, and Thy work accomplished, and Thy wrath and judgment ended in Zion, take by the hand the cause of Thy people, of Thy truth, yea, of Thy name, and restore to the truth its former splendor, to Thy servants the joy, to Thy Church the peace, and to Thy name the glory. We have been mindful of your words:

The Lord is good to them that wait for him, to the soul that seeketh him. It goes well with the one who keeps silent about the Lord and expects his salvation! For the Lord does not forsake forever: but when he hath sorrowed, he relents according to the fullness of his mercy. For He does not leave His people, nor forsake His inheritance.

And this is Your wonderful goodness and faithfulness, which we have found and praise at this time; we have acknowledged our sins in fear, have sought You and called upon You, finally answering, You have set us at large. Thou hast seen our fear, and known the distresses of our souls. Thou hast quickened our souls and comforted thy people: thou hast given us the desires of our hearts, and hast not turned away from us the speech of our lips.

And since, according to Thy infinite goodness and wisdom, to teach and rule Thy people, it pleased Thee to use the labor, service, fellowship and assembly of Thy holy Thy people; we, whom thou hast given thy flock to shepherd and overseer, have prayed steadfastly and fervently, that in these heavy sorrows of the Dutch Churches, thou wouldst once bless us with this consolation, that through the united prayers of the shepherds and teachers of thy people, through mutual gifts and diligence, some salutary remedy from thy holy Word, might be put to work for thy ailing and almost desperate Dutch Church; That the darkness of error might be rejected and dispelled, and the light of truth upon the lampstand presented to all; the erring to return, the scattered to unite, peace proclaimed; the anxious and disturbed brought to quietness, and the sweet peace restored to this beautiful Netherlands. See, what we have prayed for, You have given us, and that much more glorious than we had dared to hope. This is witnessed by this present joyful gathering of so many excellent servants of Jesus Christ, whom Thou, by Thy divine hand, hast assembled as a spiritual army, to the assistance of our very distressed Church, from various, not only neighboring, but also distant Realms and Countries, in order that a special evil may be met with a special comfort. Moreover, we have besought that, noticed without your blessing all their labors would be in vain, you would pour out in all and any of the members of this Holy Assembly, an abundance of spiritual gifts, and govern their hearts and actions in such a way that in the fear of your Holy Name, they would be filled with contentment. name, with satisfied minds, may faithfully examine allB according to the rule of your Word, and finally, with a sincere and clear conscience, agree in the one and only salutary truth, and unanimously decide what would be most useful for your name's honor, the furtherance of the Kingdom of Christi, the unity of the Dutch Church, and the peace of the consciences. Neither have You refused us this desired good, Lord, so that so great a unanimity, inspired by a spirit of truth, all and every one of them, might make our work all the more pleasing to all God's saints, and to the weak, and to the weak, and to the poor.

the more fruitful to the weak, ignorant and erring. Of this Dnr*ie. agreement we are all witnesses, who sit here in this place before you, and with envüftigate our hands have subscribed to this divine truth, rightly declared from the Scriptures. Thus Your work is evident in Your servants; thus You are fearful in the counsel of the saints; thus You have pleased us in the days when You have grieved us, in the years when We have felt evil.

All this hath brought about thy mercy unto us, wherewith thou hast pleased thy people. By this new miracle of thy beneficence, thou renewest to us the memory of all the old ones (which thou hast done so much in the Netherlands). Since we, Lord, therefore taste and see how good Thou art toward us, and how dear Thou art to the Dutch Church, we are glad and rejoice in Thee; we praise Thy faithfulness in

the holy Congregation, and declare Thy people to be happy, whose God Thou art, blessed is that nation which Thou choosest to inherit.

Now then, Lord, we pray thee in the name of thy beloved Son, Hosanna, preserve us; now, Lord, make the work of thy hands prosperous! Give strength to thy people, and bless them with peace, that, growing young like the eagles, they may mount up with new strength, walking and not growing dull, walking and not growing weary.

Bless also the labor of thy servants, and let the light of thy face shine upon thy people. Send forth thy Spirit from on high; enlighten the minds of men; prepare and open their hearts, that they may see the splendor of thy simple truth with pleasure and good hearts, accept it, abide in it always, and bring forth fruits steadfast and abundant, worthy of it.

Will the straying, good shepherd! bring again to Thy flock; bend and subdue the hard hearts, that they may acknowledge Thy outstretched hand, and, embracing Thy power, make peace with Thee, and no longer resist the truth with stubbornness; gather together the scattered; heal the wounded; raise up and strengthen the fallen; make the dead alive. Clear out from among us the schisms; subdue Satan; quiet the hearts of all; that your people may serve you with one mind, that with one heart and mouth they may praise and magnify you, and that the angels in heaven and the men on earth may sing peace in him who is our hope, peace and salvation, Jesus Christ, your only-begotten Son, who lives and reigns with you and with the Holy Spirit for ever and ever, Amen.

Having done this, the Scriba's read and proclaimed in the midst of a public gathering of very many Counts, Barons, Edelen, of the esteemed Magistrate of Dordrecht, of ministers, and of the common people, approaching from all sides, the Canones and the verdict of the honorable Synod, with the signatures of everyone, both ecclesiastics and politicians. The president followed this, and publicly announced that the doctrine, contained in the Confession and the Catechism of these Churches, had been reread and examined in the Synod, and had been approved with unanimous judgements, both by the indigenous and non-indigenous Theologians, as being orthodox and in accordance with God's Word. And finally this famous and stately assembly was given leave with a solemn thanksgiving, like this:

Praise the Lord, for He is good, and His mercy endures forever. Now the Dutch Church says that His mercy endures forever. The servants of the Lord say, who stand in the courts of His house, that His mercy endureth for ever. Love our souls to the Lord, and forget not some of His benefits! Who forgives all our sins, and heals all our infirmities; Who crowns us with mercy and compassion. Who fills us with goods, and makes us young again like the eagle. The Lord has done great things for us; He exercises His mercy on His anointed ones; He announces His ways to us, And reveals His mysteries to those who fear Him. He guides the meek, and teaches the wretched his way. He helps us out of strife: Long live the Lord, and blessed be our rock! Glorified be the God of our salvation! We were stricken that we should fall, but the Lord hath helped us; the Lord hath chastened us, but hath not delivered us unto death; He hath given us up in three places.

derd Three- us ^and Zftk out, and clothed us with joy and violence. The voice of song and salvation be in the huts of the righteous, saying, We shall not die, but live, that we may tell the works of the Lord. The Godless have many plagues; but he that putteth his trust in the Lord, unto him shall mercy compass. Be

ye therefore glad, ye righteous in the Lord, and sing his name, ye that are upright in heart: for that is beautiful, and befitteth the upright. See how gracious and merciful the Lord is, how longsuffering and abundant in mercy. He does not deal with us according to our sins, nor repay us for our crimes; but as high as heaven is above the earth, so far hath he removed our transgressions from us; as a father pities his children, so the Lord pities us today. This is the day of the Lord, and it is wonderful in our eyes; this day the Lord has made for us, therefore let us be glad and rejoice in it.

Almighty, eternal, merciful God, and our Father iD Thy only-begotten and lovely Son, our Lord and Savior Jesus Christ! How wondrous and unfathomable is this love and mercy of Thy to us, who through our own fault are the most wretched and lost sinners, that Thou hast chosen us, before the foundation of the world, in Thy beloved Son, to that eternal glory and salvation of our souls, not from any goodness of goodness or our good works, but from the lougher good pleasure of Thy unmerited love. That thou hast ordained and given Christ to be our Head and Shepherd, and hast ordained and given us to receive him as members and to pasture with him, that thou hast not spared thy beloved and own Son, but hast delivered him up in the bitter and accursed death of the cross for us, when we were thine enemies, that we through the precious blood of this thy immaculate Lamb might be cleansed from all our sins and reconciled to thee. That through the Gospel and the wonderful and hidden power of Thy Spirit, Thou hast quickened and reborn us who were dead in sins, and hast powerfully brought us into the blessed fellowship of Thy Son, and hast made us new in the newness of life, and hast endowed us with new and holy powers from on high, that we may serve Thee in holiness and righteousness all the days of our lives; that in this fellowship with Thy Son, according to the eternal purpose and the promises of the gracious covenant, against so many temptations of the world, temptations of the flesh, temptations of Satan, even the gates of hell itself, Thou didst so faithfully and mightily preserve us, and didst give such firm comfort to our fearful consciences, and didst press it into our hearts through the Spirit of adoption, which is the pledge of our inheritance, that at last, after we have ended the pilgrimage of our miserable lives, thou wilt surely receive us into the heavenly habitations, to be with our head and our Lord forever, and to behold his glory, and, whoever or whatever we have been, or are now, to pour out into us the fountain of thy love. Grant, O Lord, and our God! that we acknowledge these benefits; ordained, given, and yet to be given, beyond all our understanding, even of the Engelen themselves, who desire to see them, with humble and ungrateful hearts, and by constant and holy practice be kindled to a sincere, filial love towards You; Fervent gratitude, patience and steadfastness in all crosses and struggles, and a faithful and joyful confession and defense of Thy grace, against the falsities and contradictions of Satan and the deceivers. Do what thou hast done aforetime, that henceforth the holy and pure doctrine of thy benefits, which we, from the pure fountains of Israel, may recite to the people, may resound in all thy Churches for thy name's honor, for the propagation of true godliness, and for the erased consolation of all thy elect in life and death. Give to all your servants the Spirit of truth, wisdom, prudence, gentleness and firmness, that they may boldly defend this doctrine, treat it sacredly and religiously, and show by their example how sweetly and in keeping with its nature it bears fruit in those in whose hearts this inexpressible love of God is poured out through the Holy Spirit. Do, Lord, to those whose hearts feel nothing of this grace nor are endowed with it, according to your unfailing mercy, that they may receive it.

final mercy, that they may taste and indeed hear the sweetness of this heavenly manna. Repel these pearls to the dogs and swine, that they may not tread them with their unclean feet. Have mercy, O most merciful Father! over those who follow the frenzied and unconscionable teachings of the flesh, and

through the appearance and the blindness of misguided wisdom, deceive and cheat; and will bend them to the obedience of thy holy truth, by the very pull and guidance of the Spirit, wherewith thou hast drawn and led us, that they may one day worthily contemplate with us the unworthy prize of this treasure, and for ever forsaking all vain and unwise conceit and glory upon their merits and virtues, truly humble themselves before You, and attribute to You alone, all honor, all good, without any pretense of words or ways of speaking, roundly and sincerely, with the whole choir of the elect, angels as well as men. And keep all your Churches, scattered over the whole earth, in unity of faith, by that one Spirit, who rules and quickens the whole body of Christi; scatter and nullify all the efforts of Satan against them. Give her and us that we may wash in true faith, living hope and love unfeigned, until we all enjoy that promised perfection in heaven. Further, since it is thy will, that all the faithful, both openly and especially, should pray to thee for all those who are set in high places; especially those whom thou hast given to thy Congregation to be nourishers; so we confess, that we, assembled in this humble and honorable assembly, do so in all manners, that we with fervent desire and prayers command thee those by whose care, favor and command we are holding this Synod. We then, out of all our ability and reverence, recommend to you the august Highmog. Lords States-General of this United Netherlands, our commanding Lords. Will, O Father! especially that kindness, which they show to your people in this miserable and wretched time, graciously reward them with your abundant and rich blessings. Preside steadily in their gathering, with the Spirit of wisdom, prudence and boldness.

courage. Pour into them wholesome counsel-Three strokes, and let them have a good and happy progress and outcome; strengthen them in the zeal of your honor, your help, and your truth; give them a peaceful and firm government, and faithful and obedient subjects. Strengthen their arm against all who, within or without, secretly or openly, seek the dispersion, the ruin, and the ruin of this Republic. Make them remain united in holy and constant unity, by which, against the evil flatteries of the Antichrist, and falsities, blindings and deceits of hell, they stand firm as a rock. Grant them the favor of those far and near. Grant that they may be steadfast feeders of your people, and undeviating continuators of the kingdom of your Son, and of the truth proclaimed in your Word in this assembly, and undaunted disruptors of Satan's kingdom, and that they may be blessed at last with all the saints for eternity.

And will that most august and valiant hero, the Prince of Orange, Maurice, whom Thou hast joined to their Highness as a champion of the true Religion and of freedom, and hitherto endowed with wisdom and strength, and hast chosen and preserved as an instrument of Thy benevolence against us, O most merciful Father! with the shadow of thy wings steadily refreshing and protecting it; grant that this republic may enjoy it prosperously as long as possible. And do not allow bloodthirsty hands to touch your anointed one, or to harm a hair of his head. Send down heavenly forces from your throne, surrounding him with their armies. Commend him with prudence and valor, that henceforth he may watch over our preservation and prosperity. Grant that he may look with joy upon the very sweet fruits of that immense and faithful labor, which he has endured to obtain peace for us, and be satisfied therewith for many years. Endow and adorn him with all the virtues that befit a Christian Prince, whereby he may shine more and more among your people, and enlighten them, and finally, with the holiest heroes of Israel, be received into the eternal habitations.

The Hou- dérd Three-Ended Session.

We pray you also for the EE. Lords Committeemen of the Ijoogmog. States General, commissioned to this Synod; who have ungratefully and willingly communicated their godly and prudent labors, policies and directions, to this holy assembly, and therefore have very well deserved of all your people. Preserve, govern and strengthen them, Lord, by your Spirit, that they may carry on this holy work with pleasure, and bring forth very abundant fruits, with the edification of consciences, and eternal salvation of souls. And do not allow, gracious Father, that anything should come forth from your servants that would cause them trouble or sorrow. But rather (as Thou hast graciously done hitherto), that by the faithful service of all and any, and by the holy examples, their hearts may be edified in Thy wholesome doctrine and the fear of Thy holy Name, and may joyfully convey to their principals that which we are at present happily accomplishing, and which is more to be desired. We further pray for the EE. Honourable Magistrate of the city of Dordrecht, the sheriff, mayor and other members of the honourable council; open, Lord, the treasure of Your goodness, and pour out Your blessings, both physical and spiritual, over them, over this city and especially over the Church of this place; so that they, hearing the lovely fruits of our prayers, and of our holy conversation in the Lord, may rejoice in the usefulness and the remembrance of this Synod, and therefore thank You forever. Make, Lord, that this holy truth, which thou hast desired, that by the service of thy servants in this city from thy Word should be brought forth, declared, confirmed, and by, by the power of the same Spirit of truth, concordantly proclaimed today, and so mercifully recited to thy whole Church, may be steadfastly preserved, religiously preached, sacredly believed, and by the abundance of its fruits in sincere Godliness commended to others.

Finally, as we see so many deputies of foreign Princes, Magistrates and Churches before us in this very important meeting, as well as so many vivid demonstrations of your mercy, and their Christian favor, be it far from us, that we would not remember them for you. Therefore we pray you with all our hearts for the most powerful King James, King of Great Britain, by whose divine zeal, fervent compassion and royal work You have so often comforted us in our troubles; To the most august Princes of Germany, rightful Peacemakers of Your Church, the Elector of the Paltz and the Landgrave of Hesse; to the august, powerful and esteemed Magistrates, Churches and Republics of Zurich, Berne, Basel, Schafhausen, Geneva, Bremen and Embden. Remember them all, O Lord, according to that favor, wherewith Thou art good to Thy people. Give, that they may enjoy the salvation and joy of Thy chosen ones. Will, for this holy compassion and sufficient beneficence, wherewith they have so kindly, skilfully and favorably comforted the Churches of these countries, pour them twofold into their lap. Grant them everlasting peace and prosperity. Enlighten their obscurity; be to them an immediate assistance in all distresses and difficulties/ Bless the worship of all and any; that it may be glorious to You, pleasant and advantageous to the underlings, and graceful and useful to the whole Chris-ten kingdom. Finally, do not refuse us this, Lord, but grant that this deed may satisfy their expectations, wishes and desires as well as those of the whole people. That the labor and diligence intended for the peace of Your Church may never fail them.

Hear us in all these things, O Father of mercies, in the sight of Thy only-begotten and beloved Son, our Lord and Savior, whom with Thee and the Holy Spirit, the only true, immortal, and eternal God, be praise, honor, and glory forever. Amen, Amen.

The Hon-

ONE HUNDRED AND FIFTY-FOURTH SESSION. S?0

The 9th day of May, Thursday morning.

In this Session, after all, both Policemen, as well as native and non-native Theologians, had come together, and everyone was now seated in his place and order, the excellent Councillor Martiniis Gregorij, in the name of the EE. Lords Committeemen, solemnly thanked mainly the foreign theologians.

Venerable, honourable and learned people!

TXTaarlijk and Godly has said, whoever it may be: I don W terma ten charin didou Theo; when you see the end, so God gives thanks. In the name of the Dutch nation, we raise our eyes and hands to heaven, and give thanks from the bottom of our hearts to ü, God the Father, who created us; ü, Jesus Christ, Son of God, who redeemed us with Your precious blood; ü, Holy Spirit, who by Your power has saved us; ü, Holy Spirit, who by Your power has saved us from the death of God. Spirit, who by Your power made us alive and sanctified us, as the only one and immortal God; that You, in the midst of the different minds of the natives, in this long-lasting turmoil about the truth of the doctrine, revealed to us in Your Word, have been willing to awaken Your Church to a serious and lawful observance of Your Word in this Synod; and so graciously blessed and governed it, that at last, by a united and concurring feeling, your truth, O God! has been saved from the error and the spirit of tumult, which had so long possessed the shepherds of Thy people, and had so severely distressed and almost brought down Thy Church. That You have brought your Church back to the path of Your truth, which lies in the fact that You have shown us the good pleasure of Your undeserved will in our calling, in and through Your Son, in and through the death of Christ, our Savior, by faith alone, by Your powerful grace, without our will, and have raised us up to this living, happy, and sure hope, which in this life also makes us feel beforehand, that hereafter we will dwell in Your house, O Lord! eternally. It is not us, O Lord, but Your name that we give this honor, to which we also attribute this salvation with a whole heart of gratitude. Hear now, O Shepherd of Israel, preserve thy vine, which thou hast planted in these provinces; surround it with a strong wall; cover it with a new fence, that the wild boar may not come in again and destroy it. We have departed from thy sight and from thy Word, and have become a reproach to our neighbors and a mockery to our enemies. But thou, O God, return unto us again. Yea, thou art returned. For thou hast looked upon us from thy holy mountain Zion, and hast caused thy face to shine upon us, and we are saved, that we may live. But let us live worthy of the calling wherewith thou hast called us. Therefore our heart shall bring forth unto thee a new song, and we shall sing praise unto thee in the assembly of the saints, in the midst of thy church. O God, our hope, strength, and right hand, do good to Zion from henceforth according to thy will; build up the walls of Jerusalem; confirm and establish by the solder of thy Word and Spirit this body of the Church and of the people of the Netherlands. That they all together worship thee with one heart and with one mouth, and all generations magnify thee from everlasting to everlasting, Amen.

Furthermore you, honourable and learned foreign theologians, we have been commissioned by the High Maj. Lords States-General of the United Dutch Provinces, our commanding Lords, thank you in the highest degree, all of you and each one of you in particular, for having assisted this National Synod during these six months and even longer, with so much labor, diligence and diligence, by your learned, diligent and godly advice and counsel, in the most important matters and differences, which have so variously and unfortunately pressed this Dutch Church for so long. That you have fulfilled the wishes and godly desires of their High Powers, who only sought to this end, that both the pure religion, and beljdenis of the sincere a

ae?d four' in ^eze Provinces of the ancestors received, openly substantiated, preserved, and

would be sent to the descendants. This willingness shown, this service, this benefit will be given to our Lords. Lords the High. States-General against the Majesty of the Great King of Great-Britain, against the august Majesties of the Elector of the Paltz, Stadtholder of the Realm, and of the Landgrave of Hesse, against the E. M. Magistrates and Cantons of Switzerland, the Noble Wetteravians, the E. Honourable Magistrates of Geneva, Bremen and Embden, with all their willing services, duties and offices, if not in equal measure, nevertheless at every opportunity, which arises, seek to repay with guilty gratitude. And request the High Maj. Lords States request, through their present Commissioners, that you people send to his EE. Royal Majesty, to their Highnesses, Noblemen and Majesties, to recommend the present state of this Church, as well as of the Republic, for the best, and to let them know, that the High Maj. Heeren Staten-Generaal would like nothing better than to demonstrate and prove, that these deputations of your EE. all together and of each one of them in particular, have been wonderful for the States and beneficial and pleasant for the Dutch people.

And so that you yourselves may experience this widespread mildness and affection of their High Majesty today, we would like your EE. to pray that they believe to appear all together on an appointed day in The Hague, and receive your farewell letters from them in the meeting of their High Majesty. Which, marked we deem, can be done without detour, and this journey will not be out of the way, we trust, that we will obtain lightly from your EE.

Which Thanksgiving the Praeses, in the honor, does compare Ambrose, [Cant. 6. Hexam. 4, cap. 18], the Church to the moon, following therein the wise man in the Song of Songs, saying: the Church, like the moon, has many decreases and washings; but she is increased by her decreases, and has deserved to be increased by them, when she is diminished by persecutions, and crowned by the testimonies of the confessors. This is the true moon, which derives the brightness of immortality and grace from the continual brilliance of its brethren. For the Church is shining, not by her own, but by Christ's light, and derives her light from the Sun of Righteousness. Verily, by this parable we are pictured the various forms of the struggling Church in this world. For as the moon has its waxes and wanes, and now shines in a full circle, then withdraws all light from our sight, as it is illuminated by the sun, from whose rays it is nevertheless never lacking; so it is, that the Church here on earth is seen now more sparsely, then in greater numbers; Now pressed by crosses, struggling with storms, and secretly weeping, then invigorated by her silence, blossoming in peace and spreading a fragrant scent by all means, marching freely and visibly in her bows, and in the name of the Synod, addressing this wi/ze. Enlightening everything with its clarity. And all this happens to the Church through the all-wise, just, and merciful government of the Son of God, by which He directs the affairs of His Church, one with another, all together for His glory, the benefit of His Church, and the scattering of His enemies, especially Satan. But however the state of the Church may be, she always remains very tenderly loved by her Bridegroom; however black she may appear to be on the outside [Psalm 45], she is nevertheless beautiful on the inside [Psalm 45], and the property of her Lord, and like the heart of the whole world, upon which the Ruler of the whole world always and especially looks. For the Lord has mercy on her with eternal grace, and has betrothed Himself to her for eternity. And it is so far from there, that the Lord, in the cross of His beloved, relinquishes the care, that, in return, He makes her most faithful and wholehearted love. For first of all, the one who is chastised is loved, and the one who is scourged is recognized for a daughter. Then, how variously, gently, mercifully and powerfully does the Lord preserve, comfort, sustain, guide, chasten and help one in the cross! So that it is wonderful in our eyes, that he is neither consumed by the flame of the fire, nor smothered by the waters [Jes.

And how she is stained more with the smoke and the rod of oppression, how she appears more beautiful to the Lord. As the Lord demonstrates by all this the constancy of His love towards His Church, so He wants His Church, though in the highest affliction, to conclude that she is His dearest beloved. To this end He not only administers to her the word of grace, but also pours out to her the Spirit of childhood, as a pledge of faithfulness, so that she, filled with the sweet sense of His love and favor, may be strong and enduring in all adversities. For the Lord knows very well that it is very important for the Church to know and feel that she is loved by Him. And that is what our enemy can suffer very badly, who, unless he expels from the heart that faith by which we are united with our Bridegroom, that is, with life itself, understands well that he has worked entirely in vain. Therefore, like a madman, he turns everything from bottom to top, and creates storms, in order to drive the Church, saddened and discouraged, away from the faithful by the cross, and to obtain this, that the loved one is not loved by the Lord of the world, on which the whole world seems to be disturbed. And indeed, this temptation is not one of the least, and punctures and wounds the Church very severely, when it is burdened with the weakness of the flesh, and encumbered with the conscience of transgressions, so that, staggering and weary, it sometimes comes to murmur, and it is not far off, or its feet come to fray, and it is pulled by the Evil One into the abyss of despair. Then she laments from the depths. The right hand of the Lord is changed. The Lord has forgotten mijner; He has forsaken mij. How long, O Lord, why do you reject forever? In vain have I purified my heart, And in vain have I washed my hands in innocence. Turn back at last, and see; Is thy soul disgusted with Zion? How many complaints are to be found in the Holy Scriptures. In all these the brother Israel does not sleep, who does wisely and righteously try, exercise, humble his beloved, and with the rod of grace is bringing back to fervent exercises of true penitence, but at the same time the measure of the cross is weakening, and remembering his hour, expecting, and joyfully until, his judgment being brought to completion in Mount Zion, it is time to have mercy, and to defend her cause against the enemy. The Church lies in sackcloth and ashes, bearing the wrath of the Lord, for she confesses that she has sinned against Him, and cries for mercy and forgiveness with a broken spirit, and receives it, according to the promises of the covenant, with which she was made alive in the midst of the cross, made alive in the midst of the cross, residing in the reconciliation with God, and, being entirely weary of the taunts and scandals of the oppressors, who brave the heritage of the Lord, and taunt His name daily, dares to rise up against her and pray with Zion: Arise Lord! Take your cause by the hand; remember the shame of the foolish and hostile people; save me from those who prey upon me; work a sign for my good, that my haters, seeing it, may be ashamed, when you will have comforted and helped me. From this also I shall know that thou hast a pleasure in me, that my enemies have not to mock me [Ps. 74:41, 86]. For, though the Church believes that God is favorable to her, and finds it in the cross, so that it may be shown openly to God's honor and the embarrassment of the frisky vjjandinne, she commonly wishes and prays for it with great earnestness. And this hears and hears the Ruler of the world, who, while showing in the bosom of His children that He is a Father in His family, at the same time looks with a threatening face upon the hopes of the Edomites, who love neither degree nor end of blasphemy, jeering, and violence. When the Lord begins to judge them, He, according to His order, first prepares a way for those prayers which He puts into His loved ones in preparation for this punishment. And from this arise so many unforeseen, wonderful, and to the ungodly completely unexpected and unimaginable changes of affairs, which the Lord of hosts, in an inconceivable way, now by means, then without means, and for the most part miraculously begins and accomplishes. For, my dear, how could that little hope exist without a miracle against the gates of hell, yes tri-

deïavie?- umfeeren. Then at last thou seest this our envtfftyst moon (I say the Church) overlaid with the gracious session. ikht zijner ^on, after several exchanges of declines, shining in her atmosphere. Then the bride Christi becomes young again, and the righteous one goes there as a young lion, before whom the godless one has fallen. Then are the hearts of the pious expanded, and reap with song, who with tears had sown, paying their pledges to the Redeemer, singing and adoring a new song:

Who is there a strong, great God, like Thou, O God? Thou wonderful God, for Thou doest great things. God, who is equal to Thee? Who brings the dead back to life, and brings us forth from the abyss of the earth. With thee are the exits from death. Praised be the Lord God, who alone performs miracles. This shall be written on the offspring, that the people may praise Him joyfully [Ps. 68,71,72,77,102].

The history of the Church, both of the Old and New Testaments, is full of examples.

And such is this benefaction, Rev. Esteemed Lords, Honourable Fathers and Brethren, which, after that great work of reformation in the last century, according to the memory of our Fathers, the Dutch Church receives from the Lord, acknowledges, and nowadays praises; and of which we have taken a clear proof, yes the greatest and lovely part, in this Synod. A right wonderful work, -'twich makes hell tremble, and friends and fiends at once amazed, while neither suspects this exit of our miseries. For, if we examine the principles, accretions, and covert posteriors, and all the occasions of those afflictions, with which we have thus long been practiced; medicines, so many a time intended in vain; the Synod, so many years requested, repulsed, prevented, at last, beyond all human hope, by the doing of those who find and pave a way where there is no way, arrived at unanimity, if we finally consider the principles, progress, the difficulties, worries, work, and especially the very desirable outcome of this Synod (who would ever have dared to expect such a thing in the Netherlands?), which we see before our eyes, and the meetings of the pious in the Netherlands, with unbelievable joy, hear daily, in our mind properly

consider properly, so must this appear to us in our hearts: This is the finger of God, Ex. 8. In truth, our Dutch moon, rising out of the very thick darkness of misery, as if it had received new light from its Sun, now shines, and from now on, in spite of hell, will shine more brightly than ever before. So true is that promise of the Lord: Though thou liest between two mounds of stone, or dwellest between the pots (that is, in most afflictions, in stench and filth), thou shalt henceforth be as the plumed feathers of a dove, whose wings are of pure yellow gold (Ps. 68); and elsewhere : Thou wretched, over whom all storms pass, and thou desolate, behold, I will lay thy stones as an ornament, and will lay thy ground with sapphires, Isa. 54. Rightly then do I call this cross of the Dutch Church happy, which has given occasion for such great grace. Unfathomable are the ways of the Most High, which draw light out of darkness.

As the truth thereof is given to us in this honourable assembly, and its praiseworthy comings and goings, to feel with our hands, and to see with our eyes; and we all rejoice that they are now brought to an end, far be it from us, that we should now forget our guilty duty, to which partly the divine commands, partly the examples of the Church, graced with grace, a little before presented, exhort and instruct us abundantly. This I consider to be mainly in two things (as much as belongs to our present intention). First, we must look to God, the Giver of this great good, yea, the Finisher of all good, and give thanks to Him, as much as our weakness can understand, with a humble and reverent heart; in which duty to demonstrate, the godly heart never satisfies itself. But, as this has been done openly throughout the course of this Synod, and very reluctantly in that solemn proclamation of the Synodal judgement, and this meeting will very soon be concluded with a thanksgiving to God, I will not dwell on it any longer,

especially as all that remains to be said has great connection with this matter, and flows like a stream from its fountain.

fountain. The other kind then of our duty is, that we take heed to the expedient causes, or to those means and instruments, whose service the Lord has desired to interpose, to give joy, and to pay to them also the due duties of gratitude praise and respect. For that this also befits the saints, and is pleasing to our God, is evident from the fact that the Holy Spirit Himself preceded in this way in the examples of the saints, which occur here and there in God's Word; where we read diligently and highly praised those who labored diligently in the Lord and for the benefit of the Church [Rom. 16]; whose memory will yet remain alive in the house of God, and will be preached with the Gospel in the world until the end of the world, according to the saying of that glorious maxim: Those who honor me I will honor again [1 Sam. 2 .]. Now, instruments, to the occasion of our need, the Lord has used several, and this partly native, partly foreign. How much this National Synod owes, all the Dutch Churches owe, especially those, who, by longsuffering from disease, despaired of all health humanly; how much the Doorl. Highmog. Lords of the States General, our commanding Lords; how much his most commendable hero Maurice, the Prince of Orange, as well as the Doorl. and Welgeborenen Heere, Willem Lodewijk, Count of Nassau, also many States of the private Provinces; how much finally your EE., who are the Committeemen of the States General: to speak of this, will come at another time. And here also should not be excluded from this praise, the inland theologians, as absent as they are in this Synod, whom the Lord has preserved as relics in these troubled times. But, passing this by, we must go beyond this to the foreign helpers, for whose sake this meeting has been ordained. But we must not think that what has hitherto been said of the Church of God in general, and of our Dutch one in particular, and of its misery and redemption, is as remote from this proposal as it might at first appear. For all that has been said of the distresses of the

past times, and of the grace of the aeer[®]™'r. present time, and much more envyruigte could be said, all that Zltting' itself, I think, teaches the matter clearly to serve, to increase and extend the praise of those, for whose labor the Lord has bestowed this grace upon us, and to reckon the manner of our gratitude. Therefore I turn to you, venerable Bishop, and to all of you and to each and every one of you, Most Learned, Most Blessed, Venerable Gentlemen, Foreign Theologians, Venerable Brothers in the Lord! As many times as I look at the meeting of these, as many times I must say that I am very happy and agreeable to God with the Dutch Church, for whose sake He has moved so many pious princes, so many illustrious Republics and Churches, that they, Ignited with a holy zeal and compassion, this, and not a bad member of the Reformed Church, so dangerously ill, through your help restored to his former health, for the edification and usefulness of the whole body. Great is the joy of my heart, and it seeks to express its thoughts in words, but however much I seek to do so, I confess that the heart is beneath the matter, and that, beneath the heart, and much more the matter, the powers of speech remain stagnant; and this should not seem strange to those who see both the greatness of the matter and my weakness, while I confess that I am not practiced in this matter. However, by nwe love you will kindly support me, where I speak according to my smallness, as much as the Lord will grant in this time.

We acknowledge boldly then, that the help of the Great King of Great Britain, James (in whose time the Lord willed that our difficulties should fall), has been the principal, even the first in this matter; I say a right royal auxiliary, worthy of such a great King, protector of the faith, to whose very many and excellent services to us and to the whole Church of this time, to the abundance of his praise, this also had to be added, that by his royal example in such a heavy and difficult matter, concerning the whole

amalgamation of the Reformed body, he should enlighten others, and by his constantly repeated exhortations, warnings,

and his declarations, and also with the act itself to zitttagg8ta ^en end. For we see with our eyes the outstanding Theologians, delegated by His Most Great Majesty, whom His Majesty will bid farewell to as before, sitting with us in this assembly of the servants of God.

His Majesty's footsteps will be followed by the two lights of Germany and the Princes of the Realm. Princes of the Realm: the Elector of Paltz and the Landgrave of Hesse; then the Rev. Noble and Esteemed Lords, Counts and Swiss Magistrates, namely, of Zurich, Bern, Bazel and Schaffhausen, also the Nassausche and Wetteravische, and finally the Geneva, Breemsche and Embdensche. These all, des Kon, of Princes, Lords, Republics and deputizing Churches, godly commands have been obeyed by your Honor all and every one, and we have received your EE. from overseas, far away and neighbouring Realms and countries; on one side taking care of your Churches, schools and families, in the most difficult time of the year, having awake overcome the difficulties of the journeys, out of Godliness and holy zeal; in this city of Dordrecht with joy and delight, as if to fly in, as if to put out a common fire, and to meet with us; verily very welcome and much awaited guests of the Church of Holland. And although your EE. Godly and inclined will has shown itself enough from their arrival, and because of this beneficence we acknowledge that we are rightly obliged to them and to the gentlemen who have deputized them, but this is still little compared to the other benefits we have received from your EE. for six months. With what great willingness, diligence, faithfulness and conscience you have dealt with those differences, which are the most serious among the theological ones, in order to know, consider, examine and judge them; With what patience, moreover, you have borne this great labor, have bitten through so many difficult interruptions, have overcome so many unforeseen difficulties, have endured the difficult assemblies of so many sessions in the winter, desiring and trusting to bring to a happy conclusion a matter begun, we have all seen, as an eyewitness

as an eye witness, and that with great astonishment; even from this the goodness of God, clearly demonstrated to us, not only feeling, but also not without reason, noticing in advance this desirable outcome of the holy work. Finally, we rightly praise this main and greatest benefit of your EE. to us and to our Churches, that you have spent those excellent gifts of the mind, with which the Zone of God has adorned it, so benevolently, generously and tirelessly, in both public and private meetings, for our Church. Namely, that excellent knowledge of divine matters; that various, considerable and high learning, mature, concise and well-read opinions on theological differences; that eloquence, which serves the cross Christi as a handmaiden; that zeal for salutary truth and Godliness, and further promotion of peace, tranquillity and holy concord, by praise of all which, although your EE. have for a long time been abundantly and deservedly praised in the Church, they have nevertheless given such clear proofs in this Synod, for the comfort and common edification of us and of our Churches, that even though I confess myself to be unable to recount all of them piece by piece, and that truthfully, my conscience tells me, not to praise them, but to speak truthfully in conscience. I do confess, that all these things are worthy of praise by a wide, beautiful and well-considered speech, but as such is by no means to be expected from me, especially in the multitude of so many pursuits, and the matter itself, though I remain silent, is self-explanatory, so I will deal with the remainder as briefly as I can. First of all I earnestly pray your EE. all and any one, that no sorrow, disgust or repentance may enter anyone's heart for the labor and difficulties they have endured. But think much rather, Reverend Brethren, that ye have done a thing, which (I say now, with the Deputies, but 'tis the head of the matter) is most pleasing to

your God, whom ye serve in spirit, in the Gospel of His Son. For if our Saviour affirms by oath, that he shall not lose his reward, who gives one of these little ones only a drink of

waters; and that, what is done to one of the least of Christi's brethren, is done to Christ himself; who hath foretold to acknowledge it in the day of judgment [Matth. 10]; dear, what a great reward is reserved for those, who do merit to many, to a few Churches, and those oppressed, and that severely [Matth. 25.] Now you, Lords and honourable, dearest Brethren, have done so much good to the whole Dutch Church, to so many private Churches, understanding so large a number of believers, and now for many years these have been oppressed to the utmost, and are longing for your help. How much the establishment of this one is doing for the preservation and peace of the whole Reformed Church, your EE. understand very well, according to their prudence. How sweet this bride Christi is, we said in the beginning. So you may not doubt that you, who have done well to the bride, have done yourself a pleasant service to the groom. Furthermore, you confess that you are of the same body. You, therefore, who are of one body with us, consider what you have done to be done to the common body, the fruit of which you will also find in that body. It is also in remembrance of how many times your honors have heard such tokens of the gracious presence of God in the midst of labor with us, from which they have understood that what was transacted was pleasing to Him, and have felt amusing relief in the severest deliberations; the remembrance of which no doubt your honors still take no small pleasure. This then will be a consolation to them, that the Son of God will graciously repay what has been done to such a great multitude of believers and his brethren with a rich reward of blessing. As for us, since we cannot repay such great acts of kindness with equal ones, what we can do, we do, namely, your EE. all and any one, your Rev. Bishop, you other highly learned, progressive Theologians, Doctors, Preachers, Venerable Fathers and Brethren of Great Britain, of the Electoral Paltz, you Hessian, Zurich, Bernsche, Basel- sche, Schafhausensche, Nassausche and Wet- teravische, Gen- erian, Honourable, learned native brothers and fellow-servants, yes also in the name of all Dutch Churches; out of humble and sincere affection, instead of a verbose and embellished speech (which way of rewarding the pious is the most amusing), I offer you and promise a devout thankful heart; Also what services, by us or by our whole Church, and services of love and reverence, on any occasion ever may arise, I promise, especially fervent and constant prayers and desires for you and for yours, and at last a holy, constant and immortal remembrance of your EE. in our Churches. And I earnestly pray that you, all of you and every one, will diligently report this sincere, public expression of our gratitude to God, his holy angels, and this Honored Assembly to your deputies (how much we owe to all of them and to every one, can even be gathered from this), that they may understand that they have spent this benefaction to those who are grateful. In addition, all that has come from the EE. DD. and Scriba's, further from the others, all EE. and Highly Learned native Brethren, according to the extent of the gifts, which God has poured abundantly into them, in the Synod work has been done, deliberated and conferred in common, that I firmly trust, that your EE. will take it for granted and accept it in the Lord, so that I pray that they will not neglect to do so according to their Godliness. Of myself, I have testified and confessed before the Lord from the first that I am not sufficient for so arduous and laborious a ministry, and that I am the least among the servants of the Lord, whom the Dutch Churches have delegated to this Synod in the number you see here. But since it has pleased Him, who governs all our affairs according to His will, to use my weakness, I have been satisfied with His holy will, relying on His divine assistance and on your EE. Godliness, love, politeness and fairness, and, that I might have the cunning judgments of so many fine theologians a little

<ie?d four- would satisfy, that I know well, that your envijitigste EE., according to their prudence, have by no means expected of my littleness, and far be it from me to think, that I would have obtained it. I have done what I, according to the measure of grace which the Lord has granted me, have been able to do in this weakness of my body, in the weight of so many cares, troubles, labors and occupations, accumulating from all sides. My aim has been to make my efforts, diligence and labor, and in this faithfulness and conscience, pleasing to God, your EE. and the entire Synod. And that your EE. have so kindly, fraternally and patiently enlightened my labor and endeavors, according to their special benevolence, for which I thank them all very much, and sincerely pray that they will interpret my weaknesses and faults (which I am sure they will do), according to their own Godliness, for the good.

Now it remains to conclude, since with the common labor, through God's blessing from Heaven, it is now brought to a desired end, and your EE. makes every one tools to turn to his own. Although nothing more delightful and desirable can happen to us in this miserable life, than such a Holy Synodal conversation, which I consider to be a prelude to that blissful and heavenly one, nevertheless things are so arranged on both sides that it is fair to let your EE. go in peace and love. First, so I emphatically commend all of us and our Dutch Churches to the prayers of your Excellency. Then, I fervently pray to that great and good God, who brought your EE. to us, healthy and safe, through the service of his angels, that he, through the same guidance, will bring you, all of you and everyone, healthy and undamaged, back home again, will prolong the years, for his name's honour, and the foundation of the Church, for a very long time, will bring you, with a happy and peaceful

conscience the rest of the time of pilgrimage and in death itself, and grant you abundantly what your EE. may find wholesome, pleasant, and desirable.

Moreover, the Lord will bless from Zion the most powerful King of Great Britain, the Elector Count of the Paltz and the Land Count of Hesse, the Lords and Magistrates of Zurich, Bern, Basel, Schaffhausen, the Counts, the Nassau, Wetteravian Lords, the Magistrates and Lords of Geneva, Bremen and Embden. The Lord bless the peoples of these, especially the Churches and Schools, which flourish under their wings and sit at rest. The Lord, I say, bless them all together with the salvation, peace and joy of His people!

The same our most merciful God wills us all together, though we shall be very soon separated in body, keep us always united to the last breath, according to minds, studies and services, in that holy and beautiful agreement of all and any, and in the truth, which has been declared and proclaimed from God's Word in this Synod, also in love, prayers and desires, until we are all taken together into the heavenly and blissful Synod, and there, with all the elect, enjoy eternal rest and glory, and, without ever being separated, abide with the Lord, Amen, Amen, Amen.

Thereupon, after every one of the foreign theologians had expressed his affection for our Church, widely, and further, with very affectionate hearts, had offered their services to it, they left with thanksgiving and giving of hands, in proof of the brotherly fellowship, and mutual embrace, not without tears.

END.

SPEECH BY D. JOHANNES ACRONIUS,

which he, in the name of the Reformed Church of Kampen, made in the Synod, of which mention is made in the Thirty-sixth Session.

Honourable, Wise Deputies of the Lords States, Venerable Bishop and Venerable Fathers, renowned Doctors and worthy Brethren!

at thou hast wished to take place in thy high meeting at our request-

J_71 one, to make our speech, that we take for a great benefaction, and thank your EE. Honorable one. But we do not present a private matter on this stage, but a public one, that of the Reformed Church of Kampen in Overijsel, which we, lest we seem to be abusing your patience, will present at the briefest; earnestly praying, with favor and diligence, to pay attention to it.

The city of Kampen is, among the three main cities of Overijselsche, not the least, which by the sincere Religion (commonly called the Reformed), after rejection of the Papal idolatry, has flourished praiseworthy for over 40 years or thereabouts, and has been, by unity of the citizens, and peace and quiet of the Congregation, in the whole of the Dutch region in which it is situated, completely renowned, and also a pleasant inn for pious foreigners.

We have seen this with great sadness some years back; by disturbance of the unity of religion, division of the hearts of the citizens, and estrangement of friends and relatives from one another; not only hovering in bitter hatred and envy, but also greatly annoying many pious people in it; severely agitating and destroying the state of the Church, and shamefully oppressing and plaguing those who steadfastly adhere to the Reformed religion.

Now, that the new preachers in the city of Kampen have certainly caused this calamity, Thomas Goswinus, Everhardus Vosculus, Assuerus Iiiatthisiis, and Johannes Schoflerus, the Reformed Church of Kampen says and complains with truth; and she desires that this be shown and proved by us, her Deputies, at this Honourable National Synod, which is now being held in Dordrecht. And, although the daily actions of the ministers give many proofs of this, yet it is, that we with due submission to the Synod give this little to consider.

1. First, since the Church knows well enough the commandment in God's Word, that she should diligently separate herself from those who peddle strange teachings, and that every pious person should refrain from the company of those who are authors of vexations and irregularities against the doctrine we have taught; so it is, what with great right vexes this Church, that the aforementioned preachers, some years back, in this city, have scattered and introduced new teachings, and there before unheard, and alienated from the accepted doctrine. In the first place Thomas and Vosculus began to do this against their fellow-saint Daniel Sauterius, fighting bitterly for these unsalted doctrines: That Christ indeed died for all and any man without distinction, not one excepted. That Adam's sin is forgiven once, and that there is no original sin in the children. That God has given all men sufficient power to accept salvation, even the Indians, who worship the devil, in whose hearts is also inscribed the Law of nature, which can be a guide to salvation, provided that they follow this guidance and are willing to use the given grace. And that the sheep Christi can truly become goats and depart from salvation. That God has by no means made a decision to reject anyone, but calls all to salvation, wills it for all and promises it to all.

will and promises it to all. These things Vosculus is accustomed to murmur; nor did Thomas make any difficulty in defending before a certain prominent person, while other witnesses heard it, that God has His own, both among those who have not His Word and those who hear it. And that the murderer on

the cross was saved without the Word. That also all who hear God's Word are endowed with this grace that they can receive and believe the preached word. For God is willing to give faith to all who will and desire it. That He commands nothing of men, unless He wants it to be done of all; and that He commands all to believe, and immediately gives them power to believe; and yet, that men can resist the Holy Spirit, who wants to restore them. These and other such doctrines were, wherever the opportunity presented itself, hammered into men by these preachers with great earnestness, and caused great annoyance to the Godly, and a sad schism in this church, so that a very large part of them could not acknowledge them for true shepherds, and for a long time refused to use the fellowship of their service.

2. It has also increased this annoyance, that the aforementioned Pastors have sought to introduce this change of doctrine in the city of Kampen, not (as they should have done) according to proper order, or by legal approbation of the Classes and Synods, or even by a Provincial Resolution, but only by their own authority, and at their own discretion, even a large part of their Consistory being against it. Therefore, the Church, only out of a bold audacity of two ministers, not too experienced in good literature, without legal judgement of the Church, or sufficient knowledge of the matter, has judged with reason, that these new opinions should not be allowed. Yes, these novelties were all the more suspicious, because these ministers have always declared, not covertly, how much they consider the authority and right of the classes and synods, and also of the National Synod.

3. To this has been added an untamed and tremendous trampling on the public peace in the Church of Kampen, very dartically brought about by these preachers, when by their riotous sermons they have not ceased to scandalize and denounce the true Religion, and burdening it with abominable blasphemies, and thus filling the minds of the citizens with elder strife, hatred, and bitterness, and bringing the matter to pass, that, on common streets, honest matrons, with stones, mud, and rotten eggs and apples thrown in common; honest citizens, have not been treated as befitting, and the wanton have inflamed the minds, to injure their fellow citizens and to treat the principal ones with impropriety. Such disturbance of a peaceful congregation in no way befits pious preachers, who seek much more to bring peace to everything. But these preachers from Kampen have never sought to satisfy the pious, alienated from them by their wrong ways, by any proper means, thus openly declaring, that they did not seek what was lost, but rather to scatter what was gathered, and have caused this very sad scattering in the city of Kampen.

4. And that has not been enough for them, but they do not spare our orthodox Religion, which we unanimously profess with the English, French, Paltzian, Swiss and Hessian Churches, with terrible blasphemies, as being full of abominations, of which we should be ashamed, denouncing it in front of the ignorant common people, and scaring off every one of them with the threat of eternal damnation. They not only proclaim this verbally, but also seek to bring it to everyone's attention by scattering forms of many articles among the people, together with the very act of our Reformed Religion, in England, France, Germany, both living and dead, for every blasphemy which they have adorned in most part, they sufficiently show how eager they are to blaspheme, and to blaspheme the name and fame of fine men.

5 Yea, that they may bring the whole doctrine of our Churches into the hatred of the ignorant,

so it is, that these preachers and especially Vosculius tend to carry certain 12 lame and lying theses secretly from house to house many times, and to put them into everyone's hands, and therewith to stir up the simple consciences, and to burden the upright Religion with shameful slander, to the great annoyance of many. And he offered himself in the Synod of Zwolle to defend these articles, but we do

not know that he did anything like that. Therefore, that at least from the enclosed hand one examines who the author of these articles is.

6 Also, the Church of Kampen has seen with no small sadness, what great disputes, of several chapters of doctrine, Thomas and Vosculius have had with their right-minded colleague, Daniel Sauterius; so much so, that in the end he had to give in to their stubbornness, and, against the thanks of the pious, left for Haarlem. But, before he left, on a certain Sunday, this Daniel, in the church, after the sermon, deliberately, as it seemed, from some criminals, heard the disposition of the two aforementioned associates towards him. Because some of them, by order of the Magistrate, were put in prison, Vosculius; the next day taking them with him to the Town Hall, forced the Magistrate to release the prisoners, out of the common people a hundred, more or less. How much this has displeased the Magistrate of Kampen at that time, can be witnessed by those who are aware of this bloody existence. Nor is it unknown how Thomas defended his colleague at the time.

Similarly, the two aforementioned preachers stood up against the E. D. Guilhél- mus Stephanus, Doctor of Holy Theology, both called from the Magistrate and the Church, to satisfy the Church of Kampen. For, exhorted to peace by the Magistrate, they did not cease to inculcate the new doctrines in the sermons, now proclaiming that Christ had died for all men, and that Christ's death was advantageous to the ungodly to the extent that original sin was thereby taken away from them; then incessantly discussing universal grace; from which they claimed that all the children of unbelievers, Turks and Jews, were saved, or, if not, that God was more cruel to them than to the devils themselves, etc. Then they also claimed that the essence of God was only in Heaven, and not everywhere on earth, against which Mr. Stephaniis, taking the stand, was finally expelled with great complaint from the pious, and also barred from his place, and prevented from defending his case.

8. Moreover, the preachers themselves know how many times they have been displeased by pious citizens who did not speak according to their mouths. They expelled Lubber of Harderiberg from their Consistory, because he accepted to prove in the class or Synod that Vosculius, with new and strange teachings of the Church, was annoying. What happened to other pious citizens we will not mention for brevity's sake. Let them examine their consciences before God, how much and how much sorrow they have unjustly caused the best citizens and residents of Kampen.

9. Nor have they spared the Church justice bizarrely drawn to themselves, against the laws; when they have drawn to the judgment of their Consistory Daniel Pipaert, the Pranschen; Georgius Goykerius, the Wilsumschen; and Johannes Petri, the IJselemdenschen Preacher; and when they have sought to encroach upon theirs in the Classe of Steenwijk. One contemplates the Objections of Steenwijk.

10. And in order that the Churches may have no rest at all, and that their honor may be all the more disgraced, these preachers have published in print a famous book, under the title of Oprecht en Idaar bericht der Predikanten te Kampen, in which, besides the famous 5. Articles, they present other doctrines, and, under the deceitful title of the old truth, recommend it to the bad (ignorant) ones. And what is more, all the best and most Godly teachers of the Church of this time, they openly expose to the world, as teaching falsities; the vanities, errors, blasphemies, and unsuitabilities of which Libel we are ready to point out, when it shall be desired. And what of this Libel, the recently held Synod of Overijssel has judged, we desire it to be known to this Synod from the acts thereof, Art. 11, 12, 14, and 24, 25, 26. Where at last they were twice allowed

to defend themselves. And since our Church is severely defiled and aggravated by this disgraceful libel, we request, that the Synod openly give these four preachers, who have put their names under the libel, a reasonable time to give an account of it, and then also believe to hear us on it.

11. While also in Gelderland recently a certain notorious tableau has been spread, in which our Reformed Religion is compared to the Mahomedan religion; of which the publisher has been severely censured by the Hoogmog. The publisher was severely punished by the Court of Gelderland, while it itself (as we understand it) was burned with fire; nevertheless this tableau was afterwards reprinted in its present form in Kampen, and it is daily on display and for sale. Not only did the preachers not prevent this with their printer, but it will be proved, that some of them, at that time, when this beautiful piece was printed, went to the printer every time; and we pray, for the revelation of the truth, that the printer will be asked, who was the author of this tableau to be printed, and that the verdict of the Overijselsche Synode, Act. 23, be excused.

12. Lastly, we say, that the three ministers of Kampensche preachers in the service of the Church illegally occupied the place. For we wished this Synod to inquire further, in what way Everardus Vosctdius is still in his service; the last Synod of the Province of Overijsel, Art. 20, declares, that Joannes Schotlerus has entered the Kampen ministry illegally. And to Assumts üfathisius, accused by the objections and grievances of the Badgers, of having unlawfully usurped the ministry at Kampen, was at this same Overijselsche Synod, recently held, imposed, to bring in testimony of his doctrine and his life, together with of his separation from the Church of Deventer, to the Deventersche; which he may never either request, or obtain.

From all this this Reverend Synod learns openly, how justly the Reformed Church of Kampen rejects these aforementioned four ministers, namely, Thomas Goswinius, Everhardus Vosculius,, Assuerus Matthisius and Johannes Schotlerus, and refuses to use their service. Therefore, in order to help this oppressed Church, this one requests that these ministers in the city of Kampen be dismissed from their office, and that the Noble Magistrate and the entire citizenry be made aware of the just and just causes. And, since the ministers, who are still in Kampen, do not cease day and night, to urge, admonish, and in every way work with everyone, that they turn them away from us; so that sometimes also openly are heard the abominable propositions of some, that they want to expel us again from the temples and also from the city by force, so we request, that the honorable Synod, nowadays, will kindly provide against this mischief, and in our whole matter. In Dordrecht, recited at the National Synod, the 19th of December. In the year 1618.

JOHANNES ACRONIUS,

In the name and charge of the deputies of the Reformed Church of Kampen, signed with his own hand.

THE OATHS OF THE FOREIGN THEOLOGIANS

OF THE

FIVE IN VERSCHILLSTAAND ARTICLES OF THE REMONSTRANTS.

Presented to the Synod of Dordrecht. In the year 1619.

THE OPINION OF THE THEOLOGIANS OF GREAT BRITAIN ON THE FIRST ARTICLE.

OF ELECTION AND REJECTION.

THESES OR THESES OF ELECTION,

Scriptural, which exempt and confirm. - Unscriptural, which we reject, and refute.

SCRIPTURAL PROPOSITIONS I.

The decree of election or praedestination to salvation is a powerful will of God, by which, according to His will, in proof of His mercy, He foreordained the salvation of fallen man, and prepared such means to that end as He mightily and infallibly willed to bring the elect to that end.

Explanation and confirmation.

Powerful decision. We call this decree of election a powerful will, because it does not refer to the mere order of life, leaving man, thus ordained, in the hand of his own free will, as Adam was ordained to happiness, but it refers to the very origin of the order and decree itself. For this will is joined to the power of God. Ephesians 1:11. Isa. 14:27, The Lord Zebaoth hath decreed it, who will repel it; and who can hinder it? Ps. 135, All that He wills, He does. In which place August: behold (Enchirid: cap. 75). Rom. 8:30, Whom He ordained beforehand, whom He also glorified. John 6:39, This is the will of the Father who sent Me, that I should not lose of all that He has given Me, but should raise it up at the last day. And whatever my Father gives Me, that will come to Me.

The moving cause of this will is none other than the sole good pleasure of God. Rom. 9:18, He comforts whom He will. Ephesians 1:11, Ordered according to his purpose, who does all things according to the counsel of his will. Rom. 9:11, When the children were not yet born, nor had done anything good or evil, that the intention of God according to election might remain. And God deals with certain people in this special way to show His mercy. Rom. 9:23, To make known the treasure of His glory in the vessels of grace. He marks them in the state of the fall, as those to be redeemed from the lump of corruption- Ephesians 1:4, In him (Christ) he hath chosen us. 1 Tim. 1:15, Christ came that sinners might be saved.

Furthermore, so that the temporal effects may not differ from the eternal intention, he who has powerfully ordained the elect to salvation communicates to them means according to this intention; that is, which God knows will be beneficial to them. 2 Tim. 1:9, He has blessed us with an holy calling. 2. Thess. 2:13, God has chosen us for salvation, that we may be holy and without blemish. Matt. 13:11, You have been given to understand the mysteries of the kingdom of heaven. From these scriptures it is evident, that God, from the foregoing decree of election, established all these things, namely, the knowledge of the Gospel, calling, faith, justification, sanctification, perseverance, also to obtain the ordained salvation. From many sayings of the fathers, let us touch on a few. If He has predestinated us, He has preordained His work, which makes us holy and impious [Aug. de praed. sanet, cap. 19].

No human will resists, when God wants to make salvation. For so the willing and unwilling are in the power of the willing and unwilling, that they neither hinder the divine will, nor exceed the divine power [Aug. de Corrept. en gratia; cap. 14].

He teaches those who are called according to his will in such a way that He gives them both to know what they do and to do what they know [Aug. de gratia Christ. cap. 13].

Though a great part of mankind either rejects or neglects the grace of the salvific, yet in the elect and prescient, and those separated from the generality of all, a special generality is reckoned, so that, out of the whole world, the 'whole world appears to be saved [Prosp. de Vocat, lib. 1, cap. 9].

There is a portion of the human slaughtered, which by the dignity of faith, inspired of God, is elevated to the highest and eternal salvation by special acts of benevolence [De vocat, lib. 2. c. 31].

STATEMENT II.

Christ is the head and foundation of the elect, and also all salutary benefactions, prepared in the decree of election, are given to the elect, not except for Christ's sake, through Christ and in Christ.

In the eternal election of special persons, it is that God at once grants them Christ as a head, and immediately makes them, according to His good pleasure, members of Christ; from which intention God also, before the temporal calling, looks upon them as given to Christ, and elected in Christ, and acceptable to Him. Eph. 1:3, He has blessed us with all spiritual blessings in Christ; verse 4, He has chosen us in Him; verse 7, In Him we have reconciliation through His blood, and forgiveness of sins; verse 13, In Him we are sealed.

All things that are eternally committed to the elect are held as sealed in the will of God, and are not immediately communicated to us except for Christ's sake, through Christ and in Christ. Coll. 2:3, In whom are hidden all the treasures of wisdom and knowledge; verse 7, Rooted and established in him; verse 10, We are perfected in him. He is also the fountain from which all the beneficial streams of grace flow to us. John 1:16, We have received of his fulness all, grace for grace. 2. Tim. 1:9, We are called with an holy calling, according to the purpose and grace given to us in Christ Jesus before the times of the world.

As He alone was praded, that He might be our head, so are wg many praded, that we might be His members [Aug. de Praedest. Sanct. cap. 15].

God calls his many praedestinated children, that he may make them members of his praedestinated one Son. After the fall of man, God has willed that it should be by His grace only that man should come to Him. This grace He has placed in Him, in whom we have become partakers, predestined according to His purpose [Ibid. c. 16. Aug. de Bonopersev. cap. 7].

STATEMENT HL

Faith, perseverance and all the gifts of grace, bringing salvation, are fruits and outflow of election.

We recognize some gifts of grace in some men, which are due to the common, supernatural providence of God; but those gifts which have an undoubted connection with glory, and work powerfully for its attainment (as does righteous and persevering faith) are the proper effects or fruits of eternal election. Acts 13:48, And there believed as many as were ordained to eternal life. Tit. 1:1, The faith of God's elect. 1 Pet. 1:5, We are kept in the power of God by faith unto salvation.

By this praedestinati on of the intentions of God, believers are preordained to eternal life [Prosp. epist. ad Aug.].

The praedestination of God, which is in the good, is a preparation of grace. But grace is an outworking of His praedestination. When God promised Abraham in His grace the faith of the heathen, He did not

promise it by the power of our will, but by His praedestination. For Hjj promised what He Himself would do to men [Aug. de Praedest. Sanct. cap. 10].

Did He not say, not of the works, but of the believer? At one time He also took that away from man, that he might give it all to God [Ibid. chapter 16].

Let us understand a calling by which are elected, not those who are elected because they have believed, but those who are elected that they may believe. For if therefore they were chosen because they believed, so they chose Him first, if they believed in Him, so that they deserved to be chosen [chap. 17].

These gifts of God are given to the elect according to the will of God, in which is both to begin to believe and to persevere in faith until the end of life [Ibid.].

STATEMENT IV.

The decree of election is definitely unconditional, absolutely inviolable, unchangeable, so that the number of the elect can be neither increased nor decreased.

In praedestination both the means of salvation and salvation itself are absolutely determined. For although salvation depends on a conditional use of the means, yet the will of God, electing to salvation, is not conditional, imperfect, nor changeable; because He has fully decided to give the elect power and will to fulfill the conditions, namely, repentance, faith, obedience, and perseverance. For the decree of God, which praedestimates, is not made in this way: I will elect Peter, if it happens that he believes and perseveres, to eternal life. But rather thus: I elect Peter to eternal life, and, that he may obtain it, I will give him persevering faith. 2 Tim. 2:19, The foundation of God is established, and has this seal: The Lord knows those who are his. Rom. 9:11, That according to election the purpose of God may remain. Rom. 11:28, 29, According to election, they are loved. For the gifts and calling of God cannot repay Him.

This is the adoption of the children of God; this is the preconceived fullness of the Heidenen, and predestinated in Christ, which from the beginning to the end is built with living and chosen stones. Of these stones nothing is cast out, nothing diminished, nothing snatched away [Prosp. ad Capit, Gallor, resp. 8J.

UNSCRIPTURAL PROPOSITIONS OF ELECTION, WHICH WE REJECT. STATEMENT I.

The decree by which God has decided to bless the converted and the believers in Christ, through Christ and for Christ's sake, is the whole and complete decree of predestination to salvation.

This is the decree concerning the proclamation of salvation, which must be preached to all without distinction and equally, and prescribing the manner in which the elect must be brought to salvation. But this does not explain the whole building of the divine predestination described in Scripture. For the decree of praedestination involves some special predestined persons, known to God and set apart from others by that decree of election. Matt. 20:16, Many called, few chosen. Rom. 11:5, The remnant of the election of grace. 2 Tim. 2:9, God knows those who are his. But the above-mentioned decree praedestimates no one in fact, excludes no one, inscribes no one in the book of life; that standing, not least all men will be able to be rejected, no Church of God will remain on earth, none has ever been, or will be in the future. By this incongruity not only does the decree of the promises, Matt. 28:20, I am with you all the days until the end of the world, stand and falter; but also the whole Scripture is taken away, which necessarily presupposes a Church, to whose service and benefit it is described.

Further, if there were no other but this decree of praedestination, Christ himself could not be said by any previous divine decree to be certainly the head of the Church, when no members are infallibly granted; and Christ could not be said to reign infallibly as a King, unless, by a divine decree made, subjects, who are to be certainly, are given to him. However, Scripture speaks no less of a decree of God, which is certain and unconditional, that Christ should be made head and King, than that He should become man and suffer. Ephes. 1, the Apostle, having declared the mystery of salvation, having spoken aforetime of Christ's sufferings, resurrection and ascension, immediately adds, verse 22 (as arising from some decree), and has given him to the church, which is his body, to be a head over all, Luke 1:33, His kingdom shall be no end. Acts 2:36, God has made Him a Lord.

This praedestination of the saints is not otherwise than a foreknowledge and preparation of the benefits of God, by which all who are redeemed are surely redeemed. [Aug. de Bono Persev. cap. 14].

STATEMENT H.

The perfect and final election of private persons is from the foresight and consideration of faith in Christ and perseverance in that faith, as from a condition required beforehand in election.

The foreseen faith and perseverance in faith follow the decision of the calling according to the intention. Now, such a calling depends on the previous decision of predestination. Rom. 8:30, Those whom He ordained beforehand He also called. Acts 13:48, There believed as many as were ordained to eternal life.

God does not provide for anyone who perseveres in faith and holiness to the last breath, except those whom He has ordained by a previous will to be so preserved, and whom He, by a special operation and protection flowing from the aforementioned will, actually rules and preserves throughout the course of life in the way of salvation. John 10:28, 29, My sheep shall not perish for ever, neither shall any man pluck them out of my hand. Matt. 24:24, That tempted, if it were possible, even the elect. Since perseverance in faith is founded in the election of God, election cannot be from the prerequisite condition of persevering faith.

Furthermore, the decision to give glory and salvation to those who believe until the end of their lives as the wages of faith and obedience is an act of righteousness, or of faithfulness or truth. But according to the Scriptures, election is an unmerited and not guilty act, an act of special love and mercy, founded on the mere good pleasure of God. Luke 12, It has pleased your Father to give you the kingdom. Eph. 1:11; Predestinated according to his purpose, who works all things according to his will.

For the same reason, foresighted faith must be excluded from election, for which the works provided for are excluded; that is, God must be said to have elected the saints for the added condition of sanctification as well as those who believe for the condition of faith. For it is evident that this predestined faith is at once changed into the nature of the work, which is more evident from the enclosed condition of perseverance, which in truth understands nothing but an increase of obedience, holiness and good works.

Finally, this provisional election being granted, it follows that Christ is elected of us rather than we of Christ, against what John, cap. 15:16, says: Ye have not chosen me, but I have chosen you. Which saying is many times imprinted from Augustine [August, de praed. Sanct. cap. 19].'

Faith does not precede election, of which the Lord speaks, saying: You have not chosen Me, but I have chosen you; for not because we believed, but that we might believe, did He choose us, lest we should be said to have chosen Him first.

No human merit precedes election; and faith, from which all merit has its principle, is a gift of God, because grace is not grace if it precedes anything for which it is given. Pros. ad Excerpt. Grace. Resp. 1.

STATEMENT III.

Faith and perseverance in faith are not fruits or effects of election to salvation.

If God, who alone is the giver of persevering faith, understands before He gives, or decides to give, such a faith that it will indeed be beneficial to those who receive it, then He undoubtedly gives it wholeheartedly, and with an absolute intention that it will be beneficial. Now, to give in this way is to give from the previous intention of infallibly saving; which is as much as giving from the decree of election. Persevering faith is then a fruit of this decree, or a special grace prepared in this decree. For this reason it is called the faith of God's elect. 1. Tim. 1; Eph. 1:5; We are predestined to adoption as children. Now it is by faith that we are admitted to the immediate state of this childhood. John 1:22 "He has given power to become the children of God to those who believe in His name. Therefore, faith arises from praedestination.

THESIS IV.

That election to salvation is not of one kind, but one indefinite, the other determined, and these either imperfect, irrevocable and changeable, or perfect, irrevocable and unchangeable.

Although there are various operations of divine election, which can be attributed to the various objects or objects, namely, the end and the means, nevertheless the Scripture nowhere mentions various stages or kinds of election. For election is an infallible ordering of special persons to salvation in God's mind and will. Therefore, the embellished, indefinite election is not true election; for it does not ordain any particular persons to salvation, but only designates with distinction, and prescribes to all the way to salvation.

In addition, since election is accomplished by a single act, and because of the nature of the matter is to be classed with the number of those things which do not gradually increase and grow from stage to stage, as there is salvation, death, etc., but which are accomplished in an instant, but which are accomplished in an instant, so they cannot be said to be subject to increase or decrease, and they do not allow any accomplishment that increases with progress, so that they would be considered imperfect today, perfect tomorrow. Much less will this defective and half-election be held to be an election; which does not undoubtedly ordain to salvation, but only disposes by a quality or act of circumstance, which has no necessary connection (in their opinion) with the eternal life.

Further, it is not a right election, which is irrevocable and changeable; election being a fixed intention and unchangeable counsel of God, ordaining the elect to salvation; Heb. 6:17; God wishing to show the heirs of the promises the immutability of his counsel.

Two things follow praedestination: a giving of help to obtain the end, and the obtaining of the end. He who believes that God's decrees are changed by the changeability of free will declares that God's

judgments are comprehensible to him [Aquinas. Quaest. disp. de Praedest. art. c. Prosp. ad cap. Gall. Resp. 8J.

STATEMENT V.

The object of absolute and perfect election is man, considered not except in the outcome of this life.

At the exit of this life the believer is regarded, not as standing to be elected, but as standing to be imported into the kingdom which was prepared for him before the foundation of the world- 2 Tim. 4:7; The course I have finished. And the crown of righteousness is set before me, which the Lord, who is a righteous judge, will give me in that day. The Apostle did not say, Furthermore, now shall God choose me the crown of eternal life; but, now shall He give it me.

Further, if only the election would begin at the beginning of this life; the opportunity of predestination or election would not benefit believers at all to complete their walk in faith and godliness. Now predestination extends both to the means in the way and to the end in the journey of life, and converts the elect by infallible means to the work set beforehand. Rom 8:30: Those whom He predestined, He called; whom He called, He justified; whom He justified, He glorified. Inasmuch as the object of perfect election was man, set at the last moment of life, all these things should be reversed, thus: whom He has called, He will make righteous; whom He has justified, He will predestine in the next.

Widely 2. Tim. 1:9; We are called with an holy calling according to God's intention and grace, which was given to us in Jesus Christ before the times of the world. Since this intention of God precedes the holy calling, and establishes a foundation for it, it truly regards man as a subject of fixed election, according to this intention, not established at the beginning of this life, but before the principles of this life, yea, before the times of the world, unto a wholly perfect election, ordained according to the counsel of God. Neither shall it be made a certain election to powerful grace, to faith, to acceptance (Eph. 1:5, etc.), if these things be regarded as still pending and uncertain; nor shall the perseverance of the elect be permanent from God, but only as provided for in the man who is to be elected. Yes, this act of God will only be a subsequent approval, which can also be done by a man who knows nothing about future things, not a preceding working election, such as the reason itself and the power of the word necessarily require that all election must be.

Finally, in John 10:16, Christ calls the Gentiles, not yet called, much less yet placed in the final perseverance, His sheep, namely, set apart by the previous seal of the whole and complete election.

He who makes men sheep makes the human will free to the obedience of Godliness. But why does He make these men sheep, He who is not a contractor of persons? O man, who art thou, etc.? You say, that from the works to come, which God knew beforehand that Jacob would do, Jacob was loved; and so you contradict the Apostle who says there, Not from works; as if he could not say, Not from the present, but from the works to come [August, contra Epistolas Pelag. 1. 4. c. 6. Ibid. lib. 2. c. 7],

They are elected before the foundation of the world through the predestination, in which God has known his future works beforehand. They are elected from the world, through that calling, whereby God has fulfilled that which He has predestined [Idem, the Predest. Sanct. Cap. 7j].

STATEMENT VI.

No one discerns any fruit or feeling of his election in this life, except what is conditioned.

The adoption of children is the proper, natural, and inseparable fruit of election, and can be taken from the elect in this life, if the spirit of adoption reveals it in their hearts. Gal. 4:6; For since you are the children of God, God has sent the Spirit of his Son into your hearts, crying: Abba, Father! If you are a son, you are heirs of God. Rom. 8:15, etc.; We have received the Spirit of adoption into children, by whom we cry: Abba, Father! For this Spirit testifies with our Spirit that we are the children of God. Eph. 1:14; You have been sealed with the Holy Spirit of promise, who is the pledge of our inheritance. He calls the pledge of our inheritance a sure proof, that we will never be disinherited, but will finally obtain this inheritance. Rom. 5:2, We glory in the hope of the glory of God; and verse 5, This hope does not put us to shame. Among these firm peace of conscience, glory of the pious, and hope poured in, there is no falsity; for they are sent from God into the elect, and for that purpose imprinted in their hearts, that they may be irrefutable marks of unchangeable election.

We do confess that we cannot learn our election from the front; that is, from the decision of the predestination itself; but we can learn its own effects, and from its own effects to the cause, the reason for it is fixed. We further confess, that in the children of God themselves the certainty of their election does not always remain so fixed and in one tone, or it is often moved by the trials and suppressed for a time, so that not only the degree of certainty, but also the election itself, as far as the feeling and grasping of the elect is concerned, seems to be uncertain and without strength.

We also confess that the elect and the justified, when they fall into grave sins and cling to them, are not only deprived of this present taste of their election, but also create a great fear of its opposite, that is, of the wrath of God and of His punishing justice; and rightly so, because the Holy Spirit has given this heavenly and sweet taste of God's election to the elect. Spirit does not condescend to distribute this heavenly and lovely manna of consolation to a conscience that is contaminated and wallowing in its impurities, but only to pure hearts that are imbued with faith, repentance and holiness.

But we hold that the minds of the faithful, being aroused and aroused from their uncleanness, are again refreshed of God, and therefore are refreshed with the loving care of eternal life, prepared for the world's ground, and to be given in due season. But this will be spoken of in the 5th Article.

A believing person has received by faith that which is uncertain in others, and enjoys the promise.

So that it may be certain that we are the children of God, He has sent His Spirit into our hearts, crying: Abba, Father!

Who is more righteous than he whom God, having left him, loves again? This does not happen until the Spirit, through faith, reveals to man the eternal decree of God concerning his future salvation; which revelation is not other than an infusion of spiritual grace, by which, when the works of the flesh are put to death, man is prepared for the kingdom, which flesh and blood possess not, receiving at the same time, in one spirit, both from which he concludes that he is loved, and from which he loves again, that he may not be loved in vain [Clemens. Alexand. straw- mat. tertull. ad Mare. lib. 5. Bemard. epist. 107].

STATEMENT VII

Of little children, dying before the use of reason, there is no election.

A false doctrine being stated, many come over. For this arises from the fact that in all election they require the preconceived faith on which it is built. This, indeed, cannot be provided in the children. But we prove, on the contrary, that these things are contrary to orthodox theology.

In relation to those whose introduction into eternal life is granted in time, the election to eternal life is, without doubt, for the times of the world. Otherwise, the number of the glorified would exceed the number of the predestined; but this must be reversed and made equal; those whom He predestined, He also glorified; those, namely, not others, as August says, the *Predesti. Sanctorum*, Cap. 27.

The scripture supposes, that the names of some little ones are written in the book of life, and that these shall be set before the throne of God, Rev. 20:12; and admitted into the new Jerusalem, Rev. 21:27. Likewise Luk. 18:16; Such is the Kingdom of Heaven. Now those who are admitted by mere grace into the kingdom of heaven, they were, according to the undeserved good pleasure, predestined to the kingdom of heaven. Now so many of the children enter heaven, to them eternal life is a gift through Jesus Christ, Rom. 6:23. Therefore, they have been elected to it in Christ. Or, if this be the meaning of this proposition: There is no election of children, that is, among the children of one for another, as if they were all indiscriminately blessed; verily, this proposition also has no foundation; and being accepted, the proposition foretold will not follow from it. For to set or take away the reason of election, the circumstance of time is an unnamable thing and does not work at all. Beautifully given, then, that all children are saved, not one being passed away, yet, since the election and passing away refers to the multitude, not to old age, though they are not separated from the number of the children, yet they are separated from the common multitude of sinful men, which is enough to establish the reason for election.

The treasures of God's goodness have been poured out on the origins of some little children, in whom neither the forerunner nor the posterior of God's goodness is heard.

The little ones, having as yet no will, and no actions of their own, are not set apart without God's judgment; some are accepted as heirs, and some are held for debtors.

To the little ones, whom He wills, He comes to the rescue, even though they neither will nor suffer, whom He chose in Christ before the foundation of the world [*Prosp. de Liber. Arbitr. Prosper Epist. ad August, de bono Persever, cap. 11*].

STATEMENT Vin.

The good pleasure of God, according to which, out of many possible conditions, He has chosen and accepted faith alone as a condition for sharing salvation, is the one or predominant good pleasure of which the Scriptures speak, and from which special persons are chosen.

We do not deny that there is such a will of God revealed in the Gospel, according to which He has decided to make faith a condition for sharing salvation, that is, has desired that the immediate acquisition of salvation, as regards adults, should depend on the condition of their previous faith. And this is the glad and salutary tidings that must be proclaimed to all nations in the name of Christ. But that is not the decree of election itself, taken for its own sake, and so highly praised by the Apostle. For, that decree is ordaining private persons for salvation, not ordaining things or the assembly of things in the order for salvation, and it ends with the creatures, not with the qualities; Eph. 1:4; He hath chosen us, namely, men. Rom. 8; Those he ordained beforehand, namely, men. Matt. 20; Few chosen, namely,

men. But the very nature of faith is not said to be elect in this sense, but prescribed and given to the elect and prepared from eternity. For it is one of the principal blessings which the elect receive in Christ.

Finally, it is not well said that out of this good pleasure, with which faith alone is made a condition of salvation, special men are chosen. For to be elected is to be ordained to eternal life, having passed over others. But in the aforesaid decree, no special person is elected, no one passed over, but all together, on the same and equal condition, are called and declared to salvation equally.

In his foreknowledge, which can neither be corrupted nor changed, to dispose of the works to come, that is, to praedestinate and otherwise not [Aug. de bono Persev; cap. 16].

OF DISPOSITION.

SCRIBAL PROPOSITION I.

The reprobation, actually called, or the non-election is the eternal decree of God, by which He has decided, according to His completely free will, not to have mercy on some persons who have fallen in Adam, so far as to draw them, through Christ, powerfully out of the state of misery.

from the state of misery; and

The very act of rejection, when set against election, we believe to be no other than a refusal of that same glory and that same grace which are prepared for the children of God in election. Now, in the decree of election, glory and powerful grace are prepared for them, and with such intention that they are powerful, that is, that they come to the said glory infallibly by such grace. We deny that such grace and glory are prepared for the rejected ones.

We say that this non-election is grounded in the completely free will of God, Rom. 9:11: "That the will of God according to the election may remain, not of works, but of the calling, it is said, I have loved Jacob, and hated Esau; that is, I did not love him so much that I would surely bring him to glory through grace. Insgelijk verse 15, etc.; I will have mercy on him whom I have mercy on, etc. He forgives whom He wills, and whom He wills He hardens. And verse 21; Has not a potter power to make out of the same mass the one vessel infallibly brings to happiness.

to honor, the other to dishonor? John 10: 26; Thou believest not, because thou art not of mine sheep.

Furthermore, the glory of heaven owes no one to God, but is a gift of God, Rom. 6:21; an undeserved gift of God. God, then, according to His entirely free will, may choose whom He wills for glory, and whom He wills not to choose, or to precede, and that without all unrighteousness or mercy; because in giving undeserved things injustice has no place, and it is not uncharity, much less cruelty, to refuse someone what is not owed to him, especially when in the proposed person the greatest unworthiness is found, which not only does not expect undeserved benefits, but requires just punishment; as is the state of the entire human race, presented to God who will elect or preside. What has been said here about the bestowal of mercy must also be said about the communication of powerful grace.

Behold there the mercy and the grace.

This we deny, for reasons brought to bear against the three unscriptural propositions of election. Nor does this decree understand the special will of God not to have mercy on He's will, in which the decree of rejection, insofar as it is set against election, is formally understood. Adds that, standing by this decree, it can happen that no one is passed over, and that all are elected and brought to eternal life.

STATEMENT II.

The rejection of salvation is not one, but the one is indefinite, or general, the other determined and particular. And it is either imperfect, revocable and changeable, or wholly irrevocable and unchangeable.

Rejection, which is a refusal of election, irrevocably establishes the will of God not to have mercy on such a deceased person as concerns the granting of eternal life. Now, this will of God does not permit any change. Isa. 46:10; My counsel shall endure. Malach. 3:6; I am the Lord and do not change. See also what we have said before on the fourth scriptural proposition, and the fourth unscriptural of election.

All the children of adoption were begotten before the world was created; in which election, all that are for men not foreknown in Christ shall by no means have fellowship with Him [Prosp. de vocat, gent. lib. 2, cap. 33].

STATEMENT III.

No one, after the fall, has passed by the single will of God; but all rejection of special persons has been made, in consideration of previous unbelief, and final perseverance in it.

It is certain that God foreknows from all eternity the departed as dying in their unbelief. But that this foretold infidelity is the cause of non-election is false; for all men, none excepted, are foretold as persevering in infidelity, who are not elected to the persevering faith. And no one is foreseen to die surely in unbelief, if he whom God, in the order of powerful grace, has passed by a previous decree. John 10:16; Ye believe not, because ye are not of My sheep. 1 John 2:19; Had they been of us, they also would have remained with us. The Apostle begins the passing or non-passing of the one will of God. As appears from the analogous places to the first scriptural proposition, of reprobation, and to the second unscriptural proposition, of election.

Further, if we say that no one is rejected except for the foregoing unrepentance and final unbelief, there would be no mystery in the decree of rejection, nothing that is unfathomable. Against what the Apostel says, Hom. 11:33; O depths! etc.; and Rom. 9:20; Who art thou, man, that answereth against God?

We know that grace is not given to all men, and to whom it is given, not only is it not given according to the merits of works, but also not according to the merit of the will of those to whom it is given [Aug. Epist. 107].

Many are not saved; not only because they do not want to, but also because God does not want to [Ibid.].

STATEMENT IV.

No one is regarded of God as rejected, passed over, or unelected, than at the moment of death.

Truly false is this proposition. For the things which follow this passing are shown to the passed away, even in this life. These are the things that occur in Scripture: not to be called according to one's purpose; to be left to walk in their ways; to be left to the ways of others.

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The Remonstrants' first conception of election.

The will of God to save the faithful who persevere in faith and obedience to it to the end is the whole decree of the praedestinatio in life.

Haagsche Conference, pag. cheren, pp. 32, 33.

Judgment.

It is and should be beyond doubt to the Christian man that God wants to save those who believe and persevere in the faith until the end, and has also, by an unchangeable counsel, decided to save them. This is the word of Christ Himself, who both fully understood the will of His Father and revealed it to us in the roundness. For thus He says: John 6:40, This is the will of Him who sent Me, that whoever sees the Son and believes in Him shall have eternal life; and elsewhere, He who endures to the end shall be saved, Matt. 24:30. But that this will is the entire will of God for the salvation of man, revealed in the Gospel, so that no other will should be sought or proposed; this is denied with good reason by those who have not practiced the meaning of Scripture. Verily, many other acts of the Divine will of our salvation are presented to us there, going before these, alike in order, so also in operation. For this is also the will of God, that out of the fallen human race He has decided to have mercy on some for salvation. Which, by a manner of speaking customary in the Scriptures, has been made clear.

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is called Election for salvation. Mare. 13:20; John 13:17, 18; Ephes. 1:4. There is another one, by which He decided to give the elect to Christ the Mediator to be redeemed and their sins blotted out by His blood. Of which Christ himself, John 17:6, I have revealed thy name unto men, which thou gavest me from the world (they were thine), and thou gavest them me; and the Apostle, Ephesians 1:4, 7, He hath chosen us in Christ, in whom we have redemption through his blood. This will of God is also revealed to us in the Gospel, that He has decided to give faith in Christ to His elect by grace, 'twill He refuse others. To you, says our Savior, Matt. 13:11, it has been given to understand the mystery of the kingdom of heaven; and 11:25, 26, He gives thanks to His Father, that He, according to His good pleasure, has hidden these things from the wise, and revealed them to the little ones. From which it is evident that the will of God to save those believers who persevere is not, nor may be called, the whole decree of

predestination to life; yet that it is not a part of this decree, will be evident, if we follow the sentiments of the Remonstrants, whom they describe by the terms of sound doctrine.

This we deny, for reasons, added against the three unscriptural propositions of election. Nor does this decree understand the special will of God not to have mercy on whom He wills, in which the decree of rejection, insofar as it is set against election, is formally understood. Adds that, standing by this decree, it can happen that no one is passed over, and that all are elected and brought to eternal life.

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Furthermore, inasmuch as we state that no one is rejected except for the foregoing unrepentance and final unbelief, there would be no mystery in the decree of rejection, nothing that is unfathomable. Against what the Apostel says, Rom. 11:33; O depth! etc.; and Rom. 9:20; Who art thou, man, that answereth against God?

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The will of God, according to which He has decided, according to His good pleasure, to have mercy on some of the fallen human race, and to give them to Christ His Son, to make them saved, to endow them with faith in Him, and thus to justify, sanctify and glorify them, to the praise of His glorious grace, is the whole decree of praedestination to grace and to glory.

THE SECOND PRESENTATION.

The election to salvation is not of one kind, but a manifold; b indefinite and definite, general and particular or particular; and these again d imperfect, e not absolute, irrevocable and perfect, absolute, irrevocable; likewise f one other of the Old, one other of the New Testament.

a In the transmitted statement.

b The Gelderland Remonstrants in the Provincial Synod.

c In the letter to those of Walcheren, pp. 38, 39.

d Grevinckhovius, pg. 133, and following.

e Grevinckhovius, pg. 137, and appears from the case itself.

f Theses of Episcopius, pp. 35, 38, and following.

Judgment.

We, on the other hand, know of no election to salvation diverse and manifold, but only a single one; as single is God's intention, single is His foreknowledge, single is His good pleasure, Rom. 8:28, 29; and 9:11; 2. Tim. 1:9; Eph. 1:5. By which Hö has predestined the same salvation for all the elect, and predestined and prepared the same means of salvation, Rom. 8:29, 30; Eph. 1:4, 5. Accordingly, as far as election is concerned, all the elect are of equal order and value with God, John 10:16, and 11:52. All are firstborn in heaven, making the same assembly and church, Heb. 12:22. Away then with these monsters of new terms, wherewith a new and false doctrine is introduced into the Church.

There is no indefinite and general election except in the compacting of man. The election of God is only concerned with particular persons. For those whom He has known beforehand, He has predestinated, Rom. 8:29. The Lord knows those who are His in particular, 2. Tim. 2:19, and calls them by names, John 10:3.

Nor is election imperfect, but perfect, with respect to the end and means. For God has blessed us with all spiritual blessings in Christ, Eph. 1:3. And those whom He has known beforehand, He has also predestinated, called, justified and glorified, Rom. 8:29, 30.

Neither is he revocable or imperfect, for the foundation of God of our salvation is fixed, 2. Tim. 2:19; and God's gifts and his calling, which is according to his purpose, are without repentance, Rom. 11:29.

Finally, no other election of the Old Testament and another of the New Testament may be made, marked everywhere the same occasion of salvation, both as to the fountain of salvation, which is included in the gracious election of God, and as to all its means exactly necessary. Therefore this teaching is mainly confirmed and explained with sayings and examples of the Old Testament, Rom. 9.

Rejecting the multiplicity and diversity of election, we state, by way of contrast, a single, certain, and self-equal election in the Old and New Testaments.

THE THIRD IDEA.

The cause of the election is the will of God, by which, out of many possible conditions, it pleased Him to choose faith as a condition for sharing salvation.

Grevinch. pp. 105, 106. Epist. ad Walach. pp. 38, 39.

Judgment.

The decree of God, as it is more closely taken in the decree of election, is not the election of faith as a condition for sharing in salvation. For faith is not elected, but is prepared for the one to be elected, and finally given; as Christ teaches that it is given for the good pleasure of the Father, Matt. 11:25, 26. Nor does it look to an indefinite object flying at random. For the Scriptures teach that it is concerned with particular persons who shall be saved out of God's mercy, Eph. 1:5, 9; but the good pleasure according to the Scriptures is a wholly free and benevolent act of the divine will, whereby He has willed to have mercy on those above and beyond them for salvation, to grant them Christ the Mediator and faith in Him. Which interpretation Christ, Matt. 11:25, 26, and 13:11, and 20:15; and Paul, Rom. 9:15, 16, 18; Eph. 1:5, 9, have mainly taught us. Therefore, we argue, with great justice, against that unscriptural proposition, this scriptural one:

The cause of election is God's good pleasure, whereby He has decided, owing nothing to anyone; by His free will and grace, to have mercy on these above others, and to save them in Christ; to endow these above others with faith and holiness for salvation.

THE FOURTH PRESENTATION.

The cause of election, without which it does not take place, or the prerequisite of it, is faith and also obedience of faith, and perseverance in both.

Haagsche Confer, pg. 67, and statement.

Now we will not argue of this, whether the Remonstrants make faith a cause, actually taken, of election, or deserving, or actual, gelgk they seem to do much. It is enough for us, that they openly and continually-and then; in the propositions handed down

lijk, that it is a cause, without which the election does not take place, or a condition in those, who will be elected, required in advance. Which feeling, though softened by words, no more than the other, can be compared with the truth

Scripture can be compared. For it ordains faith, obedience and perseverance, as effects under election, and does not set them as previous conditions.

Faith, Acts 13:48, There believed as many as were ordained to eternal life; that is, predestined, as Chrysostomus well explains; that in the same sense the ancient Church took the word ordained, the common transcription, which has prseordi- nation. Thus, Eph. 1:5, we are said to be predestinated unto the adoption of children; now, adoption into children is obtained by faith, John 1:12. Finally, the powerful calling, which is a communication of faith, not only follows election, but also hangs upon it as a fruit, Rom. 8:29, 30, and 11:25.

The obedience, because we were chosen in Christus, that we might be holy, and without blame in love, Eph. 1:4. And they that know God for his own, they depart, by the power of this foreknowledge, and by diligence of good works, make their election and calling sure; as it is written, 2 Tim. 2:19; 2 Pet. 1:20.

Perseverance. For whom He has known and predestinated beforehand, He has called, justified and glorified them, so that there is nothing that can separate them from the love of God which is in Christ Jesus, Rom. 8:29, 30, 39; and He who has begun the good work in the elect accomplishes it until the day of Jesus Christ, Philipp. 1:6.

This being so, we reject the fall position, and establish and confirm this true, contrary position, from the Scriptures:

Faith in Christ, obedience of faith, and perseverance in both are fruits and effects of election, proper to the elect.

THE FIFTH PRESENTATION.

he election is not immutable, since it can be prevented and broken off by the apostasy of the elect themselves.

Grevinch pg. 127; Episcop. in Thes. pg. 65, and others everywhere.

Judgment.

The election of God is at once unchangeable, both for glory, and until the end, for the kingdom shall be given to him whom it is prepared; Matt. 20:23; as well as for grace, as for a means; for those whom He has known and predestinated beforehand, He has called and justified with others, wherefore also the gifts of God are without repentance, Rom. 11:29; and the fountain of it, the eternal election, is called a firm foundation."

2. Tim. 2:9. The falls and faults of the Saints do not disturb their election, or break it down. For they did not elect God, but God elected them, John 15:16, to love with a constant, undeserved love, Jer. 31. Therefore, he either confirms those who are standing, that they may not fall, or supports those who are falling, that they may not be crushed, or focuses again on the fallen, that they may not always fall; but preserves them all, by the power of his help, for salvation. From which we make this contrast, set against the false statement:

The election to salvation is unchangeable, and is not interrupted or broken by the faults or falls of the elect, even those that are heavy.

THE SIXTH PROPOSITION.

There is no feeling or assurance of election in this life.

Grevinch. pg. 138. And is evident from the matter itself.

Judgment. elect in this life render the election useless, yea, nullify it, if at

To deny the feeling and the certainty of grace, as well as the glory and the principles, which the elect in this life are responsible for.

elect in this life immediately feel. The Scriptures are much different, granting both fruits, the feeling and the certainty, also in this life to the elect who have been called; although to an unreasonable degree.

The feeling. For from the fountain of election it causes to flow into them the comfort against sin, Rom. 8:33, Who shall accuse the elect of God? Against the weakness of faith, 2 Tim. 2:19, The foundation of God is firm. Likewise a joy above the world and all worldly things, Luke 10:20, Rejoice that your names are written in heaven. Joy against all enemies, Rom. 8:35, Who shall separate us from the love Christi, etc.? Assurance, because they know by faith, that their election is from God, as is written 1. Thess. 1:4; and make it firm in their hearts by the diligence of good works, 2. 1:10. For they receive not the spirit of this world, but the Spirit of God, that they may know what God has granted them by eternal election, 1 Cor. 11:12. We therefore condemn and reject this statement as ungodly, and blasphemous both to the electing God and to the elect themselves; and, on the contrary, confirm the true and salutary doctrine by this contradiction:

The sense and certainty of election, as well as of calling or justification, is known to the elect in this life.

OF REJECTION.

First presentation of the Remonstrants.

he will of God to leave the unbelievers, who persist in unbelief, under control and eternally damned, is the whole decree of the reprobation to death.

Hague Confer, page 66, and following; Epist, ad Walach. page 32, 33.

Judgment.

Of opposing things is one kind of reason, one kind of knowledge. From what has been said about election, it is easy to say what can be concluded about the opposition of rejection and its description. The sum total stands out here. Neither all the acts of God who rejects are stated here, so that it could be called the whole decree of rejection, nor those that are stated there, so that the truth of this decree can be recognized. It is beyond question that God allows the unbelievers and those who persevere in unbelief to remain under control and eternally damned. This is the very voice of Christ, John 3:18, 36, He that believeth not is damned already, and the wrath of God abideth on him; Mare. 16:16, He that believeth not shall be damned. But besides this act of God, ordaining the unbelievers to death, others are expressed in the Scriptures, and left here. As, for example, that He will not have mercy on some for salvation, Rom. 9:16, 18; that He has not given all to His Son, .to be redeemed; as He Himself testifies, John. 7:9, I pray not for the world, but for them which thou hast given me; for they are thine; likewise, that he hath not resolved to share with all the faith in Christ, which is yet obtained of his gift; as it is written, Matt. 13:11, It is not given to them; yea, that he hath not resolved to admit many to the grace of outward calling; whom he maketh to go in their ways, Acts 14:16. Moreover, whether they use the words of Scripture here, they deviate from the sense and truth of it. The Scriptures call unbelievers, that is, willful despisers of the grace of the Gospel, those who, after their rejection, reject and despise the grace of the Gospel, as it is said, The elect have obtained it, the others, the rejected, are hardened; for God has given them a weak spirit, Rom. 11:7, 8. But the Remonstrants understand those who now, before they are rejected, reject the grace of Evangelies, and have thereby earned rejection with God. The Scripture teaches that the rejection is done over particular persons, Esau, Pharaoh, Rom.

9:11, 17, Judas, Jn. 17:12; which Christ also expresses with these words Jn. 13:17, 18, I speak not of you all; I know whom I have chosen, and ch. 10:26, Ye are not of my sheep. The Remonstrants, on the contrary, dream of an indefinite, flying wild and general decree, separated from the condition and determination of private persons. Therefore, leaving aside that lame, false and ambiguous description of rejection, we state this true and perfect one from the Scriptures:

The will of God, by which He has decided, according to His good pleasure, not to have mercy on some of the fallen human race in Christ, but to leave them in sin, and at last to condemn them for their sins' sake, for the demonstration of His righteousness, is the whole decree of the reprobation to death.

THE SECOND PRESENTATION.

The reprobation is not of one kind, but of many kinds, indefinite, and definite, general and particular; and it is either imperfect, not wholly, and irrevocable, or wholly, wholly, irrevocable; likewise the one is of the Old Testament, the other of the New.

THIS IS CLEAR FROM THE QUOTED TO THE 2*th PRESENTATION OF ELECTION.

Judgment.

As we have learned a single election to life above from the Scriptures, so we learn and confess a single rejection to death from them. The Lord hath with one and the same hatred an aversion to all the rejected, Rom. 9:12, 13. With one and the same decree, hath ordained them all to damnation, Jud. 4; hath also prepared the same everlasting fire for them all, Matt. 25:42. Therefore, it is common to all the rejected ones, what is said to the pretenders who have sometimes professed the name of Christ, Matt. 7:23, I never knew you; and what Christ says to the Jews, John 10:26, Ye are not of my sheep. Thus fall, as with a blow cut off, all the fallacies of the new provisions, with which they tend to entangle the simple, and evade the clear testimonies of Scripture.

There is no reprobation which is indefinite and general, because the decree of God is of particular persons, from long prescribed for damnation, Esau, Pharaoh, Judas, Jud:4; Rom. 9:11, 17; John 17:12.

Nor is there any imperfect rejection, marked God, by an unchangeable decree, both in the preparation of salvific grace, and in the ordination of heavenly glory, has passed over the rejected, Rom. 9; 18, and 11:7, 8; Jud. verse 4.

Nor is there any revocable reprobation, or any not complete; for the intention of God remains fixed, both in regard to the reprobation, and in regard to the election, both over Esau, and over Jacob, Rom. 9:11.

Finally, no other is the occasion of election in the Old as in the New Testament, which is proved by the only disputation of Paul, Rom. 9; where he, with words and examples of the Old Testament, confirms the reprobation, and declares it a general doctrine, by the application of particular examples.

We therefore reject the Remonstrants' second idea of the reprobation; and the unity and equality of the same, in both Testaments, we acknowledge with the Scriptures, and confess it from them.

THE THIRD PRESENTATION.

The deserving cause of rejection is unbelief against the Gospel, and perseverance in it.

In the transmitted Thes. 8, and its appended explanation.

Judgment.

That the deserving cause of damnation is proper to say, unbelief and stubbornness against the Gospel, is clear from the words of Christ, John 3:18; Mare. 16:16, and we also readily admit it. But the deserving cause of rejection, without prejudice to the truth of scripture, cannot be said to them. For why some are given faith and some are not given faith, that brings Christ to the will of the Father, Matt. 13:11; Paul to his wholly free will, by which he takes care of some, giving them faith, and hardening others, not giving them faith, Rom. 9:18; John 12:12, 39, 40. Is it the case, according to the Apostle's testimony, that God's intention was now fixed as to rejection, if the reprobate had not yet done anything evil by which they deserved their rejection over others; how can they be said to have been rejected for unbelief? We are all by nature blind in reason, and hard of heart to believe, and no one believes or can believe unless God enlightens his reason, softens his heart, and binds him to obedience of the Gospel. If then unbelief were the cause of rejection, they would all have been rejected equally. But God, by His good pleasure, chose those who were equally depraved, and, endowing some with faith, He left them in death and sin by His completely free and righteous will, that they might be true: He forgives whom He wills, and hardens whom He wills, Rom. 9:18. Now here two mysteries of the new theology reveal themselves. One, that no

one is rejected except after he has despised the grace of the Gospel. What then will it be of those who have never heard the Gospel, but whom God has let go in their own ways? Ps. 107:19; Acts 14:16. These, verily, will, standing on this ground, have to be put under the number of the elect, or at least with a mean kind of men, who are neither of the elect nor of the rejected. The other, that no one is condemned except for sins against the Gospel. Thus is denied the guilt, which is sufficient for damnation, and also powerfully, from original sin, against what the Apostle says, 1 Cor. 15:22, All die in Adam; Eph. 2:3, We were by nature children of wrath. Likewise, it seems that the guilt of damnation is here denied because of the transgression of the law, that is, of the natural law, obtained by transgression before the Gospel was preached; against the same Apostle, Rom. 2:12, All who have sinned without the law (namely, against the written law) will also perish without the law. Therefore, we contrast this with the cause of rejection:

The cause of rejection, why God, having graciously chosen some, has passed over the others, is the good pleasure of God, or His entirely free and just will. But the cause of condemnation is sin, both original and habitual, committed against the law and the Gospel.

THE FOURTH REPRESENTATION.

That God bypasses some with the grace of the preaching of the Gospel is because of the unworthiness that lurks in men themselves.

Epist. ad Walach. pg. 44, 45.

Judgment.

That this is the cause of passing away, we have not learned from the Scriptures. For Christ, Matth. 11, expressly states that, by the word of the Gospel and miracles, those who were unworthy were called, and those who were worthy passed away, as God Himself says, bj Ez. 2. The Apostle does not refrain from saying that the Gentiles, who did not follow righteousness, obtained righteousness, but that Israel, who followed the law of righteousness, did not come to it, Rom. 9:30; and 10:2 he says that God was found of those who did not seek Him. Thus then we must seek another cause of this passing away; which Christ, Matt. 11: 26, presents in the good pleasure of God, with these words: Yes, Father, for it has pleased You in this way; and Moses, Deut. 7, and elsewhere, expresses this to the Israelites with courage and great agility. Against this then is this contradiction:

That God bypasses some with the grace of the Gospel, it is because of His good pleasure, or because of His free and just will.

THE WAY TO TEACH, ACCORDING TO THE UNDERSTANDING OF THE PEOPLE, THE DOCTRINE OF PRAEDESTINATION.

I.

OF ELECTION.

Having examined and rejected the unscriptural doctrine of praedestination, we now see that the ministers of the Word are to be taught how and in what way they are to present it in a common and fruitful manner, which, subject to the judgment of others, we think should be done in this way.

The people must be taught:

1. That God, after the horrible fall of the first parents, could have sent men, as well as angels, who had sinned, to eternal hell. But that He did not do so, but promised His grace to mankind. That in order to show them this mercy, without prejudice to His justice, He promised His only begotten Son as a Savior, who would become an offering for our sins, and redeem them from eternal death by His death.
2. That God offers this Son to men in the preached Word, and earnestly commands that all who hear the Gospel shall be converted to Christ.
3. But that man, through the fall, by reason of sin, is so depraved that he cannot understand the preaching of the Gospel, nor, if he understands it, accept it, unless God, drawing him by His Spirit, opens his heart, as the heart of Lydia, and pours into him the love of Christ.
4. Therefore, not only is the Evangelie a special gift of God, not common to all peoples, as it is written, Ps. 147, in the last verse, and Acts 16:7; but also, that the mind and obedience of the Gospel, or, to put it briefly, that faith is a special gift of God, as it is written, Eph. 2:8, and 2. Thess. 3:2.
5. And that no man can deserve to be given this gift, since they are all sinners, Rom. 3:23. Yea, that it is so far from there, that man can merit faith, that he cannot even arrange himself to believe, nor desire the least good, as being dead in sin, Ephesians 2:1; yea, being deprived of all sense of good.
6. That God then of mere grace gives the gift of faith to whom He wills; as it is written, Rom. 9:18.
7. That this same God from everlasting times, from the fallen human race, hath chosen certain men as his own, whom he would give by faith to Christ, to be saved; as it is written, John 17:6, They were yours, whom thou gavest me out of the world.

From which it is evident, that faith is a fruit of election; as it is written, The election obtained it; the others were hardened, Rom. 11:7; and there believed as many as were ordained to eternal life, Acts 13:48.

It is further evident, that the cause of election is the good pleasure of God, who, not owing anything to anyone, has decided by His free will and grace to have mercy on these over the others, and to give them to Christ through faith to be saved; as it is written, Matt. 9, Yes, Father, for it has pleased You in this way.

8. That this election is so fixed, that however often the saints fall, it is not suspended, much less broken down, by failures and falls, as it is written, The foundation of God is fixed, and has this seal: The Lord knows who are his own, 2 Timoth. 2:19.
9. That nevertheless every Christian should be assured of the certainty of his election. And it is not necessary, in order that he may be sure, to penetrate into the hidden secrets of divine wisdom, that he may understand what is decided in heaven concerning his person (for that is both forbidden and impossible, since the book of life is sealed, 2 Tim. 2); but that he should hold firmly to the revealed Word of God, which teaches that God has chosen us in Christ, Ephesians 1:4; that is, has decided not to save us otherwise than through Christ; and strictly commands that we repent and believe in the Savior who is presented to us. Whoever does this has a sure witness of his election.

10. And that therefore, in this way and in no other, God will reveal the certainty of our election, that we may not fall into carnal carelessness, but work our salvation with fear and trembling, as the Apostle commands, Phil. 2:12.

11. That with this fear and trembling is surely accompanied that comfort, that God is faithful, who will not suffer us to be visited beyond our ability, 1 Cor. 10:13; and will not break the straw that has been plucked, or extinguish the flax that has been rotted, Isa. 42:3. That this fear and trembling may be accompanied by that comforting conclusion of Theology, which must also be put to work in most tribulations: the elect shall not be tempted. I have been chosen; therefore I shall never again be tempted. Likewise, no one shall snatch the sheep Christi out of his hand. I am one of the sheep Christi, for I know my Shepherd; I love Him; I believe in Him. Him I will live. Him I will die. Therefore I am at ease and rejoicing in my God, saying with Paul: Who shall separate me from the love Christi?

II.

OF REJECTION.

1. Since it is clear that there is a election of certain men to life, no one in his right mind can doubt that there is a rejection of certain men to death.

2. Now the servants of the Church are to watch carefully when and how the people of the reprobation will be dealt with.

3. We must learn about the reprobation when we are discussing an express text that speaks of it; otherwise rarely and soberly, as we see the prophets, Apostles and Christ Himself taught.

4. The way of teaching the people of the reprobation can be skilfully governed by these following rules.

First. It will be taught that it is not proper for us to search for the mysteries why God has chosen some and rejected others, and that it is not proper for us to hear the hidden will of God, but to abide by the will revealed in the Word.

Second. It will be taught, when mention is made of the rejected ones, that we are bound to thank God, who, as we were in the same lump of sin with the rejected ones, has drawn us out of the merciful will of God through Christ; thus David, Ps. 100, praises the grace of God, that He has made us sheep of His pasture. So Paul, Eph. 1, praises the grace of God, by which He has chosen us in Christ. Both are little concerned with the rejected, but much concerned with the gratitude due the elect.

Third. It will be taught that we understand to some extent also in this life, that God, because of the rejection of many men, can by no means be blamed for injustice.

For, first of all, God does not condemn anyone except for their sins; so He has decided not to condemn anyone except for their sins.

Second, that He does not reject and condemn all sinners, but chooses some, rejects some, He does as Paul testifies, Rom. 9:22, 23, that in the elect He demonstrates His mercy, in the rejected He demonstrates His righteousness. Now here is no unrighteousness of God, or acceptance of persons; since to the damned the guilty punishment is repaid, and to the redeemed an undeserved mercy is given.

Thirdly, that He would rather reveal His wrath and justice in these, as Esau and Judas, than in those, as Jacob and Peter, He does according to that power which a potter has over clay. Therefore, if anyone wished to murmur, he should immediately hear: May I not do with mine what I will? Matt. 20; and Matt. 11; yes, Father, for it hath pleased thee thus. Therefore it is not an injustice either.

We have declared our judgment on the first article of the Remonstrants; described the way to preach from praedestination to the people's understanding. In both we have confessed and briefly confirmed the doctrine of election and rejection, which, both in other Reformed Churches and especially in the Church of the Paltz, has been taught by God's grace for a long time. Since this doctrine places the whole matter of salvation not in the unsteady will of man, but in the steadfast will of God; and since no honor is due to man, but all honor is due to God; it shakes off fleshly carelessness, and gives a firm consolation in life and death to the elect children of God; thus we pray our most merciful God, that He will thus govern the counsels of both the Holy and Most Reverend States, as well as of the Church of the Paltz. M. Lords States, as well as the honorable Synod, that; the novelties, being alienated from the whole Scripture in all ways, be driven away; they want to keep this Apostolic doctrine, highly commended, and reproduce it by their authority on the offspring.

THE JUDGMENT OF HESSIAN THEOLOGIANS.

Of the First Article of the Remonstrants, of praedestination, and of their sentiments thereon.

In order that the doctrine of the Remonstrants concerning praedestination may be legally and clearly examined and judged according to God's Word, we believe that a careful distinction must be made between their first article, which they state in their Remonstrance, this time to the E. M. H. States of Holland and to the E. H. States of Holland. M. H. Staten van Holland en West-Friesland, and the explanation of these articles, and their opinion, concerning this article, which they have published both in their public and private writings. The Article reads as follows: That God by a perpetual and unchangeable decree in Jesus Christ his Son, before the foundation of the world, has decided to save from among the fallen, sinful, human race those in Christ, for Christ's sake and through Christ, who by the grace of the Holy Spirit in him are saved. Spirit to believe in the same His Son Jesus, and to persevere in this faith and obedience of faith, by this grace, to the end; and on the other hand to leave the unrepentant and unbelievers in sin and under wrath, and to condemn them as alien to Christ, according to the word of the Gospel in John. 3: 16, He who believes in the Son has eternal life; and he who disobeys the Son shall not see life, but the wrath of God abides on him; and other places of Scripture more. These words of the first articles understand nothing, which is alienated from Holy Scripture, unless perhaps the Re-monstrants conceal something under the word obedience and faith, and unless they play under the ambiguity of the word grace; of which, in its place, in the examination of the 3. and 4. articles, will be spoken. The reason by which the truth of these articles, noted in themselves, is proved is this: everything that God does in time, He has decided from eternity, before the foundation of the world, to do. For God's works are known from eternity, Acts 15:16. But God saves in time out of the fallen human race those in Christ, through and for Christ's sake, who through the grace of the Holy Spirit believe in Him and persevere in that faith until the end. Therefore, He also decided from eternity before the foundation to save such.

But nevertheless, if the statement of these articles, and the opinion of the Remonstrants concerning them, which they have presented both in the Hague Conference and in other writings, both public and private, is examined more closely, it will appear that it is widely different from Holy Scripture, yes, that it

cannot exist by itself. In the Hague Conference they asserted two things of this Article. I. That this decree of saving those who believe in Christ unresistingly is the whole and complete decree of the divine predestination to salvation, or of election, and that no other predestination than this is revealed to us in the Gospel. II. That faith, and the perseverance in faith, is a prerequisite condition in election, yea, which also precedes eternal life in the divine consideration of election itself, and is not a fruit or effect of it.

That the first does not agree with the Scriptures, nor with the second, nor with other propositions of the Remonstrants, we think it is evident from the following.

I. The decree of election to eternal life (as described in Scripture, and thus long taught in the Churches) understands three things: first, God's intention to have mercy on certain persons, out of the fallen human race, which number is known only to God, according to the gracious disposition of His will, to the praise of His glorious grace, and to draw them out of the common misery into which they had thrown themselves. For thus the Scriptures mention a certain number of the elect; Matt. 20:16; and 22:14, Many are called; few are chosen. To which also belong those sayings of Scripture which mention the book of life, in which God has written the names of all and any of the elect; Luke 10:20; Philippians 4:3; Rev. 21:27. And this number of the elect is shown without doubt by those 144000 drawn, Rev. 7:4. That this number of the elect is known to God is evident from John 10:3; where Christ is said to call His sheep by name; and 13:18, says Christ, I know whom I have chosen. And to this belongs the saying of the Apostles, 2 Tim. 2:19-, The Lord knows those who are His line.

2. Election understands an ordination of certain and particular persons to the highest bliss, namely, to eternal life, Acts 13:48; to glory, Rom. 8:29, 30; to beatitude, 2 Thess, 2:13.

3. It comprehends the ordination and disposition of certain means by which to arrive at the intended end, and the resolution of those means to be given powerfully to the elect, and by those means to bring them infallibly to eternal bliss. And these means are 1. Christ, the Mediator, 1 Pet. 1:20, who holds the supreme place, on which all other means, as well as salvation itself, as well as resting and being established (in which sense He is also said, with reason, to be the foundation of election, inasmuch as election is taken for the ordinance of the means unto eternal life, in which we are elected, Eph. 1:4). 2. The calling, namely, powerful, and beneficial, Rom. 8:30.

3. The faith of the Gospel, Acts 13:48; Tit. 1:1. 4. The adoption into Christ, Eph. 1:5. 5. The justification and healing, Rom. 8:30; 1 Pet. 1:3. And, finally, 6. the perseverance, 1 Pet. 1:5.

Now the decree by which God decided to bless those who believe in Christ and persevere in that faith does not grasp these three.

For, in the first place, it does not express God's intention to have mercy on certain special persons out of the fallen human race, for it does not declare whom He will save out of the fallen human race, but which ones, namely, the believers; And also that decision expresses much more the ordinance of faith, to a condition of those who will be saved, than an election and segregation of certain special persons, whom He has decided to give the eternal salvation and the means to bring it. And the Remonstrants do not confess this only in their private writings; as can be seen by Johannes Arnoldi, against Tilenus, pg. 59; where he says, that the decree by which God has decided to save believers in Christ is the decree by which the necessity of faith for salvation is ordained; and by Grevinchovius, against Amesius, pp. 105, 106; where he says, that the decree, by which God has decided to save the faithful, is the decree of God,

by which His mere gracious will has seen fit to prescribe this evil act (namely, faith) as a condition, in order to share in salvation; but also in the public writings, issued in their common name, and also in the declaration of their opinion, concerning the first article, recently delivered to the Synod. The words of the declaration read as follows: When the Remonstrants speak of praedestination, they tend to understand it in two ways.

1. That they mean to say that decree of God, by which He has decided, at His entirely free will, to save those who believe, and to condemn those who do not believe, that is to say, to set forth in His mind, out of many possible conditions, a certain way, according to which He will save and condemn, etc.

2. The decree that believers in Christ are to be saved does not encompass the ordination of certain special persons to eternal life. It does mention salvation; but not at all the ordination of certain and special persons to salvation, or to eternal life. The Remonstrants also acknowledge this when, in addition to that general decree of the salvation of believers in Christ, which they mention in the statement, they make another decree of the salvation of certain and special persons, such as Peter, Paul, and John, which decision of God they adorn to rely upon the foreknowledge of God, of their faith in Christ and perseverance in that faith, which decision of election they, very improperly, call peremptory, and distinguished from that first general decision, as may be seen in the seventh delivered Theorem.

3. The decree that believers in Christ are to be saved does not include the ordination of all the means by which God has pleased to bring them to the end for which they were established, that is, eternal salvation. For it makes mention only of faith in Christ, which is but one means, among very many, of carrying out election. But of the decision to send Christ the Mediator and deliver him into death, to call the elect both inwardly and outwardly, and to powerfully communicate to them that faith by which salvation is obtained, There is not one word of it, from which it is clearly concluded that such a decree, by which God has decided to save those who believe in Christ out of the human race, is not the whole and complete decree of election.

II. Scripture describes to us such a decree of election, that, being so stated, some men are necessarily and infallibly saved, as many as have been begotten to eternal life. For thus Christ says, John 6:39, that this is the will of His Fathers (which He accomplishes), that out of all that He gives Him, He should not lose. And John 10 says He cannot take the sheep out of His hand. And Matt. 24:24 says that it is impossible for the elect to be seduced, that is, to pervert in error the foundation of salvation. From which also the Apostle, 2 Tim. 2:19, says, The firm foundation of God stands, and has this seal: God knows those who are his.

But if this is the decree by which God has decided to save those who believe and persevere in faith, or by which God has ordained faith as a condition for the dispensation of salvation through it, then some will not necessarily and infallibly be saved; but it may nevertheless happen that no man shall be saved. For although it is given (which, from the nature of man, unfortunately, is all too possible, and indeed necessary), that no one believes in Christ, or (which the Remonstrants, although false, claim to be possible) that all true believers in Christ should again depart from faith, no one at all will be saved. Nevertheless, the decree of God will stand firm, that He wants to save all believers in Christ. And the Remonstrants acknowledge this not only of the aforementioned decree, but also of the other decree, to govern the means that are necessary.

to govern the means necessary and convenient to obtain salvation, in the statement of their opinion, saying: Since the means by which one can come to glory can be rejected and repudiated, it follows that such election to glory is not necessarily the giving of glory and eternal salvation. And even clearer in this statement: Given the necessity of the decision to direct the means of faith (which presupposes the decision to save those who believe), it can nevertheless happen (although God, by His wisdom, knows that it will be otherwise), that no one believes, and that all remain unbelieving, one with another. Therefore.

III. This saying of the Remonstrants (that the decision to beatify those who believe in Christ and persevere in that faith is the whole and complete decision of election), is contrary to their other saying, stated in the Hague Conference, namely, that faith, in the consideration of God, precedes election to salvation, and is not following it as a fruit.

For if the decree by which God has decided to save the faithful is an ordinance of faith as a condition for sharing in this salvation, and if this decree is the whole and complete decree of election (which the Remonstrants both say), How can faith, in the consideration of God which makes the election, have the opportunity of a condition preceding the election, and how does it not have much more the opportunity of a subsequent effect and fruit? For if faith has been in the consideration of God, before communicating the decree of faith to ordain, as a condition of salvation, then the Remonstrants must necessarily confess one or the other, whether that same decree of saving believers in Christ is not the whole and entire decree of election, or whether faith, in the consideration and mind of God, which makes the election, does not precede that same decree of election, but rather is a consequence, effect and fruit of it. This the Remonstrants confess in the reply against those of Walcheren, page 44, saying: We confess, that faith may be said to be a consequence, effect, and fruit, of that general decree, of saving the believers and damning the unbelievers.

IV. This saying of the Remonstrants is contrary to their other grounds, especially to that by which, apart from the decree by which God has decided to save believers in Christ, they make three other decrees, the first of which, to send Christ the Saviour, precedes the aforesaid decree; the other two, to govern the means necessary for faith and confession, as well as the particular persons, this one, that one, to be saved, follow that same decree. From this we draw the inference, whether these three decrees are not of man's salvation, (which would be preposterous), or whether the decree of the believers to be saved, which is different, and distinct from these three decrees, is not the whole will of God of the salvation of man, revealed in the Evangeline, or (twice for the Remonstrants is one) is not the whole and entire decree of predestination to salvation or of election. That the other proposition of the Remonstrants, who also stated it in the Hague Conference (namely, that faith is not a consequence, effect, and fruit of election, but a condition required beforehand in election, and that it precedes election to eternal life in the consideration of God), is contrary to Scripture, and is itself repudiated, can be seen from the following.

1. No thing which God graciously gives man in time can be the cause or condition without which it does not take place of God's eternal operation. Now faith is graciously given to man by God in time; but election is from God from eternity; therefore, faith is not the cause or condition without which it does not take place for election.

The first idea is proved, because it is impossible that the cause is later than the effect. What is now given to man in the tpd is later than what is done from God from eternity. The first paragraph of the second

idea is proved, because man believes only when God by the grace of the EL Spirit not only outwardly through the preaching of the Word, but also inwardly and powerfully calls him, opens his heart, and kindles faith in him. Acts 16:14; Ephesians 2:8; Phil. 1:19. Now by no means can man be said to have faith from eternity, if he has not had it from eternity. But the election of God is an act done from eternity.

The latter paragraph is proved Eph. 1:4, where God is said to have elected us before the foundation of the world, that is, from eternity; see Titus 1:9; 2 Thes. 2:13; 2 Tim. 1:9.

And the Remonstrants have no thoughts to make, that though the faith of man in deed, and as far as his essential existence is concerned, has not been from everlasting, yet it has been from everlasting in the foreknowledge, and in the mind of God, which makes the election, and that thus God hath foreseen man's faith, rather than hath elected him to everlasting life. For man cannot by himself and by his natural powers believe in Christ or come to Him. But it is God who works faith in man through the grace of Saint Geestes. Therefore faith is called a work of God, John 6:26; God's gift, Ephesians 2:8. Therefore, not because God foresaw faith in some, did Hy elect them to eternal life, but on the contrary, because Hy elected them, and decided to give them faith, therefore He foresaw it in them.

2. This is clear enough from the distinction between justification and election. Justification occurs through faith in time, so that no one is said to be justified except those who indeed believe in Christ and accept His satisfaction with true faith. Thus Abraham neither was nor could be said to be justified before he actually believed in Christ himself. But the decree of election is not made in time through faith, but is from eternity, before the foundation of the world, Eph. 1:4, so that Abraham, and as many as ever obtained eternal life, or henceforth shall obtain it, did not then first begin, or begin to become elect, when they actually believed, or will believe; but as many as ever were saved, or henceforth will be saved for ever, who have been elected from eternity, even before they actually believed, or will believe.

3. This is clearer from the sayings of Scripture, where those who have not yet believed are called God's people and the elect. Christ, John 10:16, calls some of the Gentiles, who had not yet come to faith, His sheep. I also have other

- sheep, which are not of this sheepfold, which also I must bring here. And Acts 18:10 said God, before the Gospel was preached to the Corinthians, that He had in the city of Corinth many people, that is, many chosen ones. From which it is clear that the children of God are not first chosen, or elected to eternal life, but have been truly elected from eternity before they believe.

4. And from this it is that the Scripture says we are chosen, not because we were holy, or because God foresaw that we would become holy; but that we might be holy and blameless before him in love, Ephesians 1:4 (namely, by faith, whereby hearts are sanctified and cleansed, Acts 15:9). And Acts 13:48 are not said to have been ordained, as many as believed, or would believe; but, on the contrary, are said to have believed, as many as were ordained to eternal life. And Rom. 8:29 God is not said to have called those whom He called, that is, powerfully, and endowed with faith, and justified them by faith, but, on the contrary, to have called those whom He predestined and predestinated, that is, endowed them with true and beatific faith, and justified them by that faith. Likewise, Chris says, John 15:16, that he chose his own, not because they bore fruit, but that they might bear fruit. Therefore, faith is not a preliminary matter and condition prior to election and before election, but, on the contrary, a subsequent matter, a fruit and effect of election.

5. Is it the case, that faith, by the grace of the Holy Spirit (as the Remonstrants deceptively speak) to be kindled in the heart of man, is a condition required for election, and which in the consideration of God precedes election; so it follows, that election is not the first fountain and spring of all spiritual goods and gifts, which God gives us. The reason is because election is later than faith (which is a good and spiritual gift), so it cannot be the fountain and spring of faith, but it is necessary for faith to come from another fountain. But the consequence is incongruous. For Scripture declares that election to eternal life is the spring from which all spiritual blessings that God bestows upon us flow. For so it is, that the Apostle, Rom. 8:29, is drawing from the foreknowledge and predestination, the calling, to wit, the powerful, or bestowal of faith, the justification, and also the glorification itself. And Ephesians 1; where expressly the place of election is dealt with; the Apostle, desiring to set forth orderly the spiritual blessings with which God has blessed us, sets in the first place, as the foundation, our election to eternal life, verses 4, 5; and draws from it all the other spiritual benefits of God, which He communicates to us, even the revelation of the Evangelies and faith, verses 6, 7, 8, 9, 10, 11, 12, 13. Thus faith is not a condition pre-supposed in election, and does not precede election in the consideration of God; but is, on the contrary, a consequence, effect and fruit of election.

6. If the election is made not only for salvation, as the end, but also for faith, as a means by which salvation is obtained, then faith cannot be a condition predestined to election, but is rather a fruit and effect of election. Now, election is not only for salvation, as the end, but also for faith, as the means by which salvation is obtained. For thus saith the Apostle, Ephesians 1:5, God hath ordained us beforehand unto adoption as children, or whom he hath adopted as children: but this adoption is by faith only, John 1:12. And the Apostle says, 1 Pet. 1:2: Elected unto the obedience and sprinkling of the blood of Jesus Christ, that is, unto faith and justification, which is signified by the sprinkling of Christ's blood. Therefore, faith is not a condition required for election, but rather a fruit and effect of election.

7. The same is proved from the ground of the Remonstrants, although it is false. For they say in the Hague Conference, that the general decree, by which God has decided to save those who believe unreservedly in Christ, is the one, complete and entire decree of election to salvation. Now, that faith is a consequence, effect and fruit of that general decree to save the faithful, the Remonstrants say in writing against those of Walcheren, p. 44. Therefore: faith is a consequence, result and fruit of the decree of election to salvation.

And this zg said of the two false grounds of the Remonstrants, concerning the first Article, which they sought to challenge in the Hague Conference.

In their other writings, both public and private, if one examines them, one will find there more teachings of both the praedestimates, both for salvation and for destruction, both different from the Holy Scriptures, and also from the orthodox doctrine of the Reformed Churches, drawn from them, and also contradicting themselves. In order for this to become public, wg will or-dly note:

1. What they teach about praedestination for salvation, or election in their aforementioned writings.
2. What zg teach of praedestination for merit, or rejection.

Besides the two unscriptural grounds of the Remonstrants, which have been narrated above, and which zg to the best of their ability advocated in the Hague Conference, one finds mainly four more in their

writings. The first is that the election to salvation is not one, but many; a general one (which some of them also call an indefinite one), by which God has decided to save in general all who believe in Christ unreservedly; and a private, or special one (which some of them also call a definite one), by which He has decided to save these and the others.

with which He has decided to bless these and the others, namely Peter, Paul and John, whom He foresaw would believe. And that this again is of two kinds, one imperfect and not absolute, which can be suspended and revoked or rendered powerless, as when a person, having been endowed with true and sanctifying faith, and then truly justified, and renewed by the Holy Spirit, loses faith and the Holy Spirit at one time, and loses the Holy Spirit. Spirit at one time loses, and in apostasy finally perseveres, and dies therein; and a full or absolute of those who persevere in true and sanctifying faith, and die in it, and is then unchangeable and irrevocable.

Against this ground contradicts the doctrine of the Reformed Churches, drawn from the holy Scriptures, namely, that the election to eternal life is only one way, namely (as we have said before) a will of God, according to the good pleasure of His will, out of pure grace, to have mercy on certain and certain special persons of the fallen human race, and to redeem them from the common misery of sin and damnation, and to make them eternally blessed, by certain and ordained means; which means he mightily bestows upon his elect, and by these means he will surely and infallibly bring them to eternal bliss, as unto the end foretold; so that all who are elected to eternal life are fully elected to it from eternity, and by these means are necessarily and infallibly brought to it also in time.

The reasons, by which the false ground of the Remonstrants is fought, and the true opinion of the Reformed Churches, which is opposite to it, is confirmed, are the following.

1. Scripture mentions only one election to eternal life, namely, that which we have described above, and which, according to all its members, is confirmed by the testimonies of the Holy Scriptures. Scripture, which is also the ordination to the end, that is, to eternal life (which is commonly called the election to glory), and the ordination to the means, that is, to faith in Christ, to justification, sanctification, and final completion (which is commonly called the election to grace), is understood. And this election is not of some (whoever they may be), but a specific one, of certain and particular men, of the one and the other, all of whom are known to God, as we have proved above. Neither is it imperfect, but complete and perfect, done from eternity, before the foundation of the world, although it is performed by various stages and means by which God brings His elect to eternal salvation.

See the 9 Chapter to the Romans, and Eph. 1; in which both places the doctrine of praedestination is purposely treated.

2. No abiding act of God can be called imperfect. Reason: because the abiding acts of God are indivisible, yea, they are God Himself, who is all-perfect. The election to salvation is a perennial act of God, namely, His plan and decree of eternal salvation, of some certain special people, why also the election is said to have taken place from eternity, before the foundation of the world, Eph. 1:4. Therefore

And the Remonstrants need not say, that by election they mean an actual separation from the other hope of men, and a calling to the fellowship of the goods of the Everlasting, and to the justification and the sanctification itself, all of which take place together in time. For 1. the word election, when it is a

question of the election to eternal salvation, is taken in the Scriptures for an eternal decree to save specific and certain people by certain means. Which decision of God can by no means be said to be imperfect and imperfect. 2. The separation, namely, from the other hope of men, and the calling to the fellowship of the Gospel, the bestowal of faith, the justification and the sanctification, which take place in time, are not the eternal decree of election, but means by which God carries out the election, and brings His elect in time to the end foretold, that is, to eternal life, as can be seen from the golden rule of the Holy Spirit.

as is evident from the golden chain of salvation, Rom. 8:29, 30, and other places of Scripture which we have appended above.

Therefore, this confusion of election, which took place from eternity, and its fulfillment, which takes place in time, is wholly unscriptural.

3. This same ground of the Remonstrants, of imperfect election, is thoroughly repudiated by those sayings of Scripture, which teach that the elements proper to election (through which God brings his elect to eternal salvation, as the end foretold), Both with election and salvation, as the end foretold, and under each one necessarily hang together, so that to those who are elected to eternal life all these means are necessarily given, and salvation itself is effected; And again, to whom the means are given, these also are surely elected to eternal life, and will infallibly be brought to it. For thus saith the Apostle Paul, Rom. 8:29, 30, He knew beforehand, even God, whom He predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. And those whom He predestined, He also called; and those whom He called, He also justified, and those whom He justified, He also glorified. With these words the Apostle unites the means of salvation, the powerful calling or communication of faith, justification and sanctification (which is either included in justification or in glorification) both among themselves, and with the praedestimation for salvation, and furthermore with salvation itself, which is signified by the word glorification.

From this it is clear that those who are called to salvation are necessarily also called, that is, called with power or endowed with faith, justified and glorified; and those who are called with power or endowed with faith are also necessarily justified, and those who are justified are also necessarily glorified, that is, sanctified and eternally blessed. It is false, then, that those who believe in Christ, and those who are justified, are elected, -but imperfectly and irrevocably; and then only when they die in faith are fully and irrevocably elected to eternal life.

5. And this is also evident from the testimonies of the Scriptures, which deny that the elect can be completely and finally transported in error and pulled out of God's hand; Matt. 24:24; False Christs and false prophets will arise there, and will do great tricks and miracles to seduce (if it were possible) also the elect. John 10:28, 29; My sheep no one will snatch out of My hand. The Father who gave them to Me is mightier than all of them; and no one shall snatch them out of My Father's hand. That these testimonies of Scripture are not to be understood of those who persevere in the faith and have died in it (whom the Remonstrants say are completely and unchangeably and irrevocably regenerated), but of the believers who are still living here on earth (whom they call incompletely regenerated), is clearer than the Sun at mid-day. For Christ speaks of the elect, who see here on earth the signs and wonders of false Christs and false prophets, and of those sheep who hear His voice in the struggling Church and follow Him, to whom He promises to give eternal life. From all this it is concluded that there can be no

imperfect election, but that there is a single, complete and unanimous one, so that those who are chosen of God from eternity are infallibly brought to salvation by certain and ordained means.

The second unscriptural ground or assertion of the Remonstrants of election, which depends on, and flows from, the next preceding one, is this: That there is a variable and irrevocable election, namely, those who truly believe in Christ, and are justified, nevertheless fall away again from faith, and die in apostasy. The Reformed Churches, on the other hand, teach that the election to eternal life is unchangeable and irrevocable, so that all who are elected to eternal life are saved.

The falsity of this proposition of the Remonstrants, and the truth of the feelings of the Reformed Churches, is evident both from the proofs cited above, by which the imperfect election is refuted, and also from the following:

1. Holy Scripture testifies that the foundation of election is fixed, constant and immovable, so that those cannot fall away from eternal salvation, whom God ordained to eternal salvation before the foundation of the world;

2. Tim. 2:19; The firm foundation of God stands, and has this seal: The Lord knows who are his; Rom. 8:33-39; Who shall accuse the elect of God? It is God who justifies, etc. Who shall separate us from the love of Christ. Distress? Distress? yes, all these more as we overcome, through him who loved us. For I am assured, that neither death, nor life, nor angels, nor powers, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any created thing, can separate us from the love of God, which is in Christ Jesus our Lord. Rom. 9:11; That the purpose of God, which is according to election, may be established. Rom. 11:29; The gifts and calling of God are such that they cannot repay Him. Therefore, election is not changeable and revocable, but unchangeable and immutable.

2. The immutability of God Himself necessarily proves this. For as God is unchangeable according to His nature and being, so He is also unchangeable according to His will, and cannot be changed by His counsel. Isa. 46:10; My counsel shall stand, and all my will shall be done. Ps. 33:11; The counsel of the Lord endureth for ever. Matt. 3:6; I am the Lord, and do not change; therefore do not perish, ye children of Jacob!

All those, therefore, whom God has eternally determined to draw out of the common misery of sin and damnation, to endow with faith, to justify by faith and to make eternally blessed, He also infallibly and necessarily delivers out of that misery; He endows them with faith; He justifies them; He makes them blessed.

3. The very grounds of the Remonstrants overthrow this thesis. For in the submitted theses (by which they have undoubtedly presented their view of predestination in the best way) they mention only two decisions, which they have hitherto called predestination to salvation, or election. 1. Of a general decree by which God has decided to bless all believers in Christ: Theorem 5. 2. Of an absolute election, by which God has decided to eternally bless special persons, whom He has foreseen to believe fully in Christ; Theorem 7. Apart from these two decrees, they have no other election to eternal life in their theses. Now, neither of these two decrees, is a revocable and changeable election. Not the first; for God in no way revokes his decree of salvation to those who will believe in Christ permanently; but that remains fixed and immovable, even though no one believes in Christ and is saved.

Not the second; for this decree of blessing particular persons; since, according to the opinion of the Remonstrants, it has as its object man who perseveres in the faith, and who dies or is killed in it; cannot in any way be changed or revoked, unless it be said that those who have already obtained eternal salvation can be deprived of it again, and thrown out of the ranks of the blessed into eternal damnation.

Therefore, there is no election to eternal life which is changeable and revocable.

The third unscriptural proposition of the Remonstrants, which, outside the Hague Conference, is found in their other writings, is this: Christ is the meritorious cause of election; so that, as no one is justified, except by and through the satisfaction and merit of Christ, accepted with true faith, so also no one is said to be elected, except through those merits of Christ, accepted with true faith.

Against this, the Reformed Churches teach that Christ is the means of election (not the decree, but the execution), and that He is the primary and principal means on which all other means, namely faith, justification, sanctification, and also salvation itself, rest, in such a way that the decision to send Christ and to surrender him in the ignominious death of the cross is, according to order, later than the decision of election, or as election.

The reasons, by which this false proposition of the Remonstrants is fought, and the orthodox opinion of the Reformed Churches is confirmed, are the following.

1. Holy Scripture draws the mission of the Son of God, and his surrender in death, and also the voluntary suffering and death of Christ, from the singular love of God, of the Father, and of his Son, towards the elect or the Church, as an effect of his cause. For thus says Christ, John 3:16. So (that is, so fervently) did God love the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; 1 Jn. 4:9; Herein is the love of God manifested in us, that God sent his only begotten Son into the world, that we might live through him; Rom. 5:8; God commendeth his love toward us, that while we were yet sinners, Christ died for us; John 15:13; No man hath greater love than this, that he lay down his life for his friends; Eph. 5:25; Christ loved his church, and gave himself for her; 1 John 3:16; In this we know his love, that he gave his life for us. With which words the Scripture praises the unspeakable love of God of the Father toward His elect, and declares that it is evident from the sending of the Son, and the transfer of the Son to death, as from an effect, contrary to the wishes of the Remonstrants, who in the statement of their belief deny that God's mercy comes into play before His justice is done. As if that were not the mercy of God at work, that He has not spared His only begotten Son, but surrenders Him for us all, Rom. 8:32. Now this special love of God is not other than the favorable affection of His will, according to which He did not want the whole human race to remain in sin and eternal curse and damnation (which He had every right to do), but took pity on certain and certain special people of the fallen human race, according to His free will, and decided to give them to Christ for salvation. Therefore, the sending of Christ, and his surrender in death, is not before but after the decree of election.

2. The same is also evident in Ephesians 1:4, where the Apostle puts the election, as the foundation of all spiritual blessings, in the first place, verse 4, and the redemption, through Christ, then follows under the election, as a means serving to carry it out, verse 7. Thus the election is earlier, and the redemption through Christ later.

3. From this ground of the Remonstrants, though false, the benefits which Christ has earned belong equally to all and any man, except no one. The election to salvation does not belong to everyone and anyone. For there are many called, but few chosen; Matt. 20:16 and 22:14. Therefore: Christ has not merited our election for salvation.

The fourth unscriptural proposition of the Remonstrants is this. That no one, as long as he lives in this world, can be certain of his election to eternal life without a further revelation of God (that is, without the revealed word of the Gospel). On the other hand, the Reformed Churches teach from God's Word, that although especially from the decree itself, through the searching of the secret counsel of God, without the revelation of the Word and the Spirit, no one can be known to be of the number of the elect, nevertheless, notwithstanding, all and every believer can be sure of their election to eternal life from the fruits of that election, that is, from the revelation of the Word and the indwelling witness of the Holy Spirit in them, and from the effects or fruits of that election, which the faithful hear in themselves.

1. For. Whoever can be sure of his powerful calling, faith in Christ, justification and sanctification, can also be sure of his election to eternal life. The reason is, because the powerful calling, faith in Christ, justification, and sanctification, both hang necessarily together and on election; Rom. 8:29, 30; Acts 13:48; Eph. 1:4.

Now every true believer can be assured of his powerful calling, faith in Christ, justification, sanctification; 2. Cor. 13: 5. Therefore: etc.

2. The Scriptures testify to this when they say that believers have eternal life; John 3:36; have passed from death to life; John 3:14; and add that they know they have eternal life; 1. Now he who has eternal life, has passed from death to life, has been transferred from death to life, and knows this, can be assured of his election to eternal life. For no one has eternal life except he who has been predestinated to it from eternity.

3. And this assurance praises the Apostle, Rom. 8, from verse 31, to the end of the chapter, not only of himself, but also of all the elect. The place is excellent, and only sufficient to refute this doctrine of the Remonstrants.

4. To this also belong those sayings of the Scriptures, in which the faithful are said to have the pledge of the heavenly inheritance, the Holy Spirit, who confirms them in Christ; Eph. 1:11, 13; 2. Cor. 1:22; and who gives testimony to our spirit, that we are children and heirs of God, and joint-heirs with our Lord Jesus Christ; Rom. 8:16.

So much for the false assertions of the Remonstrants concerning the matter of election. Let us now reveal what of their teachings are to be held and judged from God's Word concerning the matter of reprobation. We shall do this briefly, noting that from what we have said about election, it is easy to understand what is to be understood about rejection.

Therefore, regarding the opinion of the Remonstrants, they make three Scriptural grounds for this matter.

The first is that God has not decreed from eternity, according to His free will, as a proof of His righteousness, to leave any of the fallen human race in sin and misery, and not to communicate to them

the means of faith and conversion. The Reformed Churches, on the other hand, teach from the holy Scriptures that God has decided from eternity to leave the fallen human race (which He has completely and single-mindedly, with the exception of no one) in its misery, into which it has even willingly thrown itself, and condemned for sin), to leave some, according to His will, in their fall and misery, and not to give them the means to obtain faith and repentance, and salvation itself, but to condemn them eternally for their sins, in which they had fallen. And this to the end that, as He demonstrates in the elect the glory of His mercy, so in these He demonstrates publicly the glory of His justice, punishing sins.

That the opinion of the Reformed Churches is true, and the opposite of the Remonstrants false, is evident from the following.

I. All that God does in time He has decided to do from eternity. But in time God leaves some of the fallen human race in their misery, and does not give them the necessary means to obtain faith and repentance and salvation itself, but rather eternally condemns them for their sins; and that according to His completely free will, to demonstrate His justice. Therefore;

The second presentation is proved by bare distinct members.

1. God leaves in time some of the fallen human race in misery. For, apart from the Scriptures, experience testifies that very many men are left in their sins, and perish in them, and are eternally damned for their sins. See Mat 25:32, 41, 46.

2. God does not give some of the fallen human race the means necessary for faith and conversion, or for salvation itself. For there have always been very many nations to whom the Word of God, without which faith and salvation cannot be obtained, has not been offered; Ps. 147:20; Acts 14:16, and 16:6, 7, 9. And among those to whom the Gospel is preached, and who hear it with their external ears, there are always many found whom God does not open their hearts and minds, and in whom He does not work faith. See Matt. 13:11; Luke 8:10; John 12:39; Isa. 6:9; Acts 28:26, 27; 2 Thes. 2:2.

3. God does this according to His free will, or according to His good pleasure; for thus Christ Himself brings the cause, why the Gospel is not revealed to some, to God's good pleasure; Mat. 11:25, 26. See Rom. 9:11, 12, 17, 18; Eph. 1:11.

4. God does this to demonstrate His righteousness. For this final cause the Apostle states, Rom. 9:22.

H. H. Scripture teaches the same doctrine of reprobation, when it says, that in times gone before unto perdition; Jude, verse 4; set unto wrath; 1. Thes. 5:9; prepared unto destruction; Rom. 9:22; made of God in evil days. Spr. 16:4.

III. The same is evident from the doctrine of election, which is opposed to reprobation. For if God from eternity elected some from the fallen human race alone to eternal life, and determined to deliver them from their misery through Christ the Mediator, to commend them by faith in Him, and by that faith to justify them, to renew them by His Holy Spirit, and ultimately to renew them by His Holy Spirit. Thus it necessarily follows that God has decided to leave all others of the fallen human race, whom He has bypassed in election, in their fall and misery, and not to give them the means of faith and repentance and of salvation itself. Now the first is true as we have proved above; therefore also the latter.

The second assertion of the Remonstrants of reprobation is this: That the deepening cause of the rejection, or why God, having chosen some from the fallen human race from eternity, has rejected the others, is the final unrepentance and unbelief; or that God has foreseen that they would neither repent nor believe in Christ, and would persist in this unrepentance and unbelief until the end of their lives.

On the other hand, the Reformed Churches teach that the reason why God, having graciously chosen some, has passed over others is not their unrepentance and unbelief, but only the good pleasure of God; although, among the sins, both original sin and habitual sin, as well as unbelief, are the real reason why God has decided to inflict the eternal punishment of body and soul on the rejected ones, and is actually inflicting it in time; For the theologians of the Reformed Churches hold that a precise distinction is to be made between two works of reprobation, the first of which is negative, which is God's intention not to have mercy, or to pass over; the latter is affirmative, which is the intention to condemn, and the ordination to destruction, as a just punishment.

The sole cause of the former work they say is the will of God; the cause of the latter they say is partly in the will of God, partly also in the sins of the rejected, both original and actual. The truth of the opinion of the Reformed Churches, and the falsity of the contrary statement of the Remonstrants, will be evident from the following.

That unrepentance and unbelief is the cause why God has passed over some of the fallen human race in the election, or why God, having chosen some, has passed over others, the following proofs will prove.

1. If unrepentance and unbelief is the reason why God passed over some of the fallen human race or decided not to take care of some; then all men, without taking anyone out, should have passed over. The reason is, because all men in common, having fallen into sin, are in God's own knowledge, from and in themselves of altogether the same condition, so that they could not by natural powers rise from the fall, do penance, and believe in Christ, but the grace of God alone made a distinction between them, when He decided to convert some of them, endow them with faith in Christ, and in that very thing preserve them. But the latter is incongruous. Therefore: then also the former. The holy Apostle; Rom. 9:11, 12, 13; says: When the children were not yet born; when they had done nothing good nor evil; that the purpose of God, which is according to his election, that is, not of works, but of the calling, might remain fixed; it was said unto thee, Most shall serve the least; as it is written: I loved Jacob, but hated Esau. With these words the Apostle is not only explaining the good works from Jacob's love or election, but also from Esau's hatred or rejection of his evil works. But that sins, both original and actual, as well as unrepentance and unbelief, are the reason why God has ordained the rejected ones to eternal destruction, is evident from the following.

1. Because of what God condemns some in time, because of this He has also ordained them to damnation from eternity. For a just judge has not one cause to ordain the just punishment of the criminal, and another to execute it, but has the same cause of both. Now, God damns some in time for sins, both original and actual, witness the whole holy scripture. Therefore, etc.

2. No one is ordained to just punishment except for sin. But eternal destruction, or death and eternal damnation, is a just punishment. Therefore, the rejected are not ordained to it except for their sins.

3. The word wrath proves this, which the Apostle, Rom 9:22, uses in the matter of the reprobate, saying: or God, desiring to prove wrath, and to make known his power, hath with great longsuffering brought forth the vessels of wrath prepared for destruction. For the wrath of God always looks on sin; Rom. 1:8; The wrath of God is revealed from heaven against all the ungodliness and iniquity of men.

The third false assertion of the Remonstrants, concerning the doctrine of reprobation, is this: The cause, why God, calling some by the preaching of the Gospel, does not cause others to proclaim it, is not the absolute and free will of God, or His good pleasure, but the unworthiness of men, which He passes over in the preaching of the Gospel.

On the other hand, the Reformed Churches teach that the reason why God preaches the Gospel, to which He graciously tolerates some and does not allow others to be preached, is God's good pleasure and good will; although they do not deny that God sometimes, in withdrawing His Word, also looks upon the unworthiness of man and sin.

The truth of our opinion, and the falsity of the opposite statement of the Remonstrants, is shown by the following.

1. Christ Himself says, Mat 11:25, 26, "I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden these mysteries of the Gospel from the wise and prudent, and hast revealed them to the little ones; yea, Father, for it hath pleased Thee.

2. This is proved by the fact that God has often caused a very ungrateful people to preach His Word, bypassing others who, if they had had God's Word, could have been persuaded by it (as far as the second causes are concerned) to repent; see Ez. 3:5; Matt. 11:21.

3. If God were to look upon our dignity or unworthiness in regard to the grace of the preaching of His Word, it would not happen to anyone. For of ourselves we are all unworthy of such great grace. And it is from this that the Scriptures attribute the cause of this distinction, that God has revealed His Word to some, leaving others before Him, to the one love, grace and mercy of God, by which He has embraced one people before another according to His good pleasure. Behold a striking passage, Deut. 7:6. 7; Ps. 147:19, 20.

And this be said briefly also of the what the Remonstrants drjven concerning the doctrine of reprobation.

OF PRAEDESTINATION.

THE FEELINGS OF THE SWISS.

I.

God has, by an eternal and unchangeable decree, according to the free, outimate, and gracious will of his will, elected certain men, who were to be redeemed from their common misery by Christ, to eternal life; the others He decided to leave in ruin, taken upon Himself willingly, and to condemn righteously for sins, that He might show the exceeding riches of His grace to the vessels of grace, which He prepared for

glory, and of His power, and of His righteous wrath, to the vessels of wrath, which are prepared for destruction.

II.

Although it is true that God saves the faithful who persevere and, on the contrary, wishes to leave the unbelievers and the unrepentant in their sins, we deny that these words express the entire predestination. For there the supreme and only cause, namely, the will, or free will of God, is omitted; and it does not even touch the certain elect persons, and who by faith shall surely be saved. Finally, because these words; believers and non-believers, believers and non-believers; are ambiguous; for now they are declared of the foreknown faith, as a condition of election, preceding, then of faith, as a fruit of election, following.

III.

We do not acknowledge any other cause of election apart from that good pleasure or free will founded against us in the inner love of God, but we humbly worship it as the one and supreme cause which precedes all other causes, so that no one can say why God does this and not otherwise; why it has pleased Him to give faith to the many in order not to give faith to the many, and to leave the many in blindness, even from having been elected. For of the elect the Apostle Paul testifies, that God has predestined them, whom He would adopt as children, through Jesus Christ in Himself, according to the good pleasure of His will. Of the rejected, and of the knowledge of the mysteries of the kingdom to be hid from them, the Lord declares: because it hath so pleased the Father. And of both it is finally said: He pardons whom He will, and hardens whom He will.

IV.

Christ, the Mediator, to whom God, out of His highest and inexpressible love, has committed the world, we therefore believe to be the foundation of the election, which is to be carried out; and that none of the spiritual blessings, as there are acceptance, powerful calling, justification, sanctification and glorification, come to the elect except through and for Christ's sake, without whom there is no salvation, and in whom there is no damnation. And in this sense we are said to be elected in Christ, that the Father gave us Christ, that we might be redeemed by Christ, justified by faith, and finally glorified through Christ and in Christ. But though election looks to Christ, the Mediator, in whom we are all elected to salvation and grace, yet God did not elect us as being in Him before we were elected, but elected us that we might be in Him and be saved through Him.

V.

That faith, the obedience of faith, and perseverance in both, as a cause or condition required of God, done of man, have preceded in the mind of God, and moved God to the decree of election; or that by reason of this preceded faith, they have been more worthy or unworthy of election, we deny; But, on the contrary, we teach that faith, repentance, justification and sanctification, which are ordained for man before the end of his life, are fruits of grace and free election, so that God did not elect anyone otherwise than to bring him to glory unchangeably and infallibly through the faith of Jesus Christ as a secondary means. For God did not elect them because He knew that they would believe, but He elected them that they might believe. And God has not provided any good for man except what He, knowing good, has decided to give to the poor. Persevering and living faith follows election, unbelief follows

rejection, the latter mercifully and powerfully, the latter justly and admissibly, both inexpressible and wise.

VI.

Although we do not deny that in any man, or any nation as a whole, much evil lurks, and that God knows and demonstrates very many just and certain causes, even in man himself, or in the nation itself, of all His judgments, both general and particular; why, nevertheless, God calls, or does not call, the one for the one, or this nation for the one, by the Gospel; why He made His Word known to Jacob, His laws and rights to Israel, and so did not do to any people, yea, even in times past, let all the Gentiles go in their own ways, we cannot attribute to any secret malice, or cause, for which one is worthy or unworthy of the preaching of the Gospel to another. Nor do we recognize any better use of common grace than that which flows from grace itself. For by nature we are all children of wrath, like the others, and undeserved grace alone distinguishes between us. And what hardness can there be in any man or nation so great, what wickedness so great, which from that incomprehensible and overflowing grace cannot be covered or broken, if God will have mercy? For God, who is righteous in mercy, has rebuked those, whose throats, tongues, lips, mouths, feet, ways, and, in sum, everything was most wretched, as Paul accuses the Jews and Greeks. God has called, washed, justified and sanctified the most abominable sinners, as the Apostle testifies that there were some among the Corinthians. For it is true, that Paul says, where sin was multiplied, grace abounded.

VII.

Just as the Mediator was foreseen before the foundation of the world, not an undetermined one who might happen by chance, but a special and certain one, our Lord Jesus Christ, so we believe that God has chosen certain and special men, this one and that one. For He loved Jacob in particular; He separated Paul from his mother's body. And as every believer may truly say: I live by the faith of the Son of God, who loved me and gave himself for me, he may also truly say: God has chosen you.

VIII.

That there is an election and rejection of children as well as of adults, we cannot deny to God, who loves the unborn mercifully and hates them unpunished. But as to the children of believers, since God is their God by the power of the gracious covenant, and Paul calls them holy, born of a believing father and mother, or at least of one of them, and the Lord of Heaven declares them heirs of the kingdom of heaven, if they die in their infancy, for the years of their under- tutelage; we hope for the best. And we do not doubt that the angels of such children, who are subservient and very loving spirits of tender infancy, who always see the face of God, will be sent for the most part, and faithfully serve their office.

IX.

But another general, entire and indeterminate election, likewise complete and imperfect, decided and undecided, irrevocable and not irrevocable, like a stout found of audacious curiosity, we say that God is harmful, and contrary to the consolation of the faithful. One, because God's decree, which is according to election, remains fixed, and God's call and gifts are without repentance, and this, because we rejoice that we are pragmatized according to His will, who does everything according to the counsel of His mighty will.

X.

The number of the elect is certain and fixed, and cannot be increased nor diminished; nor can anyone become an outcast from an elect, or an elected one from an outcast. For, as Paul says, The foundation of God is fixed, and has this seal: The Lord knows who are His. And while it is preposterous to think that the counsel of God is changed by chance, and that God cares more for hair and brassieres than for men, it is also preposterous to deny the very number of the elect.

XI.

God, who blesses his elect with all spiritual blessings; who loved them, as enemies, before the foundation of the world, and loves them still more in Christ, being reconciled; who verily does not begrudge his children, who are now called, known, justified and sanctified, the feeling and the taste of their election, and of the glory to come in this mortal life, but pours out his love into their hearts, and makes them, through the Spirit of adoption, the forgiveness of sins and the salvation obtained through Christ, so that in the miseries of this life they have a firm and unshakable comfort, yes, they can glory even in tribulation, under the hope of the glory of God. Nevertheless, while the office of the elect is not to exalt themselves, nor to pass through with a false sense of security; but rather to work in return, that they may establish their calling and election, and work with fear and trembling for their salvation, it is God who gives the measure of that feeling and assurance, as much and as much as He alone knows best to His honor, and to be of service to the elect.

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XII.

What is the order and number of the divine decrees; for the ways of God are not like our ways, and the thoughts of God are not like our thoughts, and no one has been his counselor; so we decree these things alone, Whose wisdom is not number, as the Psalmist testifies. While praedestinating in itself comprehends both the end and the means to the end, we believe that man is ordained by one and the same act, first to glory, then to grace; that is, to salvation and to calling, faith, righteousness and sanctification. For there believed as many as were ordained to eternal life.

XIII.

We also distinguish between rejection and damnation. For why God has rejected those before genes, we recognize no cause other than God's good pleasure. For He hardens whom He will. But why He condemns this one or that one, we have learned from our teacher, the Apostle, that it is because of sin, and that through transgression the guilt has come upon man to condemnation. And verily, as God does not condemn except for sin, even so He has not decided to condemn except for sin.

XIV.

We therefore teach the Churches entrusted to us to seek the proper and nearest cause of damnation within the ungodly themselves, namely, sin, either hereditary or a transgression against the Law, or against the Gospel. As many times as there is mention of the causes of damnation, we admonish them that one should not pay so much attention to the supreme and hidden cause, and the righteous will of God, as to the sin and guilt of ungodly man, so that it may be made clear that nothing befalls the

damned apart from merit. But that God should force anyone to sin, or be an author of sin, is an abomination to us. For our God takes no pleasure in iniquity, and hates all who do iniquity.

This had been signed:

JOHANNES JACOBÛS BBEITINGEBUS, From Zurich. - MABCUS RÛTIMJERUS. From Bern.

SEBASTIANUS BECKIUS. From Basel. - WOLGANGUS MAYEBUS. co-worker of the Church of Basel. Jo
ANNES CONBADUS COCHIÛS. From Sciaffhausen.

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JUDGMENT OF THE FIRST ARTICLE.

IN THE NAME OF THE LAW-LOVING NASSAU AND WETTERAVIAN CHURCHES.

OF THE ELECTION.

The false feeling, 'twelk sprinkled here and there in Holland.

I.

he will of God, according to which Elijah will save persevering believers, is the whole act of election.

II.

There are four distinct decisions in election to salvation. The first is, according to which God decided to give His Son as an atonement to man; the second, according to which He decided to make the faithful blessed; the third, according to which He proposed the means necessary for salvation; the fourth, according to which He decided to make special blessed those whom He foresaw to persevere in faith until the end.

HI.

The election to salvation is indefinite or determinate, general or particular, and this one again imperfect or complete, irrevocable or irrevocable, neither decided nor decided. And another occasion has it with election in the Old and in the New Testament.

IV.

The general decree of the election of believers to salvation is of the absolute will of God, and the moving cause of it is the sole will of God; but the special decree of the election of the salvation of some, is indeed conditional, as being based on the true doctrine hitherto taught in the Dutch Churches.

I.

he counsel of God, according to which He has decided from eternity to have mercy on some of the whole wretched human race according to His good pleasure, and to endow them, from the state of misery to the state of grace, with faith in Christ, and to carry them from there into the state of glory, is the whole decree of election; Rom. 8:29, 30; Eph. 1:4, 5.

H.

There are two works of election for salvation, distinguished not by order of time, but by nature. The one is of the end; the other of the means; John 6:40; Eph. 1, generally. And in these means Christ, the Mediator, has the first place, whom God gave to the elect, that through faith in him they might be saved for nothing; Eph. 1:3, 4. John 3:16. etc.

IH.

Election to salvation is but one; Rom. 9, generally. And the same opportunity it has with the election in the Old, as it has with the election in the New Testament; Rom. 9:11, 16.

IV.

The moving cause of the election, is the mere pure will of God, according to which it pleased him to give his elect the kingdom, Luke 12:32, and to reveal to them the mysteries of salvation, Mat. 11:26; compare with it Rom. 9:10, and Eph. 1:5. faith as a foreknown condition, without which God did not intend to elect this one or that one.

V.

The imperfect and undecided election may be broken or cease, and is sometimes broken, so that the imperfectly elected may be rejected, and their number increased and diminished.

VI.

The faith and obedience of faith is a condition precedent to election; which, being a gracious and evangelical dignity, moved God to ordain these before others to the prize of election.

fn.

The feeling of election to lordship, is not certain in this life.

V.

The election to salvation is invariable; Rom. 9:11; 2. Tim. 2:19; and therefore the number of the elect is so certain with God, that it can neither be increased nor diminished; Luke 10:20; Rev. 21:27.

VI.

Faith, empowered by love, is a fruit of election. For God hath chosen us, that we should be holy, and undefiled; Eph. 1:4. Behold John 4:10, 19; and John 15:26.

fn.

The elect man can be sure of his election in this life, as which from the testimony of the Holy Spirit, and the irrefutable means of salvation, namely, faith, feeling of faith, struggle of faith with doubts, finally from the living hope and unfeigned love, by the grace of the Holy Spirit, he can and must know infallibly-
* ly.

OF ELECTION.

The false feeling, sprinkled here and there in Holland.

I.

he will of God, according to which He wills to leave the unbelieving persevering under the rule, is the whole decree of reprobation.

II.

The decree of reprobation is general or particular; that of the rejection of the persistent unbelievers; that of the damnation of particular men.

The true feeling, 'twelk hitherto in the Dutch Churches.

I.

The counsel of God, according to which He has eternally, wisely, freely and irrevocably decided not to elect some of the common, wretched human race, and to condemn them justly for sin, is the entire decree of condemnation; Mat. 7:23; Rom. 9:21, 22; 1 Thess. 5:9; Jud. 4; Rev. 17:8.

H.

There are two workings in the reprobation, the passing or non-election of special men, and the condemning, or preparing of punishment. One is called in the Scriptures: non-inclusion in the book of life; Rev. 17:8; this one: preparation for destruction; Rom. 9:22.

III.

The general decree of damnation is absolutely specific and conditional, resting as it does on disbelief and perseverance in it, as a condition predicated of God.

IV.

Rejection is either general or bizonder, and this again, or imperfectly revocable, and undecided, or perfect, un-revocable and decided.

V.

It is only the good pleasure of God that God does not invite some men to the fellowship of salvation through the preaching of the Gospel, not the absolute good pleasure, but such as He wills that these men, because of some excusable sin, should be deprived of the preaching of the Gospel.

HL

The moving cause of passing away is the will or free will of God; Matt. 11:25, 26; Rom. 9:11, 18, 21; but the cause of condemnation is a certain regard for sin. For since God does not condemn the rejected in time except for sin, so He has also decided from eternity not to condemn them except for sin; Mat. 25:41; Rom. 9:22.

IV.

Rejection is singular, and has the same occasion in the Old Testament and in the New, Rom. 9.

V.

That God passes some men by with the grace of the Gospel, of this is the one will of God; Deut. 7:6, 7; Mat. 11:25, 26.

APPENDIX.

Of the children there is neither election nor rejection.

Though God may condemn the children for original sin, yet Christian parents should in no way doubt the salvation of their children; for the promise was made to them and their children, Gen. 7:7; Mare. 10:16; Acts 2:39.

JUDGMENT OF THE FIRST ARTICLE.

WHICH IS OF THE DECREE OF PRAEDESTINATION, HANDED DOWN IN THE NAME OF THE RIGHTEOUS NASSAU-WETTERAVIAN CHURCHES.

OF ELECTION.

The sincere opinion, 'twelk in the Dutch Churches hitherto taught.

I. Article.

he counsel of God, according to which He has decreed from eternity, to be about

The false beliefs that have been sprinkled here and there in the Netherlands.

I. Article.

he will of God, according to which Hy wishes to save persevering believers,

some from all the wretched men- is the whole decree of reprobation.

The whole act of election is to have mercy on the whole of the wretched generation according to His good pleasure, and to bring them out of the state of misery into the state of grace, to endow them with faith in Christ, and from there into the state of glory, to the praise of His glorious grace.

EVIDENCE OF TRUE FEELING.

Augustine, elsewhere as well as in the book of Corrupt. and Gratia, teaches very well that the doctrine of predestination must be presented openly because Christ and the Apostles preached it, because it causes us to glory in God and not in ourselves, and because it arms believers in truth and godliness against falsity and godlessness. All these things we obtain only when we present this doctrine soberly, reverently, prudently and clearly. Which last the Remonstrants did not observe, when they said, that the will of God, according to which He wills to save persevering believers, is the whole decree of election. For the Scripture presents us with something more of the decree of election; namely, that it is the good pleasure of God, according to which He has decided to eternally glorify certain men drawn from common corruption by grace and endowed with faith in Christ; Rom. 8:29, 30; Eph. 1:4, 5, 9; Bom. 9:11. From which places it can be seen that God from eternity decided to give faith to some certain people. When we say, then, that God has chosen those who believe, we express the end to which they are chosen, and understand faith (with its consequences). In contrast, we clearly express the principle from which election comes, when we say that God has chosen us, His enemies and those who are miserable; both of which Scripture joins together when it sets before us the subject of our salvation; Rom. 7:17, 18.

For the execution (as theological peculiarities imply) is the mirror of the decision. Verily, there mercy has place, where misery is. From this God Himself says in this matter: I will be merciful to whom I am merciful, and will have mercy on whom I have mercy; Rom. 9:15.

H. Scripture Article.

There are two works of election for salvation, not distinguished according to the order of time, but of nature; the one of the end, the other of the means. And in the means Christ, the Mediator, has the first place.

H. Unscriptural Article.

Four distinct decrees are to be noted in election. The first is, by which God has decreed to give His Son to man for an atoning sacrifice.¹ The second, by which He has decreed to save those who believe. The third by which He decided to give the means necessary for faith. The fourth, whereby He has determined to bless those whom He has foreseen to persevere in faith to the end.

PROOF OF TRUE FAITH.

The act of divine good pleasure in God is simple; but as to the manner of our understanding it is like two distinct ordinances, and like parts; one of end, the other of means. What manner of learning in this matter nature and scripture give us. For nature teaches, that a wise man in all his doings both envisions for himself an end, and also provides means to the end. Since God, then, is wisdom itself, it is necessary to combine these two effects

to be joined and distinguished in all his doings. Then Scripture joins these two works together in the brief understanding of the Gospel, John 3:16, and in the golden chain of salvation, Rom. 8, when it calls eternal life and faith, glorification and justification, or glory and grace together. Now in these means has the first place, and is the foundation of the other means, Christ, the Mediator, whom God gave to the elect, that through faith in him they might be saved for nothing, as many as are saved; Eph. 1:3,4; John 3:16, etc. Namely, in Christ we are elected, that in Him we may obtain salvation. And therefore God gives Christ to us, and us to Christ, because He has chosen us, beloved according to His grace. From this it is evident, that the order of decrees, which the Remonstrants set forth, is contrary to the Scriptures, yea also to nature, which teaches, that the remedy is later than the disease, according to the order of nature.

The HI Scriptural Article.

The election to salvation is but one slate, and the same occasion has it with the election of the Old and New Testaments.

The HI Unscriptural Article.

The election to salvation is undefined and determined, general and particular, and this again imperfect or complete, revocable or irrevocable, undecided or decided. And it is different with the election of the Old Testament and the election of the New Testament.

PROOF OF TRUE FEELING.

The Apostle, Rom. 9 and Eph. 1, teaches but one election^ namely, that by which God from eternity intended to make certain persons of His grace and glory in Christ, out of the whole miserable human race, to His praise and their salvation. Therefore, the distinctions adorned by the Remonstrants do not correspond to the wisdom and immutability of God. For it is no wise man's business to presume anything rashly, nor to change his mind at any moment. As to election in the Old Testament, it has the same occasion in the New Testament, since the occasion of the gracious covenant is one under the Old and New Testaments. For as many as were saved from the beginning of the world, they were saved through the merits of the generation of the Lamb from the beginning of the world, and through faith and the Spirit, who powerfully applied to him the power of the ransom money of Christ: Heb. 11, and 13:8.

The IV Scriptural Article.

The moving cause of election is the mere will of God, according to which it has pleased him to give the kingdom to his elect, and to reveal to them the mysteries of salvation.

The IV Unscriptural Article.

The general decree of the election of believers to salvation is of the absolute will of God, and the moving cause of this is the sole good pleasure of God. But the special act of election for the salvation of the special persons is in truth conditional, as resting on the condition of the foreseen faith.

PROOF OF TRUE DOCTRINE.

For we were begotten that we might believe; but we believe not that we might be chosen, Eph. 1:4, 5. Which reason is so clear, that even in the Egyptian darkness of Papism the Scholastic night owls could not escape its light. For they

have clearly learned that the love of communication or benevolence, with which God also loves his enemies, does not only depend on the will of God, but that the love of pleasure requires a sweetness of that which is so loved. To which belongs that which is taught of two kinds of loving. We love someone either because he is good or because he is good. God loved us from all eternity that we might be holy, not because we were holy; and choosing us, He made us worthy, not found us worthy. Thus the eternal good pleasure of God is the moving cause of election, as Christ says in Luke 12:32, "Fear not, little flock, for it hath pleased your Father to give you this kingdom. Where by the word eudokein (pleased) is meant that eternal life flows from the undeserved fountain of mercy. For he saith unto Moses, I will be gracious unto him whom I am gracious, and merciful unto him whom I am merciful. Thus election is not of the one who wills, nor of the one who walks, but of the one who has mercy, namely God.

The V Scriptural Article.

The election to salvation is unchangeable, and therefore the number of the elect is so certain with God that it can be neither increased nor decreased.

The V Unscriptural Article.

The imperfect and undecided election, may be suspended and broken, and is suspended, so that the imperfectly elected may be rejected, their number increasing and diminishing.

CONFIRMATION OF TRUE FEELINGS.

The decree of election is so fixed that as little as God can be changed, so little can His decree of blessing the elect be broken. For the gifts of God are without repentance, Rom. 11:29; and the purpose of God is fixed, which is according to election, Rom. 9:11; and the foundation of God is fixed, and has this seal: The Lord knows who are His; 2. Therefore, the names of the elect are written in heaven; Luke 10:20; and in the book of life; Rev. 21:27; so it is impossible that the number of these should be diminished or increased.

The VI Article of Scripture.

Faith, empowered by love, is a fruit of election.

Article VI Unscriptural.

The faith and obedience of faith is a condition precedent to election, which, as a gospel dignity, moved God to ordain them before this to the price of election.

CONFIRMATION OF THE TRUE FEELINGS.

We must regard the certainty of election not only in God, but also in the elect themselves, who must be sure of their election, both so that they may be thankful to God, and so that, in opposition, they may take refuge in the invincible fortress of election. Now, the believing man can learn his election from the witness of the Holy Spirit, and from the irrefutable means of salvation, namely, from faith, from feeling, and from the fruit of faith, from lively hope and unfeigned faith. For the Holy Spirit also testifies with our Spirit that we are children of God, Rom. 8:16; and true faith is assurance and confidence, Rom. 4:22; Eph. 3:12; and therefore, in opposition to faith, is unbelief. Moreover, faith struggles and fights against doubt; Rom. 4:18; puts out the fiery darts of Satan; Eph. 6:16; and produces works of love toward God and neighbor; James 2:17; Rom. 16:12, 13. One must observe, in the practices of this doctrine, such an order, that from below, from the effects, we ascend to the causes.

OF REJECTION.

The I scriptural proposition.

The counsel of God, according to which He has eternally, wisely, freely, and immutably decided not to elect some from all the wretched human race, and to condemn them justly for sin, is the whole decree of election.

The I Unscriptural Contradiction.

The will of God, whereby He wills to leave the persistent unbelievers under the wrath, is the decree of reprobation.

CONFIRMATION OF THE WILL.

The proposed confirmation of rejection is confirmed from Matt. 7:27; Rom. 9:21, 22; 1. Thess. 5:9; Jud. 4; and Rev. 17:8: and receives light from the first presentation of election.

The H scriptural proposition.

In reprobation are two workings; the passing over, or not electing of better persons, and condemning, or preparing for punishment.

The II Unscriptural Contradiction.

The decree of reprobation is general or bi- pecial. Gene of the persistent unbelievers, this of the condemnation of bi- peculiar persons.

AFFIRMATION OF WERE FEELINGS.

Passing over, or non-election, is called in scripture, non-inscription in the book of life; Rev. 17:8; and is a denial act, by which God has decided not to have mercy on some men. Damnation is called in scripture a preparation unto destruction, Rom. 9:22; and description unto damnation or judgment, Jud. 4; and is a definite act by which God has decreed to condemn some men for sin.

The IH Scriptural Article.

The moving cause of passing, is God's wholly free will; but the cause of condemnation is a certain opvision of sin.

The IH Unscriptural Article.

The general decree of damnation is absolute, the particular conditional, as resting on unbelief and perseverance in it, as on a condition of God foreknown.

CONFIRMATION OF THE TRUE FEELINGS.

God has absolute right over his creatures and men, much more than a potter has absolute power over his clay, and over his vessels, to form and ordain them to glory or to shame, without iniquity, as he wills, Rom. 9:20, 21, 22. From this absolute right, then, God could ordain all men to perdition, if He had so willed; but while He wanted to show Himself not only an absolute Lord, but also a just judge, He did not use His absolute right in ordaining some to perdition, but a set right and revealed it in the law, which says, "The soul that hath sinned shall die," Ez. 18:20; that is, He has ordained to the punishment of damnation, not unsaved, but sinners in Adam. For in Adam's depraved mass of corruption (as it is called by Augustinus, Epist. 106) looking upon them all together, He rejected those whom He did not elect in Christ, and did not ordain to grace and undeserved lordship out of mercy, to wrath, that is, to the punishment which sin deserved, out of righteousness. The first act, by which God has decided not to elect some, is caused by the free will of God; Matt. 11:25, 26; Rom. 9:11, 18, 21; the last, by which He has decided to condemn them, is caused by the respect of sin. For whereas God does not condemn the rejected in time except for sin, He has decided from eternity not to condemn them except for sin. For the rule remains fixed: whatever God does in time, He has decided from eternity to do. And this is what the Apostle wants to say when, in Romans 9:21, 22, he calls the outcasts vessels of mercy, prepared for glory; the rejected ones vessels of wrath, prepared for destruction; for where there is wrath, there must be sin beforehand; for God is not upon creatures except for sin. For wrath is a punishment which God according to the rule of justice inflicts on no one except for sin. To wrath then, that is, to punishment He has ordained no one, nor ordains anyone, except for sin. However, here we must not resign ourselves to sin, but ascend to the good pleasure, which is the cause of the passing or non-election.

The IV scriptural proposition.

That God passes over some, in the grace of the preaching of the Gospel, the cause of this is his just and free will.

The IV Unscriptural Contradiction.

That God, through the preaching of the Gospel, does not invite some to the communication of salvation is according to His good pleasure, but not according to His absolute will, but according to His will that these people, because of some real sin, should be deprived of the preaching of the Gospel.

PROOF OF TRUE FEELINGS.

Here it is enough for us that Christ says, Mat 11:25, 26, "I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent, and hast revealed them to the little ones; yea, Father, for it hath pleased Thee. To which also belongs the place, Deut. 7:6, 7.

OF THE FIRST ARTICLE, WHICH IS OF ELECTION TO ETERNAL LIFE.

THE FEELING AND OPINION OF THE GENEVAN THEOLOGIAN.

FIRST PROPOSITION.

God has from eternity, out of a mere good pleasure of his will, determined certain persons, from the seed and offspring of Adam, fallen, guilty and dead in and with him, in Christ, through and for Christ's sake; from that same good pleasure, to this end ordained of the Father in a special way; graciously and powerfully to call them, to endow them with faith, to justify them, to sanctify them through the Spirit of regeneration, and through them and after them, to glorify them for all eternity.

THE PROPOSITION IS PROVED FROM THESE PLAIN PLACES.

Eph. 1:4. He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us unto adoption through Jesus Christ in himself, according to the good pleasure of his will; to the praise of his glorious grace, wherewith he hath loved us in the beloved. And verse 11: In him we were made partakers, having been trained according to his will, who works all things according to his own will, that we may be the praise of his glory.

Eph. 3:10. To make known through the church the manifold wisdom of God, according to the eternal purpose which he made in Christ Jesus our Lord.

2 Tim. 1:9. He hath saved us, and called us with an holy calling, not according to our works, but according to his own design and grace, which was given unto us in Christ Jesus before the times of the world.

Tit. 1:2. To the hope of eternal life, which God has promised, who cannot lie, before the times of the world.

Rom. 9:11. When the children were not yet born, when they had not yet done anything good or evil; that the purpose of God, which is according to election, might be established, not of works, but of the calling; is

4" said unto her, Most shall serve the least.

Malach. 1:2. Was not Esau the brother of Jacob? saith the Lord: yet I love Jacob, and Esau do I hate.

Rom. 9:18. By whom He will, He forgives, and hardens whom He will.

John 13:18. I do not speak of you all; I know whom I have chosen.

2 Thess. 2:13. But we must always thank God for you, dear brothers in the Lord, that from the beginning God chose you for salvation through the sanctification of the Spirit and faith in the truth.

Rom. 3:9. What is it then, do we benefit? In no ways. For we have proved, that, both Jews and Greeks, all are under sin.

And verse 19: That all mouth may be stopped, and the whole world for God's sake z^j. And 22: There is no distinction, for they have all sinned, and are prevented from coming to the glory of God.

Rom. 5:12. Through one man sin entered the world, and through sin death; and so death came to all men in him, in whom all men have sinned.

Gal. 3:22. The Scripture decided all of them under sin because the promise would be given to the faithful through the faith of Jesus Christ. Therefore they are called vessels of mercy.

1 Pet. 1:20. Christ was ordained before the foundation of the world, and revealed at the last time for you, you who believe in God through him.

John 17:10. All that is mine, that is yours; and that is yours, that is mine, and I am declared in them; I pray for those whom you have given me, for they are yours.

Jez. 9:5. A son is born unto us, and given unto us.

Rom. 8:28, 32. We know that everything helps for the good of those who love God, those who are called according to His purpose. For whom He has known beforehand, that is, has ordained beforehand, whom He has also trained to be conformed to the body of His Son, that He might be the firstborn among many brethren; and whom He has ordained, whom He has also called. Whom he called, whom he also justified; and whom he justified, whom he also glorified. Who gave us all the Son, how could He not give us everything with Him? Who shall accuse the elect of God? It is God who justifies.

1 Pet. 2:2. Elect according to the predestination of God the Father, in the sanctification of the Spirit, unto obedience, and the sprinkling of Christ's blood.

1 Pet. 2:9. Ye are a chosen race, a royal Priesthood, a holy nation, an obtained people.

Rev. 7 :14. Who are with the Lamb, who are the called, elect, and believers.

Rev. 21 :27. In her shall nothing unclean come, neither that doeth abomination, nor speaketh lies, but which are written in the book of the life and of the Lamb.

1 Pet. 1:22. Ye have reconciled your souls in the obedience of the truth by the Spirit.

THE SECOND PROPOSITION.

From that same pure will and purpose of will in Himself, He has distinguished these persons from others, in the same common hope, and under the same guilt, and by no dignity, capacity, or aptitude overcoming others.

Rom. 3:9. What is it then; do we benefit? And 22. There is no distinction.

1 Cor. 4:7. Who distinguishes you? What have ye that ye have not received? And if ye have received it, what glory ye have, etc.?

Eph. 2:3. We were children of wrath, as were others. And verse 8. Ye are saved by grace through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast. Read what is written there more fully.

Rom. 5:10. We were enemies; likewise Tit. 3:3. We were also first unwholesome, disobedient, erring, and serving various lusts and lusts, living in wickedness and nakedness, hating one another.

Eph. 2:12. Remember that you were once heirs in the flesh, without Christ, alienated from the covenant of promises, having no hope, and without God in the world.

1 John 4:10. Herein is love, not that we have loved God, but that He has loved us.

We love God because he has loved us.

John 15:16. Ye have not chosen me, but I have chosen you.

Rom. 4:7. God calls those things which are not, as if they were.

THE THIRD PROPOSITION.

All capacity or praiseworthy condition in man, by which he is capable of eternal life, is later than the act of beneficence, the true and proper effect of which is primarily faith, the noblest and most excellent work produced by the regenerate Spirit.

Eph. 1:23. Which is his body, and the filling of him who fills all in all.

1 Corinth. 12:6. God, who worketh all things in all, is the same.

Jacob. 1:18. He has generated us according to His will.

1 Pet. 1:22. By the Spirit we obey the truth.

. 2 Cor. 3:5. Not that we are able of ourselves to think any good thing, as of ourselves; but all our ability is from God.

FiL 2:13. God works in you to will and to accomplish according to his good pleasure.

Phil. 1:19. You have been given by grace in the cause of Christ, not only to believe in him, but also to suffer for him.

Eph. 6:23. Peace be to the brethren and love, with the faith of God the Father and of our Lord Jesus Christ.

Heb. 13:20. The God of peace perfect you in every good work, to do his will, making good in you what is pleasing to him through Jesus Christ.

Eph. 1:11. God works all things according to His will.

Gal. 4:9. Now that ye know God, yea, be known more of God.

THE FOURTH PROPOSITION.

The powerful call of the Gospel, and the faith poured into and impressed on hearts, are ordained means for obtaining the end of this decision; and ordained of Him in time with the same discernment of persons as He ordained them from eternity.

John 17:6. I have revealed thy name to men whom thou hast given me out of the world; they were thine, and thou gavest them to me, and they have kept thy word. I gave them Your words, which You gave Me, and they accepted them.

Acts 13:48. There believed as many as were ordained to eternal life.

1 Pet. 1:4. An immortal and undefiled inheritance is preserved for us in heaven, we who are preserved by faith in the power of God unto salvation, which is prepared to be discovered at the last time, as, for example, obtaining the end of your faith, the salvation of souls.

Ps. 147 :19. He makes known to Jacob his word, to Israel his ways and rights; so he does not make known to the Gentiles, nor let them know his rights.

Tit. 1:1. The faith of the elect Gods.

Rom. 8:30. Whom He ordained beforehand, whom He also called; whom He called, whom He also justified.

Matt. 13:11. You have been given to understand the mysteries of the Kingdom of Heaven, but they have not been given it. Blessed are your eyes because they see, and your ears because they hear.

To him who has, grace for grace will be given;

John 1:15; The grace of the Father, for the grace of life.

2 Thess. 2:3. Faith is not of all men.

Luke 10:2. Jesus rejoiced in the Spirit and said, "I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and learned, and hast revealed them to the little ones. Yes Father, for it has so pleased You. No one knows the Son but the Father, nor the Father but the Son, and to whom it will be revealed by the Son.

John 6:65. No one can come to Me unless it is given to him from My Father; and verse 45: Whoever has heard from the Father, and has learned, will come to Me.

John 9 : 39. I have come into the world for judgment, that those who do not see may see, and those who see may be blind.

John 10:37. Although He had done so many things for them, they did not believe in Him, in order to fulfill the word that the Lord said through Jezaiah: "Lord, who believes us who preach, and to whom is the arm of the Lord revealed? Wherefore they could not believe, because Jezaiah also said, He hath blinded their eyes, and hardened their hearts, etc.

1 Pet. 1:20. Christ is revealed in the last times for you, ye who believe on God through Him.

Rom. 11:9. The elect have obtained it; the others have become hardened.

John 10:16. I have other sheep that are not of this fold; I must bring them to this, and they will hear My voice.

Acts 18:10. I have many people in this city.

THE FIFTH PROPOSITION.

This decree is fixed and immovable with God, so that he who is elected always comes to the end of glory, but not except by the means instituted of God, and undefiled; and never can an elect become an outcast.

Rom. 9:11. That the purpose of God which is according to election may be established, not by works, but by the calling.

2 Tim. 2:19. The foundation of God is established, having this seal: God knows those who are his; and so whoever calls on the name of the Lord shall depart from unrighteousness.

Rom. 8:30. He hath ordained beforehand, whom he hath also called; whom he hath called, etc., etc. Who shall accuse the elect of God? It is God who justifies. And verse 37: In all these we overcome, through Him who loved us.

Jez. 65:22. My chosen ones shall cause the work of their hands to grow old.

Rom. 11:29. The gifts and calling of God be without repentance.

Rom. 8:39. Neither life nor death, nor things present nor things to come, shall separate us from the love of God which is in Christ Jesus our Lord.

2. Thess. 2:13. He hath chosen you from the first in the sanctification of the Spirit, and faith in the truth.

Rom. 8:9. He that hath not the Spirit of Christ receiveth him not.

1 Pet. 1:2. Elected according to the predestination of God of the Father, in the sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ.

Heb. 6:13. God, desiring still more to prove the immutability of his counsel, swore with oath to the heirs of the promises.

Psa. 138:8. The Lord will make an end of this for my sake; Lord, thy mercy is everlasting; thou wilt not leave the work of thy hands.

Jez. 41:9. Thou art my servant; I have chosen thee, and have not rejected thee.

Rom. 11:1. Has God rejected his people? Far be it: for I also am an Israelite. And verse 28: They are enemies according to the Gospel for your sake, but according to election they are beloved for their fathers' sake.

Rom. 11:5. The remnant, according to the election of grace have become at this time.

Matt. 24:24. There shall arise false Christs and false prophets, and shall perform signs and wonders, that they also may seduce, if it were possible, even the elect. And verse 31: The angels shall gather the elect out of the four winds.

2 Thess. 2:11. God will send them the working of error, that they may believe the lie, that they all may be judged who have not believed the truth. But we must always thank God for you, dear brothers in the Lord, that you have chosen God from the beginning for salvation, etc.

Rev. 13:8. And all the inhabitants of the earth shall worship the beast, whose names are not written in the book of life and of the Lamb.

John 10:27. My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall not perish for ever; neither shall any man pluck them out of my hand. The Father who gave them to me is greater than all, and no one can snatch them out of my Father's hand.

1. John 2:19. They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but this was done, because they were to be revealed, that they were not all of us.

THE SIXTH PROPOSITION.

God gives the elect in this life knowledge, feeling and assurance of this decision in such measure, manner and time as He pleases. And there is not an elect person who, having come to his sensible years, does not before his death receive sure assurance of this decision through the Holy Spirit.

1 Cor. 2:9. That which no ear has ever heard, no eye has ever seen, and which never entered into a man's heart, that is what God has prepared for those who love Him. We have not received the spirit of this world, but the Spirit which is from God, that we might know those things which are given to us of God.

Now 2. Tim. 1:9. The purpose and grace of God were given to us in Christ before the times of the world.

1 Jn. 2:20. Ye have the anointing of the Holy One, and know all things.

Luke 10:20. Rejoice in this, that your names are written in heaven.

Ps. 25:14. The mystery of the Lord is for those who fear him, and his covenant that he will make known to them.

Rev. 2:17. To him who overcomes I will give a white touchstone, and on that touchstone a new name written, which no one knows except he who receives it.

1 Thess. 1:4. Knowing, dear brothers! of the Lord your election.

Rom. 8:33. Who shall accuse the elect of God? It is God who justifies. Now that conscience accuses, we must necessarily have a consciousness and a certainty set against the uncertainty of conscience, namely, the faith of election.

Eph. 1:13. You are blessed with the Holy Spirit of promise, which is the pledge of your inheritance, that in redemption we are completely freed.

2 Cor. 1:21. He who strengthened us with you in Christ, and anointed us, is God, who also sealed us, and gave the pledge of the Spirit in our hearts.

2 Cor. 4:13. Having the same Spirit of faith; as it is written: I have believed, and therefore I have spoken; we also believe, and therefore we also speak. Now the Apostle speaks of this Spirit, Rom. 8:38; in his own person, and in the person of the whole Church: Nothing shall separate us from the love of God which is in Christ Jesus.

2 Pet. 1:10. Seek to establish your calling and election. Ergo: having observed this commandment, there may have been assurance; for he says, 1 John 3:19; By love, that is, by a visible token, we know that we are of the truth, and we will make our hearts easy for him.

1 John 3:29; and 4:13. From this we know that we abide in him, and he in us, because he has given us of his Spirit.

Rom. 8:16. The Spirit of adoption, by whom we cry out: Abba, Father, he testifies with our Spirit that we are children of God. And if we are children, we are heirs, joint heirs with Jesus Christ; if we suffer with him, that we may be glorified with him.

Ps. 27:13. Woe to me, if I had believed to see the goods of God in the land of the living.

Ps. 16:7. I will thank the Lord, who counsels me even by night; my kidneys instruct me; my heart is glad, and my honor rejoices; my flesh also shall dwell at rest; thou shalt make known to me the ways of life.

2 Tim. 1:12. I know whom I have believed, and am assured that he is able to keep that which I have with him even unto that day.

THE SEVENTH PROPOSITION.

The election of the fathers under the Old Testament has been, the same fountain, to the same end, by the same principal means, as it is in the New; that is; by the mere good pleasure of God in Christ, through faith, unto eternal life, they have been ordained.

Gal. 3:8. It was evangelized to Abraham, that the Gentiles might be justified by faith. Those who are of faith are blessed with Abraham the believer. The blessing of Abraham came to the Gentiles in Christ Jesus, that through faith they might receive the promises of the Spirit.

Rom. 11:9. If the firstfruits are holy, so is the multitude holy; if the root is holy, so are the branches holy. The Jews are called natural branches, which shall be incorporated into the olives of the tree; and so generally throughout the whole chapter.

Heb. 11:9. Abraham and the other heirs of the promises expected a City which had foundations, whose Carpenter and Creator is God. And verse 16: They have desired a better Homeland, after all, the heavenly one; therefore God is not ashamed to be called their God, for He has prepared for them a City.

Heb. 6:13. God made promises to Abraham, which He confirmed by Himself with an oath. And 17. God, wishing to prove abundantly to the heirs of the promises the immutability of his counsel, put his oath between them.

Matt. 22:32. God is the God of Abraham, Isaac, and Jacob; God is not the God of the dead, but of the living.

He has promised us our inheritance, the glory of Jacob, whom He loves.

1 Cor. 10:2, 3. The fathers have all been baptized; have eaten the same food, and drunk the same spiritual drink.

Ps. 65:5. To him whom Thou choosest, and causest to come unto Thee, he hath rijken comfort of Thy house, and holy temple.

Matt. 8:11. Many shall come from east and west, and shall sit with Abraham, Isaac, and Jacob, in the kingdom of heaven.

Rom. 4:17. The inheritance is by faith, that it may be by grace, and the promise be established all by grace, not only that which is by law, but that which is by faith Abraham, who is our father of all.

THE EIGHTH PROPOSITION.

Those called to the church and made alive in Christ; as they have brought or can bring nothing to their eternal election, so they must and can, with all vlijt, care and labor, examine for themselves the assurance of it from its effects and irrefutable marks, and carefully preserve, nourish and increase them.

2. Petr. 1:10. Seek rather to establish your calling and election; for if you do, you will not stumble at any time.

2. Cor. 13:5. Examine yourselves whether you are in the faith; examine yourselves whether you do not confess that Jesus Christ is in you, unless you are an outcast.

Heb. 6:11. But we desire that every one of you do the same diligence to the end, to the full assurance of faith; that you may not be slow, but followers of those who by faith and endurance have inherited the promise.

Heb. 3:14. We have become partakers of Christ, inasmuch as we hold fast the principle of faith to the end.

And verse 6. Christ is faithful as a Son over his house, whose house we are, if we hold fast the faith and hope of which we boast until the end.

OF REJECTION.

THE FIRST PROPOSITION.

God has from eternity, according to his wholly free will, determined to leave some certain persons, fallen, guilty, and depraved in and with Adam, in the state of sin and of their own depravity, and not to work upon them the remedy of powerful and saving grace in Christ.

Matt. 7:23. Then will I say unto them, I never knew thee.

Rev. 13:8. All the inhabitants of the earth shall worship the beast, whose names are not written in the book of the life of the Lamb, who was slain from the beginning of the world.

Matt. 2:14. Many called, few chosen.

Rom. 11:7. The elect have obtained it; the others have become hardened.

Róm. 10:19. I will raise you up as followers through those who are not a people,

Rom. 9:6. Not all that are of Israel are Israel, children of promise; that is, born of the grace and mighty working of God through faith.

Rom. 4:21. Are reckoned in the seed.

Rom. 9:13. I have loved Jacob, and hated Esau.

And verse 18. He forgiveth whom he will, and hardeneth whom he will: and verse 19. But, O man, who art thou that answerest against God? Will the creator say to the maker: Why have you made me this way? Has not the potter power to make from the same lump one vessel for honor, and another for dishonor?

And verse 25. I will call my people who are not my people, and loved who were not loved.

Deut. 10:14. Behold the heavens, and all the heavens, are the Lord your God's; also the earth, and all that is in it. Yet the Lord alone was pleased with your fathers, to love them, and chose their descendants after them, namely you, nit all nations.

Deutr. 7:6. The Lord God hath chosen you, that ye should be his own people among all nations upon the earth. Matt. 13:13. All planting that is not planted of my Father shall be cut off.

Acts 14:16. God has in times past caused all nations to go in their ways.

Ps. 147:20. Thus He has not done to all peoples, and they do not know His judgments.

John 10:26. Ye believe not, because ye are not of my sheep.

1. John 4:6. We are of God: he that knoweth God heareth us: he that is not of God heareth us not.

THE SECOND PROPOSITION.

The same persons, according to his will, or, he does not call them, or, called to the Church, he does not renew them inwardly, and does not imbue them with Christ in a spiritual way, does not justify them, and will never glorify them.

In addition to the foregoing places, these serve to confirm this statement.

John 3:8. The wind blows where it wills, and you do not know whence it comes, or where it goes; so it is he who is born of the Spirit.

Matt. 11:25. I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent, and hast revealed them to the little ones. Yes. Father, for it has so pleased You.

Matt. 13:10. The disciples said, Why do You speak to them through likenesses? And Jesus answered, Because it is given unto you to know the mysteries of the kingdom of heaven; but it is not given unto them.

John 12:39, 40 Who is the arm of the Lord revealed to? Therefore they could not believe, because Jezaiah said; He has blinded their eyes, and hardened their hearts, that they see not, nor understand with the heart, nor be converted, nor be healed.

John 17 : 9. I pray for them; I pray not for the world, but for those whom Thou hast given Me, for they are Thine. And verse 25: The world knoweth Thee not. But these have known that Thou hast sent Me. And I have made Your name known to them, and will make it known even more, that the love wherewith You have loved Me may be in them, and I in them.

Matt. 13:38. He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom: the weeds are the children of the evil one; and the enemy that sowed them is the devil.

1 John 3:12. Not like Cain, who was of the wicked, and slew his brother.

John 14:17. The Father will give you another Comforter, the Spirit of truth, whom the world cannot receive; for it neither seeth him, nor knoweth him; but ye know him, for he abideth with you, and will be in you, etc., etc., etc.

2 Cor. 4:3. If our gospel is hidden, it is hidden among those who are lost, under whom the god of this world has blinded the minds of the unbelievers, so that the light of the gospel of the glory of Christi does not appear to them; which Christ is the image of the unseen God.

Matt. 11:21, 23. Had those powers been done in Tyre and Sidon, which have been done in you, they would have remained to this day.

Luke 2:24. He is set for a resurrection and fall of many in Israel, for a tee- ken spoken against.

THE THIRD PROPOSITION.

This passing away is not a cause of sin, nor also of damnation, much less creation.

Hos. 13:9. Your destruction is from you, Israel, but from Me your help.

Rom. 9:22. Are called vessels of wrath, that is, through the sin of death guilty, and subject.

Behold the kindness and severity of God, severity in those who have fallen, goodness in you, if you persevere in goodness. '

John 8:21. 'Ye shall die in your sins; ye are of this world. I am not of the world; therefore I said to you that you shall die in your sins.

THE FOURTH PROPOSITION.

This decree of passing has also its immutability and infallibility, so that no rejected person can become an elect one.

Jac. 1:17. With God is no change, nor changeable shading.

Job 12:14. When he shuts someone up, so no one can open him up.

Job. 23:13. Hjjj what for, who will turn away from Him? He will do as He wills; He will accomplish what He has decided for me. And many such are with Him.

Matt. 15:13. All plants that my Father has not planted shall be cut down.

THE FIFTH PROPOSITION.

The election to the outward grace of the Gospel, through the calling and arrangement to the body of the Church, and the rejection changeable.

Of this we think Christ speaks, John 15:1. The Father takes away every vine that bears no fruit in me; whoever in me

from among these, may be for a time and not abide, he is cast out like a vine, and withers away, etc., etc.

Rom. 11:21. If God has not spared the natural

If God has not spared the natural branches, see that He does not spare you; persevere with kindness, or you will be cut off.

The natural branches shall be re-grafted into the natural olive tree; 1 Cor. 9:27; I submit my body, that I, preaching to others, may not myself be reprobate.

THE CONTRARY VIEW, WHICH IS THIS, WE REJECT.

FIRST PROPOSITION.

The election of peculiar persons is made in that God hath considered and regarded their faith, obedience of faith, and holiness; or the election is of persons, who, in the foreknowledge of God, were clothed with these qualities.

SECOND PROPOSITION.

The good pleasure of God, mentioned so many times in the Scriptures, is not otherwise than that He preferred faith to any other possible means.

THIRD PROPOSITION.

The elect, closely taken, may become an outcast, and vice versa.

FOURTH PROPOSITION.

There is no fruit or sense of election with certainty, before dying, without a special revelation of perseverance.

FIFTH PROPOSITION.

By a universal will God desires the salvation of all men; has given the Mediator to all; ordains all to obtain salvation by faith, offers it to all, and provides the necessary and sufficient means of salvation for all.

SIXTH PROPOSITION.

The better use or abuse of common grace, or any other hidden cause, makes God preach the Gospel to some, and not to others.

SEVENTH PROPOSITION.

The multiplicities of the decrees of God, and all these distinctions, being but found to support this strange doctrine, and in the Scriptures, or not founded at all, or contrary thereto, are rejected of us.

This is our simple and sincere feeling, the faith of our Church, yes also, as we dare to maintain, of all the French Churches, who adhere to the French Confession; which, as the sincere truth, we are prepared to uphold in our Church with God's help; and we wish that it may be preserved and preached in the Dutch Churches intact, and without stiff incentives, anxious questions and human quibbling.

ABOUT THE FIRST ARTICLE OF PRAEDESTINATION. JUDGMENT OF THE DEPUTIES OF BREMEN.

LEE R.

True.

False.

1. Therefore we reject.

The decree of divine election, actually called, is the will of God,

That the Election is actually called a decree, made concerning

With which He, before the foundation of the world, or from eternity, has decided, not in respect of any dignity that is in man, but out of simple good pleasure, in proof of His special mercy and glory, out of the depraved mass of the whole human race (depraved, by the fall of our first parents, Adam and Eve, to have mercy on certain men, and to call them into the fellowship of his grace, to justify them, and to glorify them for Christ's sake through Christ, and in him.

And this is the certain, perfect, whole and only decree of election; belonging to the Old and New Testament. [Eph. c. 1:4; 1 Tim. 1:9; Eph. 1:5,6; Rom. 9:23; Eph. 1:7; Exod. 33:19; Rom. 9:15,16; Rom. 8:29,30; 2. Tim. 1:9; Eph. 1:4,5] any foreseen good in us, or hanging upon the condition or any human howdanity.

And that this good pleasure of God does not consist in the fact that He, according to His completely free will and grace, out of the fallen human race, has chosen these, not chosen genes, or has decided to endow these for genes with faith and holiness for salvation, but only in this, that God has seen fit to prescribe the noble act of faith as a condition of salvation, or to make the faithful blessed, not the workers or others, since He could have given the blessedness under whatever condition He pleased.

Similarly, that there is some election undefined and imperfect.

Moreover, that there is also another election in common, apart from Christ, of those unbelievers to whom the Gospel has not been communicated, and who are saved by a common grace; or who receive some faith in God, without knowledge of Christ and His merits.

Further, that the whole decree of election is explained by the will of God to save those believers who persevere in faith and obedience of faith to the end of life.

Finally, that there is another election in the Old Testament and another in the New.

CONFIRMATION OF TRUE DOCTRINE FROM SCRIPTURE.

Eph. 1:4. God chose us in him (Christ) before the foundation of the world; verse 5. Who hath fitted us beforehand unto adoption as children, through Jesus Christ in himself, according to the good pleasure of his will.

Eph. 1:6. To the praise of his glorious grace, in which He has made us well pleased in the Beloved.

Verse 7. In whom we have redemption through his blood, namely, the forgiveness of sins according to the riches of his grace.

Exod. 33:19. To whom I am gracious I am gracious, and to whom I have mercy I have mercy,

Rom. 9:15,16. God says to Moses: I will be merciful to whom I am merciful, and will have mercy on whom I have mercy. Thus election is not of the one who wills, or of the one who runs, but of the one who has mercy, namely, God.

Rom. 9:23. And that He may set forth the riches of His glory upon the vessels of mercy which He has prepared for glory, etc.

Rom. 8, verse 29,30. Those whom He knew beforehand, He also ordained to be conformed to the body of His Son, that He might be the firstborn among many brethren. And those whom He ordained beforehand He also called, and those whom He also called He also justified; and those whom He justified He also glorified.

2. Tim. 1:9. Who (namely God) hath blessed us, and called us with a holy calling, not of our works, but according to his purpose and grace, which is given unto us in Christ Jesus before the times of the world.

II.

Moreover, this decree is wholly free, inasmuch as God has mercy on whom He wills, Rom. 9:11, etc.; is wholly just, as made in Christ the Mediator, who stilled the wrath of God, and is a reconciler of men, Rom. 3:25; wholly merciful, as intending to give both, grace and mercy [Rom. 3:23; 1 Pet. 1:2].

CONFIRMATION.

Rom. 9:11. When the children were not yet born, having done nothing good or evil; that the purpose of God, which is according to election, that is, not of works, but of the calling, might be established; it was said unto them, Most shall serve the least.

Verse 14. What shall we say then? Is God unjust? Far be it. For He says to Moses, I will be merciful to whom I am merciful, and have mercy on whom I have mercy.

Rom. 3:23, 24, 25. They have all sinned, and are prevented from coming to the glory of God, and are justified freely, that is, by his grace through the atonement made in Christ. Whom God has presented for atonement through faith in his blood, for the attestation of his righteousness, etc. Eph. 1:4; Rom. 5:1.

1. Pet. 1:2. Elect according to the providence of God the Father, unto sanctification of the Spirit, through the obedience and sprinkling of the blood of Jesus Christ; grace and peace be multiplied. Rom. 9:23; 2 Thess. 2:13, 14.

IH.

Beatific faith and perseverance in it is a fruit of this gracious election, which God gives to all and to those alone whom He has decided to bring to glory as members of Christ, the Head.

HI. We reject.

That faith flows from some special aptitude of man, required beforehand in election; by which God is moved to elect, and by which man attains such dignity as makes him more worthy to be elected than another, and not that faith is a fruit of that gracious election.

CONFIRMATION OF TRUE DOCTRINE.

Rom. 8:30. Whom He ordained (God) beforehand, whom He also called; whom He also justified.

Acts 13:48. The Gentiles, hearing this, have been glorified, etc., and there believed as many as were ordained to eternal life.

IV.

This election is always sure and irrevocable; because God will truly and powerfully accomplish what He Himself has decided to do.

IV. We reject.

That no one in this life is or can be said to be certainly elect; and that the election may be changed or revoked, that out of one elected, one rejected may become, and therefore the number of the elect may be increased and diminished.

CONFIRMATION OF TRUE DOCTRINE.

Jes. 46:9, 10. Remember the former from of old; for I am God, and none more; a God whose likeness is nowhere; whom I proclaim beforehand what is to come hereafter, and beforehand, before it comes to pass; and say, My attack doth exist, and I do all things that please Me.

Malach. 3:6. Because I, the Lord, change not; therefore it is that ye, children of Jacobs, perish not.

Johan. 6:39. And this is the will of him who sent Me, that is, of the Father, that of all that He gives Me I should not lose, but should raise it up at the last day.

Rom. 9:11. When the children were not yet born, when they had done nothing good or evil; that the will of God, which is according to election, that is, not of works, but of the calling, might be established; it was said to her, etc.

2. Tim. 12:19. The fundament of God is fixed, and has this seal: The Lord knows those who are his.

V.

Election is made known to us at the time when we are re-elected by the Word and Spirit of God, or powerfully called to believe in Christ, live holy, and have a sure hope of eternal glory.

V. We reject.

That in this life no one can be certain of his election except by an extraordinary and special revelation.

CONFIRMATION OF THE TRUE DOCTRINE.

Rom. 8:29, 30. See above at Theorem 1.

L Cor. 1:26. etc. ye see your calling, brethren, that ye are not many wise men after the flesh, etc.; but that which is foolish in the world God hath chosen, that he may put the wise to shame.

Verse 30. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: as it is written, He that will glory, let him glory in the Lord.

John 4:12, 13. No one has ever seen God; if we love one another, God dwells in us, and his love is satisfied in us. From this we know that we dwell in Him, and He in us, because He has given us of His Spirit.

Rom. 8:15. You have not received the Spirit of servitude, again for fear; but you have received the Spirit of adoption into children, by whom we cry: Abba, that is, Father! And this Spirit also testifies with our Spirit that we are children of God. And if we are children, then we are also heirs, heirs of

God's,* co-heirs Christi.

True.

We reject.

VI.

That neither the feeling nor any fruit of this election is in this life, but that God leaves us in doubt, as that no one can be sure of the present favor of God, nor of the glory to come.

VI.

The fruit of this election in this life is sure and great, which we feel in us after the calling and justification (namely, peace and joy in the Holy Spirit, sincere love of God and neighbor, and a sure and enduring expectation of eternal life), and thus a fixed one in this miserable life; a greater one after death; and the greatest and perfect one after the glorious resurrection.

CONFIRMATION OF TRUE DOCTRINE.

2. Cor. 1:20. All the promises of God are in him yes, and in him Amen, to the glory of God, through us. But he that strengtheneth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given in our hearts the pledge of the Spirit.

Isa. 43:17, etc. I will pour out My Spirit on your seed, etc. This one shall say, I am of the Lord; and shall call himself by the name of Jacob; and that one shall write with his hand, I am of the Lord; and shall call himself by the name of Israel.

Rom. 5:1. Justified by faith, we have peace with God through Jesus Christ our Lord. Through whom also we have access by faith into this grace in which we stand, and rejoice in the hope of the glory of God.

Rom. 8:38. I am assured, that neither death, nor life, etc., nor any other created thing, can separate us from the love of God, which is there in Christ Jesus our Lord.

1. Thess. 2:16, 17. Our Lord Jesus Christ, and God our Father comfort your hearts, and confirm you in every good word and work.

1. John 3:2. We are now children of God, and it has not yet been revealed what we shall be; but we know, when He is revealed, that we shall be like Him, for we shall see Him as He is.

True.

VH.

This grace is by no means deserved of us, and will rightly inflame us to love God ardently, that we seek to be holy and unblessed before him in love, and to fight steadfastly against the flesh, the world, and the devil.

We reject.

VH.

That it is lawful for the elect and those who are assured of their salvation to live according to their will, and that even this will not be punished to them.

CONFIRMATION OF TRUE DOCTRINE.

Deut. 10:12. Now, Israel, what doth God the Lord require of you, but that ye should fear the Lord your God, and walk in all His ways, and love Him, and serve the Lord your God with all your heart and mind?

Mich. 6:8. You have been told, O man, what is good. What hath the Lord required of you, but that ye do justice, and do good, and walk humbly before the Lord your God?

Eph. 2:10. We are his workmanship, created in Christ Jesus for good works, which God has prepared, that we should walk in them.

Rom. 8:12. Brethren, we are debtors not of the flesh, that we may live after the flesh.

Rom. 6:22. Now, having been delivered from sin and having become the servants of God, you will have your fruit unto sanctification, and the end that eternal life.

fin.

Of the children of the faithful alone, who come to die before they can grasp the doctrine, we judge that God loves them by that same good pleasure for Christ's sake, through Christ, and in Christ, from which He loves the adults; therefore they also, in respect of the covenant, are holy. To confirm this, they are indwelt by holy baptism, and put on Christ.

Matt. 19:13, 14. And they brought to Him (Jesus) little children, that He might touch them; and the Disciples rebuked them. But Jesus said unto them, Let the little children come unto me, and hinder them not: for theirs is the kingdom of heaven.

Gen. 17:7. I confirm my covenant between me and you, and your seed after you, in their offspring, that it shall be an everlasting covenant, that I am your God, and your seed after you.

Acts 2:39. The promise is made to you and to your children, and to all who are yet far off, namely, to all whom the Lord will bring to this.

1. Cor. 7:14. The unbelieving man is sanctified in the woman, etc.; otherwise your children would be unclean; but now they are holy.

OF REPROBATION.

LEE R.

True.

I.

od, in order to make known the glory of his righteousness and of his power, has decided from eternity, according to his wholly free will, not to have mercy on some of the fallen creatures of the human race in Christ, but to leave them under their sin and wrath and to condemn them.

And this is an eternal, unchangeable, complete, one and complete decree, actually called the decree of rejection, concerning the time of both Testaments.

False.

I. We reject.

That God, without considering sin, has decided to reject or condemn mankind.

Likewise, that there is in man himself some cause or quality, or some other feature common to the whole depraved multitude, wherefore God has willed or should have passed over one before another with His saving grace.

Also, that there is no certain number of rejected people with God. Further, that some rejections are imperfect, variable and unchangeable, so that imperfectly (nevertheless truly) rejected persons may be chosen and saved, and that the number of these may increase or decrease.

Similarly, that it is one other, as regards men under the Old Testament, one other under the New Testament.

CONFIRMATION OF TRUE DOCTRINE.

Rom. 9:11 etc. When they were not yet born, when they had done no good or evil; that the will of God, which is according to election, might be established, not by works, but by the calling; it was said unto them, Most shall die the least; as it is written, I have loved Jacob, and hated Esau.

Verse 18. He therefore pardons whom He will, and hardens whom He will.

Verse 19. Thou shalt say unto me, What accuseth he yet? For who hath resisted his will?

But, O man, who art thou that answerest against God? Shall a creature also say to the maker, Why hast thou made me this way?

Verse 21. Or hath not the potter power to make a vessel for honor, and another for dishonor, out of the same lump?

Verse 22. Or God, desiring to show forth wrath, and to make known his power, suffered the vessels of wrath (prepared for destruction) with great long suffering.

II.

And therefore, all those who are damned are all together justly damned for sin.

II. We reject.

That the guilt, wherefore very many men perish, be in God.

CONFIRMATION OF TRUE DOCTRINE.

Matt. 7:23. Then will I confess them: Verily I never knew thee: wjkt from Me, ye all that work iniquity.

m.

Now, the cause why God calls, out of equally unworthy, some certain persons, by the preaching of the Gospel, is the mercy of His free will. And those who are not called, He has decided, according to His righteous judgment and according to His wholly free will, to pass by.

III. We reject.

That the cause why God calls others, some passing by, is some dignity of men, or something peculiar in them, besides that which is common to the whole body of depraved men.

CONFIRMATION OF TRUE DOCTRINE.

Rom. 9:16. It is not according to one's will or walk, but according to God's mercy.

Verse 25. Just as He says by Hosea, "That which was not my people I will call my people, and that which was not dear I will call beloved.

Verse 26. And it shall be, in stead of saying, Ye are not my people, that they shall be called there children of the living God.

Verse 29. And, as Isaiah said before, If the Lord Zebaoth had left us no seed, we would all have become like Sodom and Gomorrah.

Deut. 4:34 etc.

Was signed.

The Theologians of Bremen.

OF ETERNAL PRAEDESTINATION.

z

THE FEELING OF THE EMBDENSCH THEOLOGIANS.

Stated against*the first Article of the Remonstrants; together with the examination of the various quaestions.

Praedestination is the eternal, free, unchangeable and just decree of God, according to which he has decreed by himself, out of the human race; being truly created, yet having fallen into sin and death through his own fault, God permitting; electing some to everlasting life according to his good pleasure, but leaving the others to ruin, and bringing both to their own ends by certain and righteous ways, prepared from eternity for that purpose; to declare his supreme mercy, and his most severe judgment; that in eternity his glory may be manifested thereby.

II. The first working cause of praedestination is God Himself [Exod. 33:19: Ma-leach. 1:3; Rom. 9:11, 18], in Whom and from Whom the act of praedestination is, as from the supreme and wholly free will, from Whom all things are ordained to their ends, and from Whom the means, leading to the ordained ends, are prepared, and that before the foundation of the world [Eph. 1:4, 5J.

IH. The object or thing, about which the decree of praedestination is concerned, is the whole human race, honestly created, and through its own fault fallen into sin and death. For the Apostle says: "Has not the potter power over the loam, that he make a vessel out of the same lump, one for honor, the other for dishonor [Com. 9:21],

IV. The highest end of this decree is God's glory [Eph. 1:6; Spr. 16:4], admittedly not esteemed in God Himself, to whom nothing can be added or taken away, but inasmuch as it is in the things created from Him, and in the things created by Him.

"Him created, and in the ministry of Himself, is made manifest.

V. Now in order that the Lord might thus execute His decree, and that He might not be the author of sin and damnation in men, but a giver and worker of grace by which the elect are saved, He has, according to His infinite wisdom, Between the decree itself and the end of the decree, He Himself set a way from eternity in such a way that from it the cause of salvation is found in God alone, but the cause of the damnation of the rejected in them alone.

VI. There are then two kinds of praedestination: election and rejection. For although the word praedestination often seems to mean the praedestination of the saints in many places of Scripture, it is sometimes taken more generally, Acts 4:18; Rom. 9:13, 18, 21.

VH. The election to salvation, of which we are here speaking, is the eternal decree of God, out of His pure undeserved love and good pleasure, to elect certain men, whom it has pleased Him to elect out of the human race, subject to sin and damnation, in whose eternal salvation He would declare and demonstrate His supreme goodness and mercy.

VIII. The one and utter working and moving cause of election is the one undeserved intention of the Divine will [Rom. 8:28; Rom. 9:18, 21; Eph. 1:5]; excluding [Rom. 9:11; Rom. 11:5, 6; 2 Tim. 1:9; Tit. 3:5,] all our dignity, preparation, ability, whether foreseen or present, or coming; 'tis inwardly, or outwardly, which against the Pelagians, Semi-Pelagians and Remonstrants, must well be true.

IX. The substance or object of praedestination is not the whole human race, but the so-called certain human race [Malach. 1:2, 3; Rom. 9:18, 21, 22, 23; Matt. 20:16; Jn. 13:18]; whom God, having chosen from among the whole human race from eternity to life, has decided to save in Christus. For he

who takes everything, chooses nothing; and he who chooses one thing out of two or many, is necessarily said to reject or reject that which he does not choose.

X. To reject, then, that which the Pelagian frenzies nowadays renew, of an election without distinction of all men to salvation, and that God's people be the whole world; which is nothing else, but the children of God and the devil, yea, God and the devil fused together.

XI. The mean way between the conclusion of election and the end of confinement, by which God, by a single grace, brings the elect to salvation, is 1 Christ, 2 powerful calling to Christ, 3 faith, 4 justification by faith, and 5 glorification [Rom. 8:29, 30].

XII. Christ is rightly put in the first place. For, as He decided in Adam [Rom. 5:19; 1 Cor. 15:22; Eph. 1:4] to create the human race, which would fall of its own accord; so He also decided from eternity, so to speak, to create another Adam, in whom He would, by unspeakable mercy, save all the elect [1 Cor. 2:7]. From this comes that predestined Incarnation of the eternal Son, from the eternal Father, for all time [Acts 17:31; 1 Pet. 1:20; Jn. 17:2], and ordination to the office of Mediator [Jn. 6:37, 39; Jn. 17:24], that He might bring those whom He gave the Son, being drawn out of destruction, to the continued end, namely, to eternal life [Rom. 8:29, 32; John 10:28; John 17:24].

XIII. The second means is the undeserved calling [Rom. 8:30; 2 Tim. 1:9] of the elect, who would be transferred to eternal life through the Gospel to Christ; which occurs when the voice of God sounds in the hearts through His ministers [Acts 16:14], so that at once the Spirit of God prepares the hearts of those who hear it for the power of understanding, and powerfully disposes the will to assent.

XIV. The third is true faith [Acts.

13:48], when from the powerful calling a knowledge of understanding salvation is communicated, and that again from the same knowledge a consent follows, and this such that the promise of Evangelies is applied to the believer's own conscience; which faith is an unmerited gift of God [Eph. 2:8], special to the elect [Rom. 8:30], though it is given to the former, to the latter later.

XV. The fourth and fifth are true works of faith in the elect [Tit. 3:5], justification, that is, forgiveness of sins, and imputation of Christ's righteousness, sanctification [1 Cor. 1:30; Eph. 1:4], which is a resurrection of our depraved nature begun by the Spirit of God, from which good works are fruits [Eph. 1:10]; perseverance in both until the end of life [Jer. 30:40].

XVI. And this is the way which the Lord hath foreordained from everlasting, to bring his elect unto salvation, which every one of them, in due season being powerfully called of God, entereth into it, and continueth steadfastly in it, until he obtaineth salvation itself, and glory.

XVII. From this it follows that all the elect truly and effectually enter at the last, in

this life in due time, become and are certain of their election to eternal life and glory; which certainty they derive not from that deep abyss of the divine decree, but from the effects of election, which God alone is working in the elect, uncontrollably deciding.

XVIII. For as God comes down to us from on high through intervening causes; so we climb up to Him from the effects or workings, and from the effects of regeneration to justification, from justification to faith, from true faith to powerful calling, from the powerful calling at last to the eternal decree of God

Himself to save us, in which, having anchored, we, being lifted up by hope, having at last overcome all the storms of trial, through the Spirit of God, come into the harbor of salvation.

XIX. These things are to be diligently observed against the Scholastics, who deny that this assurance usually befalls an elect; then against the Remonstrants, who say that no sense or fruit of election can be heard from anyone in this life, except a conditional one.

XX. Thus far we have spoken of election. Now we shall speak of rejection. We say that the reprobation is an eternal decree of God, by which He has decreed, according to His own free will, to leave those whom He has not chosen in the sin and wrath into which they have fallen through the fall, and to demonstrate with His highest glory His just and severe condemnation, which they have also earned through their own sins.

XXI. It is not unknown to us that the doctrine of reprobation is very hateful to many, so much so that some completely avoid the whole doctrine of reprobation for this reason. But since the Scriptures have presented it to us to believe; and the decree of election cannot be confirmed without the rejection, these things ought not indeed to be neglected; unless anyone wishes to accuse the Holy Spirit of imprudence, and to overturn at once the foundation of our faith, namely, election.

XXII. For the Scriptures say that God loved Jacob and hated Esau [Malachi 1:2]; that God rejected His people, whom He did not acknowledge [Rom. 11:1]; that He endured the vessels of wrath, fit for destruction [Rom. 9:22]; that He hardened them (namely, the rejected) [Rom. 9:8], that He created the wicked for the evil day [Spr. 16:6]; that He blinds [Isa. 6:10; Rom. 9:18]. The lost are called children of despair [John 17:12]; made to disobey [1 Pet. 2:8]; made to such an end that they perish as captives [2 Pet. 2:12]; made to wrath [2 Thess. 5:9]; described to judgment [Jud. verse 4].

XXIII. Further, as we have explained before, by what causes or means God executes the eternal purpose of election in the elect, so we will explain by what means those who are left in their ruin, without the guilt of God, have access to the eternal judgment of God.

XXIV. The first and supreme cause of their destruction is the corruption of the first generation, by Adam's own will, first introduced upon himself, and then reproduced by the righteous judgment of God upon every one of his descendants, in which, if God were to allow all to be put to death, He would do no wrong to any one, if no one owed anything.

XXV. The second is, that God either condescends to the rejected ones, or does not at all make any outward call through the Gospel, or calls some of them by the outward voice of the Gospel, but yet without adding to it the inward spiritual power; whether in some also a certain consent and some form of faith works, so nevertheless, that He finally leaves them, all together taking pleasure in their willful blindness and depravity, and with His saving grace does not justify them.

XXVI. The third cause is the hardening of the rejected ones, with which they are smitten of God, but so that He does not work them. For God hardens them, yielding them once to the Devil, once to their desires justly, as a just judge. But the Devil hardens, soliciting, and engendering evil thoughts in them. At last they harden themselves by their own depraved self-will, which is actually the beginning of all voluntary acts of man.

XXVII. The fourth are the effects or fruits of the hardening of the reprobate, which are an indiscriminate, unashamed commission of all kinds of sins and disgraces, out of mere godlessness; and a defense of these, whether committed by himself or others, and further, a perseverance in them to the end of life.

XXVIII. All these things being thus orderly declared, let us consider the righteous judgment of God, both concerning the elect and the rejected.

XXIX. God, since He is righteousness itself, it is just that He preserves the righteous and condemns the wicked; now, from among men only those are righteous who are united to Christ by faith, and justified and sanctified by Him. Therefore the life to which they are ordained belongs to them alone according to certain right. And on the other hand, those who remain in Adam in voluntary uncleanness and death, these are rightly hated by God, so they are condemned of Him.

XXX. Therefore, those whom God has chosen from eternity in Christ, and, having fallen into sin and death through their own fault, has purchased them free through Him, called them by the Gospel, endowed them with faith, justified them, and sanctified them; these He glorifies and crowns in eternal life, that they may behold His majesty, and enjoy the unspeakable joy ordained for them from eternity. And this is the glory and salvation of the elect.

XXXI. Over against the rejected ones, whom He did not elect from eternity, these, having been found, born, brought up and died in sin and in death, through wanton apostasy, as a righteous judge condemning them, He casts them into that eternal fire prepared for the Devil and his angels. And this is the just damnation of the rejected.

XXXII. In this twofold manner then, and which are at once diverse, the last exit of the judgments of God will make His lordship all manifest [Com. 9:23; Eph. 1:6, 11, 12;] that His immeasurable mercy in His elect through Jesus Christ, redeemed and glorified for nothing from sin and death, and His strict justice in the damned, because of the sin of having even attained and committed, rejected and condemned, may be manifested; Rom. 9:12; Spr. 16:4.

A brief examination of the principal differences between the Counter-Remonstrants and Remonstrants, concerning the first Article.

OF PRAEDESTINATION.

AND FIRST OF ELECTION.

FIRST QUESTION.

Whether those places of scripture; John 3:16; John 6:40; Heb. 11:6; 1.Cor. 1:21; contain in themselves the whole and full decree of praedestination or election. Or: Whether the decree of praedestination be wholly this, that God has decided to save those who believe. The Remonstrants say yes. We say no, and make this statement:

The whole decree of election is this, by which God has decided from eternity, first to elect some from the fallen human race, to have mercy on some, and to separate them from others for no consideration, and to give them faith for no consideration, and then finally to bless those endowed with true and living faith.

Rom. 9:15. I will be merciful to whom I am merciful, and have mercy on whom I have mercy. Likewise verse 17. It is not according to anyone's will nor walk, but according to God's mercy. And before verse 6. Not all that are of Israel are Israelites; nor all that are Abraham's seed are his children. And verse 13, I have loved Jacob, and hated Esau. Deut. 32; 8. When the Most High divided the nations, and separated the children of Adam, so his people became the portion of the Lord, and Jacob the cord of his inheritance. Ps. 147:19, He makes known to Jacob His Word, to Israel His ways and rights, so He does not do to any other people. Matt. 11:25, Thou hast hidden them from the wise, and hast revealed them to the little ones. Matt. 13, Thou hast been given to know the mysteries of the kingdom of heaven.

It follows that God, by His eternal decree, has set apart certain people from others, to whom He would give faith before He would bless them by faith. The places of Scripture brought by the Remonstrants do not prove the opposite. For they all deal with the execution of the decree of election, not with the decree itself. Which two points, unless considered distinctly in this matter, cause much confusion. 1. The place John 3 does not deal with the decree in itself, but with the means by which the first cause comes to the end set forth, which means is faith. 2. Then, since it is expressly said here that the love of God is the cause of the giving of Christ and of faith, it follows that neither Christ, nor Christ's merit, nor faith are the cause or the necessary condition of the love of God, of good pleasure, and of divine election, but that they are the effects of the same; although this place, properly explained, may well be said to understand the whole of our salvation. For God has had us with an everlasting love. Therefore out of undeserved love He has from eternity set apart some from others; out of the same love He has given them His only begotten Son; out of this comes faith in Jesus Christ, out of this He finally gives eternal life. This explanation does not shortchange the truth, nor does it stiffen the resolve of the Remonstrants. John 6:40 deals with the will to save believers, which belongs to the execution of the decree of election. Of the other will of God (so we speak of us, since indeed the will of God is but one, and His is also simple) He speaks in the foregoing, verse 39, by which He has willed from time immemorial to distinguish those who would be endowed with faith in time from others first, and to elect them to eternal life, and to give them to Christ to be saved. Heb. 11:6, He speaks of that faith, which is an autonomy of things hoped for, and by which the ancients were adorned with testimonies, and which they declared in various ways by good works, and therefore by it pleased God. Now, this faith has been in actuality. And if by this faith He elected those of whom there is mention, it follows that the election was temporal, which is contrary to the teaching of Paul, Eph. 1:4, Before the foundation of the world. Then it is another thing to please God by faith, another thing to be chosen by faith. For this the scripture says, but this nowhere. For we can be elected without faith, but we cannot be reconciled to God, justified, acquitted of guilt without faith.

On the other hand, we please God in two ways: 1 if we are still fiends, over whom God nevertheless wants to have mercy; 2 when we are indeed justified by faith in Christ.

The place 1. Cor. 1:21, does not matter. For Paul then teaches, not whom God wills to elect, but whom He wills to save, namely, those who believe the Gospel, which ungodly men regard as foolishness. And though it pleased God to save the faithful by foolish preaching, yet it pleased Him also to separate some from eternity, to whom He would give faith in time, as has been pointed out above.

SECOND QUESTION.

Whether election is but one, or whether it is many. We answer with these statements. The Scriptures everywhere speak of but one election, whereby God hath elected us in Christ before the foundation of

the world, Eph. 1; Rom. 9:11; The intention according to election; Rom. 11:7; The election hath obtained it; and generally elsewhere. 2. If there is any imperfect, indefinite, regrowth election there, so it follows that the election is not without repentance. Now, against that, the Scriptures testify that all the gifts of God are without repentance. Therefore also election. 3. Likewise, it follows that we are twice elected, once in such a way that we cannot be rejected, when we die in faith; and another time, by a true and undecided election, etc., which is wholly unjust. Which is completely absurd. Therefore that conjecture of a complete and incomplete, of an undetermined and determined election of the Gelderland Remonstrants; likewise of an absolute and conditioned one of those who answer to that of Walcheren; of a determined, in the seventh handed down thesis, of a revocable one, of Grevinchovius, we reject once and for all; as depriving God of his glory, depriving men of the true consolation in life and in death, taking away all certainty in the doctrine of Religion, and finally opening a rime lane to Pelagianism, yes, is no different than Pelagianism itself.

THIRD QUESTION.

Whether faith and perseverance of faith, obedience, etc., are conditions required beforehand in election and preceding, or attributes appointed by God in election, as the Utrecht Remonstrants speak of the first and second Articles.

Opposite.

The good pleasure of God alone, and his purpose, founded in his undeserved love and mercy, is the cause of election, both leading to salvation and to the means thereof.

Matt. 11:26, Yes, Father! it hath so pleased thee; Luke 12:32, Fear not, thou little flock, for it hath pleased the Father to give thee the kingdom; Rom. 9:11, That the purpose according to election may remain fixed, Rom. 11:5; Eph. 1:5; He hath predestinated us according to his will, and verse 11, He hath predestinated us according to his will, who worketh all things according to the counsel of his will; Deut. 7:7, 8. Not because ye were more in number than other nations did God elect you, but because the Lord loved you. God chose Jacob according to his good pleasure, Rom. 9, If they had done neither good nor evil. Then also others.

When we are chosen, we are children of wrath, dead in sin, enemies of God; see Rom. 3. Therefore, we are not elected to life by faith or any other quality. Neither confession of sins, repentance, humility, etc., are prerequisites of the act of election to faith.

Therefore, we reject at once the preconditions of the Remonstrants as dreams of human brains. The reasons are these:

1. Because God has not provided for anything good in man, which He has not foreordained to work in him. Therefore, He first elected, then He decided to work something good in His elect.
2. Because thus the intention, the counsel and the pleasure of God would be taken away at one time; for if election is from the faith that is seen before, then the intention of God does not remain fixed from the calling; but it remains fixed from the calling, that is, from the sole pleasure of the calling. Therefore: not from the foreseen faith.
3. For thus God should not have mercy on whom He wills, but on those who believe and persevere.

4. For thus God would not be a wholly free operating being, and could ordain whatever He pleased over His own, as supreme Lord of all, and would not have that power over us which a potter has over the clay, which Paul expressly declares, Rom. 9.
5. For thus the election would depend on man persevering in faith, and not on God alone, and thus what is due to God alone would be attributed to man.
6. Because God does not elect anyone worthy, but elects worthy, as Augustine speaks against Julianus. And they are not elected who believe, but that they may believe.
7. Thus the principle of salvation comes from the one who is saved, not from the one who saves.
8. Thus all certainty of election is taken away, while man cannot be sure whether he will persevere in faith to the end or not, as they say.
9. In the whole of Scripture one finds no such predetermined conditions. For nowhere does it say that election is of the believer, but of the one who calls, and by grace, Rom. 9:11.

But they throw against this.

1. From the Epistle to Eph. 1:4. As HÜ has chosen us in Him. From this they argue thus.

The election, by which God elects us in Christ, is only of the faithful.

The election was made before the foundation of the world and in Christ.

Therefore it is only of the faithful.

The Major or first proposition is clear from this, that no one can be elected but he who is in Christ, such as believers alone are.

Answer. We allow the whole reason, being well understood. For God endows no one with faith in time except those elected from eternity. But in their opinion it is an ambiguity in the Major. For the words can have a double meaning. For, either those who are elected are now believers according to the providence of God, which is what the Remonstrants want to say, or those who are elected in Christ will in due time become believers, so that by faith, as by a means ordained of God, they may be brought to the end, which is eternal salvation, which is the feeling of the orthodox. For it is one thing to be elected in Christ, another to be in Christ; which two the Remonstrants confuse, when they say, in proof of the first proposition, that no one is elected in Christ, who is not in Christ. For that these two things must be regarded distinctly, it appears from this, that we are elected into Christ before the foundation of the world, as the Apostle speaks, but we are not in Christ before the foundation of the world; but only then, when we are incorporated into Christ by faith.

But they object that God's mind, knowing also the things to come, which will happen, has foreseen who would believe, etc. We acknowledge this; but whereas God could not foresee anything good in man that He would work in him, it necessarily follows that He knows them first as His elect, to whom He would give faith. It follows that election is by faith. Verily, if they feel in their hearts, what they confess with their mouths, that God is the giver of faith, and that He does not give faith to all, but only to some, it necessarily follows that God first, according to His will, singled out those to whom He wanted to give faith, and those to whom He did not want to give it. And then, by His undeserved favor, He first knew

those of His own, and chose them from among others, or separated them from others, to whom He wanted to give faith in time.

The summa is this. If faith is a gift of God (oh, whether they truly felt it!) then He, to whom His works are known from eternity, knew beforehand whom He would bestow this gift. And so, like it or not, they will be forced to confess that election in Christ is more honorable than faith in Christ.

That which was brought forth to answer this reason in the Hague Conference, although it may be in accord with faith, namely, that to be elected in Christ is as much to be said as to be elected through Christ, as we are created through Him, we have rather (so that the interpretation of the places does not seem forced) to say simply, that we are elected in Christ, being God and man, as in the Head. For if He had not been God and man, we could not have been elected in Him. However, this we want to understand, not from the decision in itself, but from the execution.

The second place is from the same Ch. verse 5 and 6, from which we argue thus.

Those whom God has praised for the adoption of children, and has made acceptable to Himself in Christ as His beloved, these are considered believers.

But those whom He has elected to salvation, He has praded them to the adoption of children through Jesus Christus, and has made them agreeable to Himself in Christ Jesus; therefore, those whom He has elected to salvation, He has marked as elect.

The first proposition is publicly true, for there is no adoption unto children but by faith, John 1:12; Galat. 3:26.

Answer. One would also allow this proofredence, being declared according to the selfhood of faith. For all whom God hath chosen for salvation He hath set apart as believers; namely, not those who had faith by which He might be moved to elect them, but to whom He would give faith in due season as the naked, the needy, and the without good. If this were their feeling, the matter would be found. But, while they feel that God has thus regarded them as believers, that He has foreseen their faith as a prerequisite, and from this they have been moved to elect them, they can in truth be clearly explained from this same place which they bring to confirm their erroneous opinion. For:

1. God is said to have predestinated us, in or to the adoption of children, or whom He would adopt as children. From this it follows that praedestinatio is first than adoption, and consequently than faith. For we only obtain the certainty of our adoption when faith is actually given to us in time. Therefore, our acceptance and faith are matters and effects that follow the predestination, but are by no means pre-requisite and pre-foreseen conditions.
2. The Apostle says that God has predestinated us in Himself. By this Hy teaches that He, in electing us, considered nothing outside Himself, and consequently neither faith, nor perseverance in it, nor obedience.
3. According to the good pleasure of his will; since the good pleasure of the will of God has its place, the predestined lot of man can have no place. For it is the will of God that goes before faith, from which he gives faith, and therefore faith cannot be the moving cause of that.

4. To the praise of His glorious grace. This grace would not be undeserved in all ways if there were something in man that moved God to give it to man. And thus it could not be the glory of God alone.

5. That we may be holy and unblessed. Faith, then, with holiness and its other fruits, is after election, and is his fruit, and about this it can in no way be a foreknowledgeable and prerequisite for value. For he elected us that we might believe, not because we believed. For faith, according to the order of nature, follows grace, as an effect of its cause. August, de Praedest. Sanct. cap. 16.

Their third proof reason is taken from the word elected, which occurs many times in Scripture. The evidence is such.

The word elected, when speaking of salvation, is usually taken in Scripture to mean believers. So there is no election to salvation except for believers.

Answer: 1. all the elect become believers in the time ordained for them by God, and are not believers before that time. Thus they are first elected before they become believers. This is shown by the example of Paul, Acts 9, who was called a chosen vessel before he was a believer, and therefore, Gal. 1:15, he says that he was set apart from his mother's life to preach the gospel to the heathen. Thus he was first set apart from God before he obtained faith. This is clearer than the light at noon.

Ten 2. The consequence is doubtful; if it is taken in a right sense, we take it to mean that there are none elected of God who are not endowed with faith in due time to obtain salvation. From faith, which is prior to election, and as a prerequisite in election, the consequence is false, as has now been pointed out several times.

The fourth reason of proof is taken from the places, Rom. 9:22 and Eph. 1:5, thus:

The praedestination by which God has shown His mercy in this, His severity in that, is the true and only praedestination.

Now the decree on the one side to save the faithful, and on the other side to condemn the unbelievers, is the praedestination, whereby God shows His mercy on the one side, and His severity on the other.

Therefore: That decree is the one and true praedestination.

Answer. This argument of proof is made, as if they did not know, wherein our reproach lay. For the decree does not speak against the thesis that is disputed, which is this: that faith is not a prerequisite in election, and unbelief not in rejection, required in advance; that they prove this, and abandon those ambiguities in their 'proof reasoning' with which they have now tired the oppressed Churches for too long. This proof reason is indeed not against us, but good for us. For, if God has decided to show His mercy in these, and His justice in the others, it follows that He has previously considered all as wretched and sinners, and has separated them from these, so that He would show His mercy in the ones endowed with faith, and His justice in the ones who have been justly abandoned.

Secondly, we say that the first proposition, taken according to the sense of the Remonstrants, is false. For this is not the only praedestination, but only a single act of praedestination, by which God wants to show His mercy in some. There is another act by which God has decided to bring them to salvation by certain means.

The fifth proof is taken from the execution of the decree, which takes place in time, thus:

Those and such as God saves and destroys in time, these and such He has decided from eternity to save and destroy.

But God only sanctifies the persevering believers as such in time, and destroys the unbelievers as such.

Thus God has decided from eternity to bless and destroy such and such.

Answer. 1. is, that here the Remonstrants kill themselves with their own sword. For here they make a remarkable distinction between the decree, which has been of eternity, and the execution of the decree, which takes place in time, which two they always commonly confuse at other times.

In 2. They do not prove what they had intended to prove, namely, that the belief seen before is a condition required in the election in advance, therefore they diligently avoid the state of difference, and conclude what is not against us. Unless, in the words, as such, there is a deceit, and that they are as much as if they had said, therefore, that they are such, that is, believers or disbelievers. Which we allow of the unbelievers, since unbelief is of their own depraved nature, and is their own, but faith is a benefit of Divine grace. From which it follows that they are condemned for unbelief, but these are not condemned at all for faith, but are saved through faith, that is, through Christ accepted with faith. The second proposition, concerning believers, is false, and has proof to do with it. For that is also the same thing, of which there is a difference, and therefore, being out of question, cannot be accepted as true. We confess, then, that God saves the faithful in time, and that He planned it from eternity; but not so, because they are believers, as if He had provided faith in the election, but so, because He would make them such, by His undeserved grace, and indeed makes them such, that faith is the means by which He brings the faithful to salvation.

3. This proof reason pierces the opposing argument itself. For if God blesses in time those whom He has from eternity determined to bless, it follows that He has not chosen from eternity indefinitely, nor universally, nor imperfectly, nor irrevocably, nor decisively, but definitely, etc., these and these particular men whom He calls in time, and immediately gives faith. Two things then are required for the conclusion of the praedestination to be complete and whole; first, the election and separation of private persons to salvation and glory; then, the calling of these in time to grace, and the giving of faith, which are the means by which they are brought to glory.

Their final reason for proof is this:

God's decree of man's salvation, the foundation of which is Christ, is election to salvation.

But the decree of the believers to be saved is God's decree of salvation, of which Christ is the foundation.

Therefore, the decision to bless believers is election to salvation.

The second proposition, which has no evidence to do with it, they say to be evident, noticed that this only decision is the fundament of Christianity, for salvation, and certainty of salvation.

Answer 1. We allow the entire proof reason. For it does nothing against sound doctrine, so long defended from God's Word. For we believe that God does not save anyone but those who believe in Christ, and has decided to save them.

2. It does not decide what was in dispute, namely, that the foreknowledge is a condition of election required in advance.

3. We explain this reason, knowing that Christ is the foundation of salvation. Christ is the foundation of salvation. 1. As far as He was foreknown from eternity, and ordained beforehand, that He might be the Savior of the world, 1 Pet. 1; 2. as far as in Him, as in the Head, God elected us, Eph. 1; so that He is the head of all the elect, and the fountain of all goods appointed for them in election;

3. inasmuch as He, in the fullness of time, has shed His precious blood for our sins, thus revealing to us the way to glory; 4. inasmuch as we accept Him and His satisfaction with the faith, which is a mere gift of God, and through it are incorporated into Him as the Vine, as the branches, and finally placed in the full possession of the goods obtained through His blood. From which it follows, that faith is later than our election and Christ, and that it is a means, ordained to it, by which the elect are brought to the appointed end.

4. That the Remonstrants claim this faith, by which they say that God has elected the faithful and persevering, to be the foundation of the certainty of salvation, therein they greatly err. For while no one, in their opinion, can be assured of his perseverance, so the distressed consciences will have much more cause to despair of their salvation than to be assured of it. For though they now believe, yet they cannot be assured that they will persevere in the faith to the end, as many believers have been shipwrecked in the faith as they speak. And so they are always forced to hang precariously between hope and fear, and always to fail. This will be more widely discussed in the fifth Article.

And this will be enough about the third question.

FOURTH QUESTION.

Here is immediately answered another question, which has in common with this one. Whether, namely, Christ is the foundation of election, that He is the deserving and original cause, likewise of salvation, likewise of election. Likewise, whether we are thus elected in Christ, inasmuch as we have been by faith in the foreknowledge of God, as being in Him; and whether faith is a prerequisite for election.

The latter has been refuted above.

The other we deny for these reasons.

1. The working cause of election must have been from eternity.

But Christ's merit is not from eternity. Therefore:

2. He who was elected to the office of mediator from eternity, that He might reconcile the elect to God, is not the cause but the effect of election. But Christ was elected to the office of mediator from eternity, that He might reconcile the elect to God.

Therefore: Christ is not a cause, but an effect of election.

For God did not therefore elect us, because Christ would die for us; but on the contrary, therefore Christ died for us, because God elected us in Him.

3. The elect could not be united with the elect except by such a means as Christ, God and man.

For we ourselves were not capable of sharing in such great excellence. Therefore, in Him, as in the Head, our election had to be confirmed.

4. If we have been elected because of the merit of Christ, now having been accepted with faith, as they say, it follows that we must have believed in Christ before we were elected, which is not true.

FIFTH QUESTION.

From all of which it is easy to answer the fifth question: whether faith, the powerful calling, justification, perseverance, etc., are fruits of election and means by which the elect are brought to salvation. For, while it has been proved in the foregoing that the unmerited election precedes all things and things, it follows infallibly that it is the cause of them all, and that they are fruits of election. Then of this some more will have to be written.

1. That the powerful calling and faith is a fruit of election is proven by the 8th Chapter to the Romans, verse 30, "Those whom He ordained beforehand He also called. We say that Paul is speaking here of the powerful calling and of faith, but the Remonstrants (Confer. Haag. Brandii, page 3) say that this interpretation is but a bare statement, not appropriate to the text. For it does not speak here of an absolute election to salvation, nor of any call to faith, 'which proceeds from such election, but of the ordination and calling of those who love God, that is, of believers who are called to the cross of affliction, like Christ; who are justified against the judgment of the world, condemning them as accursed, from such judgment, like also Christ; who are glorified in this way also, like also Christ, etc. But I pray you, what is twisting, wringing and perverting the Scriptures if not this?

But we answer, that we acknowledge, that Paul here deals with the cross and tribulation of the pious, which he consoles against them with vcrime.dene proofs, especially also with this, that the cross and tribulation are sent to them from the eternal praedestination of God, that they may thus become like Christ, their Head, first in bearing the cross, then in the enjoyment of glory. Therefore he deals with the afflictions of the Church in such a way that he puts together, also to her greatest consolation, that excellent golden chain of salvation.

The sum total is that the faithful must bear their crosses patiently, because not only the afflictions, but also their salvation is fixed in God's will, which God's will no man or creature can undo. Even if the wicked oppress the faithful, deprive them many times of their homeland, riches and life itself, and bring them the greatest shame, these things must nevertheless be patiently endured, while they cannot take away from them the eternal salvation founded in God's decree. Paul then leads us with him, that we may not falter under afflictions, .to the interior of the divine decree and purpose; that there we may discern the eternal and immovable causes of our salvation, and stand firm against all afflictions.

Then he says, first, that they are called according to the intention. This predestination is the eternal good pleasure of God, called prothesis, because it is set pro chronoon ajoonoon, before the times of the world, 2 Tim. 1:9. From this intention he says, that we are called, namely, powerfully to faith. For, saying that they are called according to His purpose, He distinguishes the vigorous calling from the one that is not vigorous, from that which Christ says, Matt. 22, Many called, few chosen. He then joins the cross and salvation together, saying that they both flow from the same fountain, and that all adversities work for the good and salvation of the children of God. Therefore they must be borne patiently.

Then he does not speak of the call to the cross only, but immediately of the calling of those who bear the cross to salvation, founded in God's eternal purpose. And so the word called is taken collectively, very rarely or never again for called to the cross. Thus Paul, Rom. 1:7, calls the Romans called saints. And the Corinthians, 1. Cor. 1:2. Therefore he prays for the Ephesians, Cap. 1, that they may understand which is the hope of their calling, not the hope of the cross, but of eternal salvation. Peter, following the example of Paul, comforts the afflicted with the same proof reason when he, 1 Pet. 1:10, says, that they, afflicted a little while, are called to eternal blessedness.

2. Then, going into the inner workings of the intentions of God, the Apostle goes on to say that the faithful who bear the cross are also recognized, which recognition of God is not only a knowledge by which He has known what He and all creatures should do, but also and primarily a knowledge by which He has known His own from eternity, and has favored and loved them freely. And therefore decided, in due time, to give them faith, that they might, through faith, love again so great a benefactor. This foreknowledge, then, is not only a bare knowledge, but a knowledge combined with a merciful and generous will of God, as He is said to have loved Jacob, Malach. 1; Rom. 9:13. From this God is said to know His own, Ps. 1; 2; Tim. 2:19; not to know others, Matt. 7, and 1. Pet. 1:2 he teaches, that we are elected from this foreknowledge of God, etc. Therefore it is unruly to bring this foreknowledge only to their knowledge, and not also to their salvation. For bare foreknowledge would bring the oppressed a very small comfort.

And those whom He has foreknew, He has also ordained beforehand, that they should be conformed to the glory of His Son,

To predestine is to ordain a thing to an end before you bring it to an end. Now, the cross is not the end to which God has actually predestined his own, but he has predestined them unto life, unto salvation and glory, and unto the means leading thereto; Eph. 1:11, Predestined according to his purpose; And verse 5, Predestined unto the adoption of children.

This therefore is the sense of the Apostles: that we are to be praded, that we may be conformed to Christ; 1. in faith and true confidence in our God, 2. in holiness and righteousness, 3. in glory, that He may be the firstborn among many brethren, and be adorned with infinite glory above all His fellow-men. We shall be like Him, as He is, 1 John 3. We shall be changed into the same glory, 2. Cor. 3. We shall be co-heirs with Christ, Rom. 8:4. In the means to the end, that is, in bearing crosses and afflictions patiently, after the example of Christ, that through them we may enter with Christ into the kingdom of heaven prepared for us from the beginning of the world. For if we suffer with him, we shall also reign, 2 Tim. 2:12. From which it is clear that this conformity to the image of the Son of God is not so much in the tribulations as in the glory that will follow.

So long has the Apostle taken us with him into heaven; now he calls us down to earth again.

4. Those whom He has ordained before, He has also called. This is the first means by which God brings His pre-ordained and predestined to glory, namely, the outward calling, which is by the voice of the Gospel, and the inward calling, which is by the Holy Spirit, etc.

But, they say, Hy has called the professed to the cross.

Answer 1. Very well, but not to the cross only, nor primarily to the cross, but to the glory which will follow, as is evident from the preceding.

2. Paul said before, verse 28, that all things are for the good of those who love God, those who are called according to his purpose. Now, that cannot be said of the cross and miseries, marked many are not helpful for good, but a principle of hellish punishment. He deals here then with another calling, as that which is to the cross.

Notice here that the calling follows the praedesti- nation. It is then false what is said in the answer against those of Walcheren, that the decision of the calling is honorable as the decision of the election.

5. Those whom He has called, He has also justified; not from the wrong judgments of men, as the Remonstrants falsely interpret this golden place in the Hague Conference, but from guilt and from our sins. That the word justification is to be understood in this way is proven:

1. From the following words: Is God for us, who can be against us, who spared not his own Son, but gave him for us all, how would Hy not give all with him? Now, Hy has not given the cross, but Hy has given us faith, righteousness and glory from the powerful calling.

2. Who will accuse the elect of God? Is it God who justifies? Who is he who condemns? It is Christ who died for us, etc. Here we are speaking of justification, not of the wrong judgments of men, but of our sins. This then, as appears in the text, follows the election, and is a fruit and result of it.

6. Those whom He justified, He also glorified; initially in this life, when He justified His chosen ones, but perfectly in the life to come. From this it is concluded, therefore, that whom God has praised, He has praised especially to glory, not to bear the cross. Thus the straight golden place has been freed from the wrong and very depraved interpretation of some.

That faith, calling, etc. are fruits of election, we prove, 2. from the place Acts 13:48. There as many believed as were ordained to eternal life.

But they object that this is not to be understood as any predestination or praedestination of God unto salvation, but as the present condition, disposition, fitness, and ability of the Gentiles, with which they were endowed by God's grace, that they might attain eternal life.

We reply that this is a wrong interpretation of this place. For here it does not speak of the disposition of men, ability, etc., but of the eternal ordi- nance of God. For tetagmenoi is not dad but lydely, that is, not what man does, but what God has done over him. Another who is ordained to any thing must necessarily be ordained of someone; no one may be said to be ordained of himself. Therefore from God, who orders and accomplishes everything according to His will. For there it is expressly said that they were ordained to eternal life. Now, it is evident that no man can ordain himself to eternal life, which is the work of God alone. If it were written that as many believed as were ordained to faith, perhaps their statement would have some color, but, whereas it is written that they were ordained to life, it is evident from the place that faith depends on the election of God. And this was also the opinion of the forefathers, and of the most excellent teachers of our time, of whom it is no place to say now. We are silent, that the Remonstrants here contradict themselves, when they state, that men have been predestined and ordained to life, rather than to faith, as the means by which one comes to life, which they everywhere deny at other times. Let them explain, then, what this disposition, ability and fitness of man is to faith.

We prove it 3. from the place, Tit. 1, where it is called the faith of God's elect. Thus they are elect before they are believers.

But they object that faith means the knowledge and teaching of the truth. But they do not stick to a single proposition in this interpretation, since they say afterwards that by the faith of the elect may also be understood what all the elect have, and without regard to what no one is elected.

We answer, first, that they differ from the intention. For Paul teaches simply that he is an apostle of Jesus Christ, that he might bring the elect of God to the faith, the knowledge of the truth, true godliness, and obedience of faith, hope of eternal life, and to eternal life itself, promised before the times of the world, through the proclamation entrusted to him. He then speaks of the truly elect, and of the true faith of them.

2. If, according to their interpretation, the faith of the elect is the doctrine of truth itself, then it cannot be the knowledge of truth, because the doctrine of truth is the cause of the knowledge of truth. Now, the cause and its effect cannot be one and the same thing.

3. If they say that Paul preached the doctrine of faith to the elect, that is, to the believers and saints, they are again deceived, for Paul preached the Gospel not only to the elect, but also to the non-elect, not only to the saints, but also to ungodly Gentiles, who were formerly in the world without God. Do thereby, that they mix holy and believing, and elect, among one another, marked we were elected, that we might be holy, Eph., cap. 1, and therefore election comes before glory.

4. This interpretation is absurd, since, according to it, they must first have been saints and believers before they heard the doctrine of truth.

Foreseeing this perhaps, they resort to another interpretation, saying that by the faith of the elect is meant the faith which all the elect have, and without regard to which no one is elected. But thus no one would be elected before the end of his life, neither completely nor definitely, since it is not certain whether he will persevere in his lot. But Paul does not speak of those to come, or of the elect, who are uncertainly elected, but of those present, who are certainly and perfectly elected.

Add to this Eph. 1:5, He has predestinated us to adoption as children. Now, we are adopted children by faith, John 1:12.

And thus it is proved, that faith, powerful calling and justification are effects and fruits of praedestination.

SIXTH QUESTION.

Another question follows. Whether divine decree is a condition that is required beforehand, although it will be accomplished long afterwards, provided that God's mind also knows beforehand the future and eventual things and regards them as accomplished. Thus they speak in the answer to those of Walcheren, page 42.

We answer, that we deny this at once, as false. For if the decree of God is a condition, required in advance, it follows that God wills some things only when the condition is fulfilled, and no longer wills them when the condition ceases.

This being so, it follows that the will of God is variable.

Then, if the will of God requires a condition to be fulfilled, and depends on it, it follows that there is a will of God which is not eternal, but which began in time. Against this the Scripture says that God does everything according to His will, that is, according to His eternal decree, and according to the counsel of His will, Eph. 6:11.

Finally, thus would the decree of God depend on His foreknowledge; for the contrary is true. For therefore God knows beforehand that this and that will take place, because He has decreed that it will.

From this it also follows that God is not omniscient, and that He does not know whether man will or cannot accomplish the proposed condition, and therefore suspends His decision as uncertain until man accomplishes the predestined condition.

Likewise, that the will of God depends on the will of man, and on a certain condition, which is to be fulfilled, since it must nevertheless be stated as depending on no matter, and higher than all causes.

By these reasons also another question falls down, which the Remonstrants propose, in their handed down 2nd Thesis. Whether the decree of election be a decree of a fully intended end.

SEVENTH QUESTION.

Seventh, it is asked, whether election is changeable. This question arises from the previous one. For if the decree of God depends on the condition which man must fulfill, and man is unsteady; it necessarily follows that the decree of God is changeable, which the whole edifice of their doctrine sufficiently shows, especially Episcopius, Theorem 22, of justification; the Gelderland Remonstrants, dealing with perfect and imperfect, definite and indefinite election. And here they are one in sentiment with the Papists, who, Concil. Trid Ses. 6, cap. 23, say, that the grace of justification can be lost. From this it necessarily follows that it can also fall out of prae-destination.

On the other hand, we count this proposition: The decree of election is fixed, sure, permanent, binding, immutable and indissoluble, which can never be nullified nor lapsed; which certainty and immutability does not lie in our faith and perseverance of faith, and does not depend in any way on men, but on the mere will and unchangeable decree of God, 2. Tim. 11, The fundament of God is fixed; Isa. 46:10, My counsel shall stand, and I will do all my will;

Rom. 9:29. The gifts and calling of God are without repentance;

Malach. 3, I the Lord, change not;

Hos. 13:10, Repentance is hidden from mine eyes;

Heb. 1:12, And shall be changed, but thou art the same;

Heb. 6:17, God, wishing abundantly to show the heirs of promise the immutability of his counsel, hath set his oath between them; verse 18, That by two immutable things, etc., we might have comfort;

Jacob. 1:17, With whom there is no changing, nor changeable shading.

Isa. 41:9, I have chosen thee, and not rejected thee.

Give this reason. That which is eternal is immutable. Election is eternal, Ephesians, Chapter 1, before the foundation of the world. Therefore.

2. If the elect cannot be tempted, nor forsaken, nor separated from the love of God, then the elect cannot be rejected. But the former is true, therefore also the latter.

3. Against whom no accusation can be made before the throne of God, so election is immutable. And against the elect no accusation can be made. Therefore:

EIGHTH QUESTION.

Whether any one can be assured of his election in this life.

The Remonstrants say, no; for no one can be assured of his justification, unless the prerequisite is present, which is therefore often broken off. Therefore: also not of election, Episcopalian. page 65; Thesis 22. of the Remonstrants in the handed down 7th Thesis. To this belong those void distinctions of full and imperfect election, etc. One contemplates the Gelderland Remonstrants, and Grevinchovius, pages 137, 138. And here they agree with the Papists. For in 't Concil. Trident, Sess. 6, cap. 9 the assurance of the forgiveness of sins is called a vain and alienated confidence from all Godliness. Against this we state this comforting proposition: Every elect can and should be assured of his election. Abraham was assured of his election; 1. from the divine promise, Gen. 15. Fear not, I am thy shield, and thy great reward; 2. from the gracious covenant, Genes. I am the strong, sufficient God; I confirm my covenant between me and you, that it be an everlasting covenant, that I am your God, and your seed after you. From this the Apostle says, Rom. 4, that Abraham was not weak in faith, nor did he doubt the promise of God through unbelief, but grew strong in faith and gave God the glory of knowing that God who promised was able to do it.

And lest anyone should think that Abraham alone obtained this salvation, the Apostle adds: It is written not only for him, but also for us, to whom it will be imputed, etc.

Thus did Izekiah, Jacob, and other Fathers obtain this assurance.

Moses was certain that he was inscribed in the book of life, Exod. 32, and therefore chosen. From this came that glory, and testimony of the assurance of his salvation, Exod. 15, The Lord is my strength, my song, my salvation, my strong God, the God of my Fathers, etc.

David was assured, which he professes in many Psalms, especially Ps. 23, The Lord is my Shepherd, mjjj shall not lack anything, etc. I will dwell in the house of the Lord forever. Alzoo Ps. 27, in the beginne: The Lord is my light, etc. And Ps. 46, The Lord is our refuge, our help and strength; therefore we shall not fear, though the earth be moved out of its places, and though the mountains be thrown into the depths of the lake.

And Ps. 17, at the end, I will see thy appearance, and be saturated, when I shall arise, etc.

Job was assured, cap. 19, I know that my Redeemer liveth, and I shall stand at the last day upon the earth.

The same may be said and proved of all the prophets.

And, lest anyone should think that these were privileges of special persons, Micah, the Prophet, introduces the whole Church thus, in Chapter 7, I will look to the Lord; I will expect the God of my salvation; my God will hear me. If I have fallen, I will rise again; if I have fallen into darkness, the Lord is my light. Paul the Apostle has been wholly sure, and testifies this of all believers, Rom. 8, The Spirit also

testifies with our spirit, etc., etc. Likewise, we are blessed in hope. Likewise, who shall accuse the elect of God? Who shall separate us from the love of God? Likewise, I am assured, that nor death, etc. From this he equates the salvation of the elect with a firm foundation, which cannot be moved, 2. Tim. 2, From this, 2. Tim. 4, he says: Furthermore, the crown of righteousness is set aside for me. And testifies the same of all believers, saying: and not only me, but also all who love the future of his Son.

One could add more testimonies and reasons, but these will be enough.

NINTH QUESTION.

Whether Christ alone is given to the elect as a Mediator.

The Remonstrants say no; in the proposition given, and elsewhere generally: against this we hold this proposition. Christ is but a mediator only of the elect and not of the rejected. But, since this matter will have to be dealt with in the next article on the power of Christ's death, we omit, for the sake of brevity, to prove these propositions.

TENTH VKAAG.

Whether one is the election of the fathers in the Old Testament, and another that of believers in the New Testament.

The Remonstrants say yes. Behold Episcop. Theses of the covenant made with Abraham, of the Old and New Covenants, likewise of the commandments of the New Covenant.

Opposition.

One and the same is the election of the Fathers in the Old, and that of believers in the New Testament.

1. Reason, because it was the same elector, the one who made a gracious covenant with Abraham and with all who follow in his footsteps, Gen. 17; Rom. 4; 12. Now these are all the faithful who lived after Abraham's time, not only under the Old Testament, but also under the New Testament.
2. The same has also been the moving and driving cause[^] namely, the one good pleasure of God. From this He had chosen Abraham from eternity; from this He called him, since he served idols; the covenant of grace, which was strengthened and confirmed by Christ's death, He made with him and his descendants; by faith He justified him, and at last glorified him.
3. By the same means then, which He used in the New Testament, He also brought the Father to salvation and glory.
4. The same conditions He stipulated from allies of the Old and New Testament, namely faith and obedience of faith, Gen. 12. Abraham believed God. By that same faith the Apostle says that we are justified, Rom. 4. Gen. 17 Abraham is commanded to walk before the Lord and be upright; the same is required of believers everywhere in the New Testament.
5. The same promise and the same goods have been in the Old, and in the New Testament. From this Matth. 8 is said, that many shall come from East and West, and shall sit down with Abraham, Isaac and Jacob, in the Kingdom of the Lord.

6. The same ways of speaking of election are used in the Old and in the New Testament, as there it is, to be written in the book of life, Ex. 32:32; Ps. 69:21; then 12:1; Luke 10:28; Acts 13:8, and 17:8.

7. Acts 15:11 is clearly attested with these words: We believe that we shall be saved by the grace of Jesus Christ, even as they.

ELEVENTH QUESTION.

Whether God provides sufficient means for all men, so that they will indeed all benefit, unless they abuse them wickedly. That question has fellowship with this

TWELFTH QUESTION.

Whether God sufficiently draws all men, outwardly called, by His Spirit. The Remonstrants, in the sixth statement given, say yes. In the Hague Conference generally; the Gelderland Remonstrants, page 58. Against those of Walcheren, page 35, linea 33, 34, 35; to this corresponds Bellarmine, Lib. 1. de Grat., c. 2.

Opposition.

Though the external means of salvation, as to the means themselves, may all be sufficient, yet they alone are not powerful in those to whom God grants His special grace, therefore, as to the inner grace, by which God awakens, helps, moves, governs the hearts of men, it is not sufficient in anyone, unless it is also immediately powerful.

Proof.

Deutr. 28:3, 4, Your eyes have seen great temptations, great trials and wonders; but hitherto the Lord had not given you a heart that was wise, eyes that saw there, and ears that heard there.

Isa. 6, Hear always, and understand not; see always, and know not.

Matt. 13:10, 11, Why speakest thou unto them by parables? He said, Because it is given unto thee to know the mysteries of the kingdom of heaven, but them not.

And verse 13. They see not, they hear not, and they understand not. From which places it is evident that many are called outwardly, and hear the Word, who yet are not drawn inwardly by the power of the Spirit, neither collectively nor powerfully.

So in Acts 2, if some are converted at the preaching of the Apostles, and others mock the Apostles, will it be said that the mockers were sufficiently drawn by the inward call of the Holy Spirit? Likewise also those of whom, at Ez. 33, in the end of the chapter, the Lord complains. From this David says, Ps. 119; 32, I will walk in the way of thy commandments, when thou shalt have enlarged my heart. From this the bride says and prays, Highl. 1, Draw me, and we will walk after thee:

From this Paul, Rom. 8, Whom He ordained beforehand, whom He also called, namely, as He said beforehand; according to His purpose, that is, powerfully.

The same he says, 1 Cor. 15:10, that the grace of God in him was not vain. But if the grace of God, inwardly moving and calling man, did not obtain its effect, it was vain. Thus God's grace is not only sufficient but also powerfully given to all God's children. For God works in us the will and the

accomplishment. Now that is not merely considering and convincing in some way, so that it then depends on man whether he will consent or not; but it is producing the act of willing itself, and working the consent and affection of the will immediately. Therefore God is said to have opened the heart of Lydia, which is more than merely to move and persuade, Acts 16.

For this reason Christ says, John 6:45, He that hath heard and learned of the Father, let him come unto me.

THIRTEENTH QUESTION.

From this arises another question. Whether God, according to His will, earnestly desires that all men be saved. The Remonstrants generally say yes.

We say no.

1. Because they are not all chosen, Matt. 22:14; Few are chosen; Luke 10:20; But the elect alone obtain salvation, the others are hardened; Rom. 11, 2. If God earnestly wills that all men should be saved, there is no rejection; but there is a rejection. Therefore, etc.
3. If God wills that all men should be saved, then all men should be powerfully called, justified and glorified. But that does not happen.
4. If few be saved, and find the narrow gate, then God does not earnestly or firmly will that all men should be saved; but that is true; Matt. 7. Therefore, etc.
5. If God earnestly wills that all men shall be saved, He also earnestly wills that all men shall be saved. But this He does not will; therefore also this He does not will.
6. If God earnestly wills that all men shall be saved, and yet all are not saved, then God is not omnipotent; for what God wills would not come to pass. Secondly, He would be deprived of His end. And the creature would be more powerful than the Creator Himself; all these things are very incongruous.
7. If God wills that all men shall be saved, who will oppose His will?
8. If God earnestly desired that all men should be saved, He would offer His grace to all, and would at least call them outwardly. But He does not call them all outwardly, nor does He give His Word and Sacraments to them all; much less does He enrich them all with the inward working of His Spirit. For God first made a covenant with Abraham and his descendants, but not with other nations. From this David says, God is known in Judea, in Israel His name is glorious. Ps. 76. And 147, He makes Jacob know His Word, Israel His ways and rights. Thus hath he done no people; therefore they know not his rights; Hallelujah.

Then, on the contrary, having rejected the Jews for a time, He called the Gentiles to the fellowship of His kingdom, Rom. 11.

H.

OF THE REJECTION.

FIRST VBAAG.

Whether the rejection of some zjj out of good pleasure.

The Remonstrants answer,

That God has not rejected any man out of mere will, without regard to sin as the deserving cause; Episc. Steil, of the reprobation; and the Remonstrants, in the Overruled Theses, 1 and 8, and generally.

First Straight Thesis.

God, according to his good pleasure, hath rejected some by a just, but un-understandable judgment, that is, he hath decided to pass over some, and to leave them in the common destruction, into which all men had thrown themselves through sin.

Jerem. 6:30, The Lord hath rejected them: for they are a reprobate silver.

Rom. 9:21, Has not the potter power over the loam, to make of the same lump one vessel for honor, another for dishonor? verse 15, I will be merciful to him whom I am merciful. Therefore He is not all merciful; verse 22, Vessels of wrath unto destruction.

2. Tim. 12:20, But in a great house are not only gold and silver vessels, but also wooden and earthen, and some to honor, some to dishonor.

1 Pet. 2:7, 8. Disobedient, also set to that, that they stoop to the Word.

Jude, verse 4, First long described to this damnation.

Matt. 20, Many called, few chosen.

Matt. 15, Plantings, which my Father hath not planted, shall be rooted out.

Rev. 13:8, Those whose names are not written in the book of life and of the Lamb have worshipped the beast.

Rev. 17:8, The inhabitants of the earth will be amazed, whose names were not written in the book of life from the beginning of the world.

Matt. 11:15, I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden these dings from the wise, etc.

Matt. 7, I know thee not; depart from me.

John 17, I pray not for the world, but for those whom Thou hast given Me.

SECOND PROPOSITION.

Of the cause of Rejection.

SECOND QUESTION.

The cause of the rejection, whereby God has decided to leave some in the destruction into which they would throw themselves, is His mere pleasure; Matt. 11, Yes, Father, for it has so pleased You.

Therefore, God did not himself reject sin, for they would all become sinners, and thus He would have rejected all. Further, the Apostle, Hom. 9, says of Jacob and Esau, before they had done anything good

or evil. Finally, sin cannot be the cause of the eternal will of God. Now, rejection is an eternal will of God. Therefore, the cause of it is not sin.

It is therefore false, that the Remonstrants in the eighth proposition, and elsewhere generally, say that God has rejected man because of the insight of unbelief and persistence in it, or because of the occasional sin that man could have omitted. For thus, as has been said, He would have rejected all men.

But they will say that there is a great difference between those who are elected and those who are rejected; for the elected would believe and repent, but not the rejected. Therefore, God did not reject them, but these only.

Answer. Nevertheless this question remains unanswered; why God has decided to give the gift of faith, repentance and perseverance to those whom He has chosen, it cannot be answered otherwise than that God has so willed. In this good pleasure of God we should all be fairly satisfied.

Having said this, we add these grounds to the two preceding statements.

I. God, though He has rejected no one for sin, yet He has not decided to damn anyone, and punish them with eternal pisions, except for their sins; Matt. 8, The children of the righteous shall be cast out into the uttermost darkness, where there will be weeping and gnashing of teeth. 1 Cor. 6, They that do such things shall not possess the Kingdom of God. And elsewhere generally.

II. No one is predestined of God to sin.

1. Reason. Because God hates, opposes, abhors and punishes sins. And that Judas, Herod, and Pontius Pilate are said to have done that which God's hand and counsel had beforehand determined should be done, that is, to be understood of the act itself, by which the righteousness of God is satisfied, not of the wrongness and corruption of the act, which was an abominable sin, for which they also had to suffer severe punishment.

2. Reason. Because God is wise and good, and therefore did not predestine anyone to evil as far as it is evil.

3. Reason. Because God is holy, just, and merciful, who hath willed to forbid sin, by his mercy to do it out, by his justice to punish it; and therefore could not have been the author of sin, of which Hjj is a wjjs ordinator and just punisher, Fulgent. Lib. 1, ad Monim. Now that the reprobate can do nothing but sin, the fault is not the reprobation, which is a holy and good act of God, but their depraved nature. For they are evil trees, which cannot bear any

53 good fruit. Yes, even the elect themselves, before they are reborn, can do nothing but sin.

III. The end of rejection is not the downfall of the rejected.

1. Reason. For thus God would seem to take pleasure in the destruction of men.

2. Reason. Because God, rejecting man, that is, passing by and not electing him, finds him fallen into his own destruction, and does not first cast him into it. And that He passes by some and takes in others, pities some and does not pity some, in this He does no more wrong than a prince, who does not take all into his household, and who raises to the highest dignities some and passes by others, who can in no way accuse the prince, as if wrong had been done to them.

IV. But the end of rejection is the glory of God, and the salvation of the elect.

For so it is, that God:

1. Shows his free power and supreme right to do with his creatures as he pleases; Rom. 9:17, Therefore have I begotten thee, that I may prove my power unto thee, and my name be proclaimed throughout all the land. And verse 22, Therefore desiring to prove wrath, and to make known his power, he hath borne the vessels of wrath with great longsuffering.

" bearing, prepared for destruction.

2. He proves His supreme love and infinite mercy against the elect, whom He had every right to pass by, like the others, had He had mercy on them by mere grace; as He made His supreme love and infinite mercy more august, electing Israel alone, having rejected all other nations.

3. He begets the elect to fear His power, which He demonstrates in the rejected, and to show true gratitude to God, with wonder at so great a mercy. Raise them up to true fear of God, to true humility, etc., if they were by nature no better than others whom He precedes.

V. God, as He has decided by His good pleasure to leave some in the misery into which they have fallen through their own fault; so He has also decided not to give them the means of salvation. See above, Q11,12.

Therefore Episc.'s third proposition of reprobation is false, in which he says that God did not decide to refuse anyone sufficient grace by an absolute will by which he might obtain salvation. Verily, if he had been sent and in the West Indies, which happened to the pious and learned man Johannes Laerius, he would have judged quite differently.

THIRD QUESTION.

Whether the decision of rejection is irrefutable. The Remonstrants say no. Which they make sufficiently clear with their unvarnished denunciations of perfect and imperfect election, and consequently rejection.

Thesis.

As the decree of election is immutable, so is the decree of rejection, and no rejected people can be elected, nor their number increased or decreased.

Reason 1. Because God is immutable; Jac. 1:17.

2. Because rejection is an inward, and eternal operation of God.
3. Because all the decrees of God, marked as they are by his good pleasure, are unchangeable.
4. Because they are rejected by the will of God, which no one can oppose.
5. Because God, whom rejects, is omnipotent, and his omnipotence can in no way be weakened.
6. Because God's intention is unchangeable.
7. Because God is never deprived of His end.

8. Because God does not fail in his counsels and deliberations.

FOURTH QUESTION.

Whether the cause why God grants the Gospel to some and not to others is something hidden in man, such as the right use of the common law and of the light of nature or something similar, by which some would be considered more worthy than others. The Remonstrants say yes. Haag. Confer, pp. 97, and 111. To those of Walchr. 46.

We say no, and state this Thesis.

The reason why God grants the Evangelie to some and not to others is not some matter that lies in man, but is the mere good pleasure of God. This is proved, Deut. 4:7, 8, 32, 33, 34, 37; Cap. 7:6, 7, 8, 9, 10; Not that ye were more than other nations, but because the Lord loved you. And verse 14, Ye shall be blessed above all nations.

Deut. 9:5, 6, 7; Thou art a people of stjven halze. Not for thy righteousness hath the Lord given thee, etc.

Acts 16:6; The Apostles are commanded by the Holy Spirit to speak the Word in Asia.

Verse 7; The Spirit of Jesus would not let them go into Bithynia.

Verse 9, 10; Decides Paul, from eep certain sight, that he should preach the Gospel in Macedonia.

Doeth thereby, that all men of nature are depraved, children of wrath, and prevented from coming to the glory of God, that there is not one righteous, yea also not one, and that the fear of God is not before their eyes, that all mouths may be stopped, and all the world be damned before Him, Com. 3. From this it follows, that in this one there is not any fitness, whereby he merits grace, more than in genes, since all are equally withered by nature.

FIFTH QUESTION.

Whether God has decided to condemn no one because of original sin ? The Remonstrants generally say no, Episc. Thesis 2, of the reprobation. Arminius in the printed articles, pp. 17, 18.

We answer yes. For death is the wages of all sin, Rom. 6. But original sin is truly sin, and such hereditary depravity of our nature as makes us guilty of the wrath of God. Eph. 2; We were by nature children of wrath, as well as others. Therefore David, Ps. 51, calls original sin true sin, and confesses that because of it he was guilty of the wrath and punishment of God.

SIXTH QUESTION.

Whether the will of God be distinguished, in antecedents and sequels; as Damascenus does, in the second book of right faith, cap. 29. And Arminius in the printed articles, pg. 3.

By his first will they understand that by which God wills that the Gospel should be preached to all creatures, that all and every one should come to the knowledge of the truth and believe in Christ, that they may be saved, because he died for all.

By the following will, which is following faith or unbelief and the disobedience of men, by which H.G. wills to save the faithful and to destroy the un-believers.

We reject this distinction. For:

I such previous will of God transforms God into an impotent man, who would desire, as much as is in Him, that they should all be saved, if only they wished.

H. What is said of this following will is absurd, as if God would not want to save anyone until he sees that he is able and worthy.

Thus the decree of God, the will of God, and power and freedom are dependent on man, not man on God.

IV. Thus it would follow that God is impotent, that what He willed beforehand He does not will afterwards; that He is impotent if He cannot accomplish what He wills, and that He is deprived of His end.

This is our opinion on those points of difference between the Remonstrants and the orthodox concerning the first article of praedestination, which we consider to be in accordance with the Word of God; willing to learn better, if we can be better instructed on any matter.

OPINION OF THE THEOLOGIANS OF GREAT BRITAIN.

CONCERNING THE SECOND ARTICLE.

FIRST PRESENTATION.

It was with special love and intention, both of God the Father and of Christ, that Christ died for the elect in order that He might effectually obtain and infallibly communicate to them the forgiveness of sins and eternal salvation.

The first conception states that the elect will infallibly have forgiveness of sins and eternal life through the death of Christ, and that because of the special love and intention of the Father and of Christ. This is proved by the Scriptures, which prove the power of Christ's death as far as the elect are concerned; John 11:51, That Christ died for the people, and not only for the people, but also that He might gather the scattered children of God into one. Eph. 5:25, Christ loved the Church and gave Himself up for her, that He might sanctify her, etc.; by which words Christ's purpose in offering Himself is declared, as far as the unimpeachable communication of salvation is concerned.

SECOND PRESENTATION. .

From this same love, by and for the merit and intercession of Christ, faith, and perseverance, and all other things, by which the condition of the covenant is fulfilled, and the promised benefit, that is, eternal life, is infallibly obtained.

This representation states, that, from the death and intercession of Christ to the elect, flow those gifts of grace, by which they are powerfully brought to eternal life; Com. 8:32, 33, 34, Who also spared not His own Son, how should He not also with Him give all things? etc.? Heb. 8:10; I will give my laws into their minds, and will write them in their hearts. For this grace, which is given to the elect for Christ's death, is the grace of powerful salvation; and we understand by the grace of salvation not that by which men can be saved if they will, but by what mercy they are indeed saved, because God wills it.

THIRD PRESENTATION.

God, having mercy on the fallen human race, sent his Son, who gave himself as ransom for the sins of the whole world.

In this offering of Christ we notice two things. The way of calling men to the sharing of this sacrifice, and the fruit of this sacrifice, which belongs to men in different ways.

As for the ways, there is no man who cannot be truly and graciously called by the ministers of the Gospel to the communication of the remission of sins and eternal life obtained through the death of Christ; Acts 13:38, 39, ü be known that the remission of sins is proclaimed through Christ, etc.; John 3:17; He that believeth not is damned, because he hath not believed on the Son of God. Now in the Gospel there is nothing that is false or feigned, but everything that is offered therein by the ministers or promised to men, that is offered and promised to them in the same way from the author of the Gospel.

As for the fruit, from the death of Christ, in whom is contained an infinite treasure of merits and divine blessings, the actual fruit comes to men in the same manner and degree, and by the same means, as God thinks fit. Now, it pleases God, even after He has accepted the offering, that not otherwise will the forgiveness of sins, and eternal life be immediately communicated to everyone, except through faith in the Redeemer. And here is revealed that eternal and hidden decree of election, when that price, which is paid for all, and which will surely help all believers to eternal life, is nevertheless of no help to all, because it is not given to all to fulfill this condition of the undeserved covenant. Thus Christ died for all, that all and every one, faith intervening, may obtain forgiveness of sins and eternal life through the power of this ransom. Thus He died for the elect, that out of the merits of His death, according to the eternal favour of God, specially ordained for them, they might infallibly obtain faith and eternal life.

FOURTH PRESENTATION.

In this merit of Christ's death is founded the general promise of the Gospel, according to which all believers in Christ obtain the forgiveness of sins and eternal life.

That this promise is general and founded in Christ's death, is evident from Acts 10:43; These are the testimonies of all the Prophets, that all who believe in Him receive forgiveness of sins in His name. And Rom. 3: The one whom God has set before Him as an expiatory sacrifice through sacrifice in His blood. Even though this promise is not proclaimed to everyone, in every place, and always, it is such that it can be proclaimed to everyone and anyone.

For the nature of the promise always extends to the human race, even though the knowledge of the promise, according to the special providence of God, may affect now some and now others; Mare. 16:15, Go into all the world, and preach the gospel to all creatures. He that believeth, etc.

FIFTH PRESENTATION.

In the Church, where, according to the promise of the Gospel, salvation is offered to all, the ministry of grace is such that it is sufficient to convince all penitents and unbelievers that by their willful fault, and or negligence or contempt of the Gospel, they have perished and lost the benefit offered.

Christ, by his death, not only established the Gospel covenant, but also obtained from the Father that where that covenant is proclaimed, it should be served at once according to that degree of supernatural grace sufficient to convince all unrepentant and unbelieving despisers, or at least omissions, of not having fulfilled its condition. Here are briefly two things to be dealt with.

Whereof, first, it is prefixed, that some measure of grace is ordinarily ministered in the service of the Gospel.

And secondly, that this grace is sufficient to convince all unrepentant and unbelieving people of their contempts and omissions.

The first is evident from the Scriptures; Isa.

59, This is my covenant with them, saith the Lord, my Spirit which is in thee, and my words which I have put in thy mouth shall not depart from thy mouth, saith the Lord, from henceforth to everlasting. From this it appears that the Word and the Spirit are inseparably joined by the promise of God in the ministry of the Word. From this it is that the ministers of the New Testament are called ministers, not of the letter, but of the Spirit, not of the vivifying letter, but of the vivifying Spirit, 2 Cor. 3:6. And the service of Evangelies is called a ministry of the Spirit, there verse 8. When Christ sent the 70 disciples out to preach the Gospel, he commanded them to say to the people to whom they preached it, "The kingdom of heaven has come near, because some supernatural grace was ministered to those to whom the Gospel was preached.

That not all are called to the grace of the Gospel, to whom the Gospel is preached, is not well said, even though there are those who do not obey the Gospel [Prosp. ad cap. Gall. resp. ad Object. 4].

The other is proved from John 15: 22, Were I not come, and had I not spoken to them, they had no sin; but now they have no cover for their sin. From this place it appears that Christ, presenting the Gospel, also ministered that inward grace which was so sufficient that they could justly be accused of presumptuous or habitual unbelief, in that they did not accept the Gospel but rejected it.

Heb. 2:3, How shall we escape, if we neglect so great salvation? For want of the salvation offered in the Gospel, we are guilty of the just punishment. Therefore, salvation is offered in the Gospel.

Heb. 4:12, The word of God is living and powerful, sharper than any two-edged sword, and piercing unto the division of the soul, and of the mind, nerves, and marrow; and is a discernor of thoughts, and of the heart. From this it appears that the power and effect of the Word is such that it penetrates into the innermost parts of the mind, and, as it makes true believers fully alive, it certainly inflicts a mortal wound on the stubborn.

Finally, Scripture threatens very severe punishment to those who do not receive, neglect and despise the preaching of the gospel; Matt. 10:15, Whoever does not hear your words, it will be more pleasing to the land of Sodoma; Heb. 6:4, It is impossible that those who once were enlightened, and have tasted the good word of God, etc.; For the earth, which drinks in the rain and produces thorns, is near to corruption.

SIXTH REPRESENTATION.

Notwithstanding this general covenant to save believers, yet God is not bound by any covenant or promise to communicate the Gospel or saving grace to all and any, but why He gives it to some and bypasses others depends on His mercy and divine freedom.

Christ confirmed this covenant in no other way than that the communication of this covenant would remain in the free and full power of the Father. But God, giving a benefit, is not covenanted to give a new benefit; Matt. 20:15, May I not do with mine as I please?

Such a covenant is not found in scripture. God promised in the Old Testament that the preaching of the Evangeline would be communicated to the Gentiles. In the New Testament the middle wall was taken away, and commanded the Apostles, Mare. 16:15, Going into all the world, preaching the Gospel to all creatures. But nowhere did He promise, that it shall ever be preached throughout all the world, at one and the same time, which Prosper says very well [Epist. ad Ruff. and the vocat. Gent. 1. 2. c. 3]: At the same time, when the preaching of the Evangeline was sent to all nations, the Apostle was forbidden to go into certain places by Him who wants all men to be saved and come to the knowledge of the truth. For in that delay of the Gospel, without the knowledge of the truth, and without the initiation of regeneration, many would die. The Scripture says what happened, But (it says, Acts 16:6, 7) when they had traveled through the land of Phrygia and Galatia, they were prevented, by the Holy Spirit, from speaking the word in Asia. And when they had come to Mysia, they requested to travel through Bithynia, and the Spirit did not let them. These are the words of Prosper. Further, it is evident that, notwithstanding this general covenant, which also took place in the Old Testament, God did not reveal the knowledge of it to the Gentiles; Ps. 147, He makes Jacob herald his word; so He did not do to all the nations, etc., etc. Acts cap. 14:16; God has in former times allowed the Gentiles to walk in their ways.

Yes, by our time hardly the sixth part of the inhabited world has accepted Christ. If it is the case that God has never pleased all and any to preach the Gospel to them, verily He has not obliged Him to do so. For He does all that He is held to do. The same must be said of sanctifying grace. Nowhere in the holy Scriptures is there any mention of a promise by which God has committed Himself to communicate this grace to everyone and anyone; indeed, the Scriptures mention the freedom of God to have mercy. Rom. 9:9: He forgives whom He wills; notwithstanding this covenant is confirmed in the blood of Christ. And though God treats all men with many benefits, even the most ungrateful, who live outside the bounds of the Church; and have need of all spiritual benefits, as being sinners; yet He is not bound to give to any, to any.

Finally, it is proved from the Scriptures, that some are judged and damned for sins committed against the law of nature alone, Rom. 2:14, 15. If they are excused, because they have not fulfilled the law of faith, through a wholly unavoidable ignorance, which exculpation can have no place, where God proclaims his law, and men are bound to obey.

FALSE PROPOSITIONS,

which we reject.

The first; the death of Christ being established; is, that there is no other intention of God to save any private persons, than conditionally, and pending upon the eventual act of man's faith.

1. The preceding statements and reasons of the first Article; in which the election of certain persons is affirmed, and the imperfect election refuted; likewise, since certain means of salvation, flowing from the decree of election, are stated; finally in this second Article, the eighth and second propositions, by which it is proved, that Christ died with such intention, that He would impart special benefits to the elect; these give substance and confirmation to refute this contradiction.

2. All the theological reasons; taken from the Scriptures and from the regularity of faith, by which Christ's incarnation, humiliation or exaltation is proved or confirmed; For this purpose, that it may be shown the expressed divine intention, of the fruitful outcome of this so great mystery, not producing it conditionally (namely, if men, being neither willing nor able, should produce it), but bringing it about infallibly; the divine power working it out.

Moreover, the house of God, which must be built of men, is not sufficiently solid if men build it. This building must be erected by the hand of God himself. Matt. 16:18, Upon this stone I will build my church; 1 Cor. 3:9, God's fieldwork; God's timmer- ring are you; Ephesians 2:20, Built on the foundation of the apostles and prophets, which is Christ, the chief cornerstone, upon which all the timbers are joined, and made into a holy temple in the Lord, upon which you also are built, etc.

Ephesians 4:16, Of whom the whole body, joined together and bound together by all the added members, by operation, etc., etc., is Christ. Therefore: God, Himself carpentering a Church, prepares, makes smooth, and arranges together, the stones with His hand, and does not expect them to make themselves competent by occasion, and arrange them upon the foundation.

3. By this certainty of the bizon- deren decree the salvation of the Church is ordained of God, to be accomplished by Christ, through whom Christ is sent. This voice of God, which first promised that Christ would appear, also seals with absolute certainty the unconditional effect of this; Gen. 3:15, The seed of the woman shall tread on the serpent's head. Now the serpent is not trodden down, except by a wholly certain deliverance of some from the power of the devil, and transfiguration into the kingdom of the Son of God; Isa. 53:10, When he hath given his life for a guilt offering, then shall he have a long seed; Heb. 2:13, Behold, I and the children whom God hath given me. Therefore, the decree of God to accept a long seed in the Christi family is inseparably attached to the decree of Christ's life for sins. And to Christ, offering Himself as a sacrifice, children are given, not of themselves, but of God, who, after all, gave them Christ.

4. If the fruit of Christ's suffering is but conditional, the benefit is no more certain out of the second Adam than it was in the first. For salvation is offered to him under a condition (do this, and you will live). In order that he might fulfill this condition if he wished, God gave him help, but not so that he might actually fulfill it infallibly. But in the New Covenant, the grace acquired through Christ's death is not only that salvation is offered to us under condition (believe, and you shall be saved); but God works by His Spirit that we may actually believe Himself; Hebrews 8:6, He is a Mediator of a better covenant, confirmed in better promises. Now what this promise is, appears from the 10 verse, Giving me laws in their understanding, and writing them in their hearts.

SECOND FALSE STATEMENT.

That the proper and entire end of Christi's death was that He should obtain unto God the Father the right and power to save men on such terms as He pleased.

1. If nothing else has been obtained by Christ's death, except that there is an access to make all kinds of covenant with men, then we are not freed from the yoke of the law; for it will still be open to God the Father, even after this sacrifice has been paid and accepted, to keep the condition of the law, to impose it on us again. But Christ, in order to take away for us the people of the law, that is, in our place,

once became a curse; Gal. 3:13. We cannot, therefore, in respect of not having fulfilled the law, become guilty again of the law, and cursed again.

2. Christ merited for us by his death the reconciliation of our persons with God, and that grace might be communicated to us in deed; John 1:16: Of his fulness we have all received. Otherwise, the second Adam, the Lord of Heaven, would have done his own less good, as the first Adam, from the earth, did his own harm; as to imputation, if Christ did not bear the penalty for us, as to collapse, if out of the Head Christ no grace flowed into the members.

THE THIRD FALSE PROPOSITION.

That death Christi has obtained for all men a restoration to the state of grace and salvation.

The IBt" reason is. Salvation is a matter promised in the New Covenant, and is promised only under the condition of faith (he who believes will be saved); since all men do not believe in Christ, to whom salvation is promised under some condition, it is certain that Christ's death did not obtain restoration to the state of grace and salvation for all, but only for believers; this is abundantly proved by the words of the Apostles, Rom. 5:1: We therefore, being justified by faith, have peace with God. By peace there we understand our reconciliation with God and restoration to the bosom of grace, who were before enemies of God. And all places in Scripture which prove that we are justified by faith alone in Christ, or held to be righteous before God; Rom. 3:4; Gal. 2:16; these confirm the same.

2. reason. Without faith in Christ man remains in perdition; John 3:18; He shall not see life, but the wrath of God abides upon him, John 3:36. But those who have been restored to the fold of grace have, everyone, forgiveness of sins, which makes men blessed; Ps. 32; and do not abide in perdition; on them the wrath of God does not abide. Those therefore who have no faith are not restored to the state of grace and salvation through Christ's death; for no one obtains the forgiveness of sins^a through Christ's name except he who believes in him; Acts 10:43.

3- reason. If the death of Christi obtained regeneration for all, so are they regenerated; or, when he was ordained from eternity to death; which is false; for thus no one would be born a child of wrath, and Adam's sin would not harm anyone, which, according to this view, was forgiven them from eternity, and the children or others would not need the bath of regeneration; which is against the saying of Christi; John 3: 43. 3: 5, Unless a man be born again of water and the Spirit, he cannot enter the kingdom of God; or, they were restored to the persons of the first parents, when the promise of the seed of the woman was proclaimed; which is also false; for the first parents were not restored to the state of grace except by faith in Christ, and then neither were their descendants; not all of them, whether believers or unbelievers; or, when Christ himself died on the cross; which is false; for thus no one would have been restored before that moment, which no one will allow; nor after that time have all been restored; for, without doubt, the wrath of God was kindled against some of the accusers, reprobates, crucifiers and mockers of Christ at the same moment, and also afterwards.

Was signed:

GEORGIUS LANDAVEKSIS. - JOHANNES DAVENANTIUS. - SAMÜEL WARDUS. THOMAS GOADUS. -
GUALTERUS BALCANQUALLUS.

OF THE SECOND ARTICLE.

EXPLAINED IN VARIOUS REPRESENTATIONS.

THE JUDGMENT OF THE THEOLOGIANS FROM THE PALACE.

FIRST PRESENTATION.

God the Father hath ordained his Son Jesus Christ a Saviour and Atonement for our sins, for the love wherewith he hath loved fallen men, guilty of damnation, yet as his own creatures; and hath willed himself to have mercy upon them, if it could be done in any way conducive to his justice.

In the letter to those of Walchr., page 47, and in the surviving statement.

Judgment.

A general tendency of the love of God, with which He loves all His creatures, but especially the human race, we acknowledge on both sides, and confess it with one mouth. The Heavenly Father also extends this benevolence to man even after the fall, giving us life, breath and everything, Acts 17:25; making His sun rise on the evil and good, and raining on the righteous and unrighteous, Matt. 5:45. Yea, in the continual habit and practice of sinning, He endures with great longsuffering sinners, that at least with goodness He may break their wickedness, Rom. 2:4. And when He punishes and destroys the stubborn and unrepentant, He takes no pleasure in the destruction of the creatures, but in the execution of His righteous judgment, Isa. 1:24. This is indeed an excellent love against sinners. But more excellent and higher is rightly considered the love by which God, being deliberate, has given us His Son as a Savior for our sins. We do not consider this love general, but specific, not common to all and every man, but specific to the elect. For this love is not other than the good pleasure of salvation in Christ, Eph. 1:4, 5. Is this the Father's good pleasure in the salvation of all men? Christ clearly denies this, Matt. 11:25, 26. Moreover, it is evident that God's intention is not universal, Rom. 8:28, 29; nor is His mercy universal, whereby He has mercy on whom He wills, Rom. 9:18; nor is this grace common to all, whereby faith in Christ is given to them, but not to others, Matt. 13:11. Thus the love of the Father in Christ is no more common; since the Scripture confounds these things as equal and interchangeable; 2 Tim. 1:9; Rom. 3:24, and 5:8, and elsewhere. Christ Himself, John 4:10, calls Himself a gift of God, arising out of the love of the Father and goodness toward us.

Is it one general and all equally common? No one will easily say so, who has learned from Paul that God has given us His Son in such a way that He immediately gives with Him everything necessary for salvation: wisdom, righteousness, sanctification and redemption, 1 Cor. 1:30. Thus it remains a special gift, ordained by a special and special love of God, to redeem the elect, and to make believers blessed. From this Paul says that God is a Savior or Preserver of all men, but especially of believers, 1 Tim. 4:10. For he preserves them all by a general kindness, of which Ps. 36:7; but he preserves believers by a special kindness and grace in Christ, which was prepared for them before the times of the world, 2 Tim. 1:9. When we say this, we do not destroy Christ's merit and do not make the elect useless of their redemption through Christ and reconciliation with God. For God so loved his elect, scattered throughout the world, that he, in proof of his righteousness, wished to intervene, even to prevent in the execution of election, a perfect satisfaction for their sins. Thus He elected them to eternal life, that Christ with the price of His blood might acquire that life for them sinners, in which sense they are said to be elect in Christ, Eph. 1:4. Although this special love of the elect is wholly of the former, not dependent on any cause other than God, yet it is not wholly of the latter, nor free from the means which God, according to

His wise and righteous counsel, has subordinated to manifest and exercise His love. Behold the places of this, John 3:16; Rom. 3:24, 25; Eph. 1:4, 5, 6, 7; 2 Timoth. 1:9, 10. Following whose clear truth, we reject and repudiate the Remonstrants' Thesis; and, in place of it, put forward this Antithesis or contradiction.

God the Father has ordained his Son Jesus Christ to be our Saviour and Reconciler for our sins, through the love with which he loves his elect for everlasting life.

SECOND PRESENTATION.

Christ (a) according to the Father and His own will, for all and every man (b) without distinction, both those who are lost and those who will be saved, has obtained (c) reconciliation with God, forgiveness of sins, and (d) eternal life.

a. Haag. Confer, p. 139, etc.

&. Epist. ad Walach. pag. 49.

c. Haag. Confer, pg. 139.

d. Epist. ad Walach. pag. 49.

Judgment.

The intention of God and of Christ, the Savior, in the matter of salvation, must be drawn and explained, not from human reason and imagination, but from the divine Scriptures. These teach that God has not given his Son to redeem all and every one, without distinction, both those who are lost and those who will be saved, but certain men chosen from the world, and that the Son has accepted these and not others, in order to redeem and make them saved. Of the Father it says, John 6:39, This is the will of the Father who sent me, that I should not lose what he has given me, but should raise it up at the last day; likewise, John 17:9,19, I pray not for the world, but for those whom you have given me, for they are yours. And for their sake I sanctify Myself. The rejected and the children of perishing are clearly excluded from this number, verses 9, 12. There are many places in Scripture, in which Christ is said to have died for all; certainly in the opinion of the Father and his own; there are also others, by which it is taught that the world is reconciled through him, and that he is the reconciliation of the whole world. But besides these being committed to the greatness and sufficiency of Christ's ransom, the same Scripture teaches that they are all believers, of Jews and Greeks, united together, without any distinction of persons or nations, Rom. 3:22, Unto all and upon all them that believe; for there is no distinction; Acts 10:43, That whosoever believeth in him shall receive the remission of sins through his name. Thus it teaches that that world is the world of believers, and they shall be saved; John 17:21, That the world may believe that I am sent from thee; and chap. 3:17, God did not send His Son into the world to condemn the world, but that the world might be saved through Him. It is then a great impudence to attribute to God in the work of salvation another opinion than that which He has in truth, and to make common to the rejected and the children of perdition that which He has ordained for salvation by His appointed counsel. But this is still heavier, that the Remonstrants weaken the whole benefit of redemption, and the honor due to the Redeemer, if not destroy it at once, yet greatly diminish and obscure it. The rejection of reconciliation with God, of the forgiveness of sins and of eternal life (which they praise everywhere with all their mouths) is not an acquisition of the grace of God, by which H.J., having been condemned, is now reconciled, from a severe ruler becomes a merciful and indulgent

Father, but is an acquisition of certain possibility, that God, without injury to His righteousness, may receive sinful man into grace, and man may again, on a certain condition (which is of working and persevering faith), be reconciled to God and come to eternal life. Thus it is that they explain this noble subject of attainment in the Hague Conference, pp. 171, 172, 175, 177, 197; in the letter to the Walach. p. 47; and in their other writings both published in print and handed down. A beautiful interpretation; which is said to have taken place, that notwithstanding the whole human race could remain in sin and in ruin. And in what place of Scripture do we find that the Son acquired anything for the Father, or obtained for Himself the right and power of atonement? God was in Christ reconciling the world to Himself, not imputing their sins to them, 2 Cor. 5:18; It was impossible for the law to make just and give life, since it was made weak through the flesh, Rom. 8:12; But it was not impossible for God to justify the ungodly, Rom. 4:4. And though He justifies none but he who is of the believing Jesus, yet Jesus did not acquire that possibility of supplication unto God, but the Father Himself, whose infinite wisdom could not lack other means, found this way, and made it manifest to us in His Word. As it is written: It hath pleased the Father, that, having made peace through the blood of Christ the cross, through Him He should reconcile all things to Himself, Col. 1:19, 10. And standing by this statement, God will not be reconciled to sinful man, and be pleased with him, but only reconciled, under a certain condition, against the expressed words of the Apostles, if we were enemies, we were reconciled to God through the death of his Son; God was in Christ reconciling the world to himself, not imputing their sins to them. Through Him He has reconciled everything on earth and in the heavens. The same opportunity will have it with the other benefits Christi. Through Him, not the forgiveness of sins is obtained, but the forgiveness of sins: not eternal salvation is obtained, but beatitude; and He who saves His people from all their sins will only be a Savior by title and bare name, or Savior without salvation. Finally, comparing the causes of reconciliation with God, forgiveness of sins and eternal life; thus Christ will be said to be a remote cause, man the adjacent one; Christ a cause according to the power, man a cause according to the deed, and situated in the deed. Which things are very clear adornments of Socinianism and Pelagianism, which should be utterly abhorred by those who care for the honor of God and Christ, and the salvation of souls. Condemning then the false proposition, we state this correct proposition.

Christ, according to the Father's and His own will, has effectually obtained reconciliation with God, the forgiveness of sins, and eternal life for all and every elect.

THIRD PRESENTATION.

The ration Christi is not only sufficient, but a also powerful in all and every one, b for the expiation of original sin, to c accept in grace and in his covenant the whole human race; d finally also, to communicate to it a sufficient grace.

- a. Haagsche Confer. 1. page 173.
- b. Remonst. in the surviving stellingen, and Geldersche Confer, and ütrechtsche Armin. in Artic. pag. 117.
- c. Armini in Art. pag. 117, 118; Joh. Arnold. contra. Tilen. pag. 232.
- d. Remonstrants in the surviving Theses.

Judgment.

Of the sufficiency of the ransom-money of Christ for all and any one there is no question, nor dispute. Everyone who seriously and diligently considers the worthiness of the person of the Mediator, who is both God and man, and the severity of the punishment suffered on our behalf, recognizes this; but the whole difference is in the effect and power of this ransom money, namely, whether it has any power in all and any man, so that at least some of its fruits come to all and any. Now that is what the Remonstrants refuse to confess roundly. That they indeed feel this way is not difficult to prove. For they say that original sin is in no way imputed to any man, whether child or adult; nor is it the guilt of damnation. Thus it must be atoned for in all and any, by some general power of Christ's ransom money. They teach that the entire human race in and with Adam, from the common fall, was accepted in grace, yes admitted to that covenant, which God made with Adam, renewed with Noah, confirmed and perfected in the last times through Jesus Christ. This is a very clear proof of a general power which comes from this edge of grace. Moreover, they say, that all and every man is administered the means necessary and sufficient to faith, in such manner as God knows to be pleasing to His wisdom and justice. Since they acknowledge the foundation of this administration to be in Christ, in the delivered positions, they must also acknowledge His universal power. Finally, the advocates of the Remonstrants, Arminius [Arm. disp. pub. 13, thes. 5] and Vorstius [Frost, disp. de faeder. thes. 26], promise to men, who are damned in the eternal flame of infernal fire, some relief through the ransom money of Christ, in which it has been brought about, that God even inflicts damnation on them with the severest justice, but tempered with a merciful equity. Therefore, they also obtain a certain part of the general power of that. Therefore, so the power of Christ's ransom money stands in everyone and every man, in the opinion of the Remonstrants. And so far, as they say, the whole human race is immediately reconciled, as far as it is acquitted of the original guilt, and is transferred from the covenant of nature into the covenant of grace. In the rest take place the atonement, forgiveness and beatitude, of which has been spoken before. But let us hear Scripture, what it says of this general power of Christ in all and every one. Eph. 2:3 we are said to be children of wrath by nature, conceived and born in sin, and because of it guilty of the wrath of God and of eternal death; in which guilt all begotten who are not born again by the Spirit of God, John 3:3. Thus original sin is not born in all. God did accept Adam, having fallen, in grace (believing him to be blameless), and made the covenant of grace with him by the power of promise. But the grace of salvation is a personal benefit, which does not pass from parents to children through generations, John 1:12; and the promise of salvation included in the covenant is not binding except in the children of the promise, Rom. 9:6, 7. And the means of faith are not general, as this outward calling and preaching of the Gospel, which neither in the Old Testament all have experienced, nor in the New, marked in both is true the rule of Christ: Many called, few delivered, Matt. 20:16. Finally, if Christ obtained some relief for the damned, why not also for the devils themselves, since the same infernal fire is prepared for both, Matt. 25:22. Why then is Abraham so hard on the rich man, that he denies him a drop of comfort? Luke 16:24, 25. Away, then, with these renewed Hebraic frenzies and fallacies, and let true scriptural opposition take hold and be preserved.

Christ's ransom money is in itself sufficient for all and any man; but it is powerful for the expiation of sins, both hereditary and criminal, for restoration to grace, according to the content of the gracious covenant, finally also for the communication of sufficient and powerful grace in all the elect, and in them alone.

FOURTH PRESENTATION.

Christ died equally for all sinners, but is risen, and prays in Heaven with the Father, with the intention of making the faithful equally blessed only.

Epist. ad Walachr. pg. 50, 51.

Judgment.

This proposition of the Remonstrants has a remarkable error, that it separates the acquisition and appropriation of the benefits of Christi from the objects, and divides them, and states that they are not all appropriated to whom they are acquired. This separation even had to be made in order that the Pelagian error of the certain and uncertain enjoyment of Christ's benefits and eternal salvation might remain. Now Scripture joins these two acts together by an inseparable knot, that it declares the one to whom it is appropriated to be also appropriated, and the one to whom it is appropriated is also appropriated. The proverbs are well known; Isa. 53:11, My servant, the righteous, by his knowledge shall make many righteous, for he beareth their sins; John 10:15, 18, I lay down my life for my sheep, and give them eternal life, and they shall not perish for ever; Rom. 4, He died for our sins, and rose again for our righteousness; and Cap. 8:34, Christ died for us, who is also risen, who is seated there at the right hand of God; who also prays for us; 1 John 2:1, 2, We have an intercession with the Vater, and he is the atonement, etc. Yes, the Apostel immediately draws from the rejection the application, by a proof reason, taken from the greater to the lesser; Rom. 8:32, Who spared not his own Son, but gave him up for us all, how should he not also give us all things with him? Again Cap. 5:10, If it be the case that we were reconciled to him, when we were enemies, through the death of his Son, much more shall we, being reconciled, be saved through his life. With these and other testimonies of Scripture, this error is sufficiently refuted. And without cause the Remonstrants complain and blaspheme, that the commandment of faith is weakened, and the obedience of it nullified, when the acquisition of the benefits of Christi, and the appropriation of the same are said to be equally broad. For the appropriation from God's side is by the Holy Spirit, who is powerful in the elect to faith and conversion; from our side by faith, through which we receive Christ with the treasures of beatific grace, and are united with Him as members with the Head. Both are accomplished by the ministry of the Word in the elect, which is a power of God for salvation to all who believe, Rom. 1:16. Both the Holy Spirit works through the Gospel, when He portends with commands, entices with promises and terrifies with threats. How then are they not ashamed to set the command of faith in Christ, and the obedience of this commandment, against either acquisition or appropriation? If they are things which cannot exist together, then it is henceforth in vain that one cause should be put under another, and no mediate cause is helpful to the intention and working. Of equal force and value is that which is opposed to the appropriation, if now the appropriated is acquired beforehand, that it will not be anything else than a disclosure and assurance of what was already ours. Just as if the appropriation of medicine, prepared for the sick at a certain price, were nothing more than an announcement that it was bought and prepared for him, or the appropriation of inheritance, but an assurance to the children that it was left to them by the deceased parents. For the adult believers know this both by faith, and are at once assured of it. But the appropriation has something more; and is both with respect to God a giving, or actual communication of the benefits of Christ, and with respect to believers the receiving of these is a possession, enjoyment and feeling. God appropriates Christ's benefits to man, calling him to them, justifying them, sanctifying them, glorifying them; man appropriates them, believing them, and abiding in faith, upon which faith follows peace of conscience, joy in God, new obedience and the happiness of this life and of the life to come; Rom. 8:29, 30; 1 Cor. 1:30. And this zjjj of that peculiar error of the fourth conception somewhat widely spoken. But

there lurk, besides that error, two others, which stand to be discovered and punished with a word. The one is, that to die for sinners is not so much to say as to die in their place, but only for their benefit. But Christ, our Savior, according to the Scriptures, died in place of sinners, that they might not die but live; Rom. 5:6, Christ, when we were powerless, died for the ungodly; 2 Cor. 5:15, Is it that one died for all, so they all died; Gal. 3:13, Christ hath delivered us from the curse of the law, when he became a curse for us. The other is, that Christ died for sinners, but not for believers. But Scripture uses both of these ways of speaking. The one, Rom. 5:6, Christ died for the ungodly; and verse 8, While we were still sinners, Christ died for us. This one, John 10:15, He gives his life for his friends; 1 John 2:1, 2, If anyone has sinned, we have an advocate, and he is the atonement for our sins. Therefore, the faith of the elect does not precede Christ's death, but follows it, because that death is the cause of faith, with which the elect are endowed for Christ's sake, and what it looks upon and accepts, as Paul did not think he knew except Jesus Christ and Him crucified; 1 Cor. 2:2. The Scriptural contradiction is this.

Christ has both died and risen, and is praying in Heaven the Lord, for the elect and believers alone, that is, partly in place, partly for their good.

JUDGMENT OF THEOLOGIANS FROM HESSEN.

OF THE SECOND ARTICLE OF THE REMONSTRANTS, AND OF THEIR OPINION CONCERNING IT.

We will use the same order in judging the second article as we have used in examining the first, and will first speak of the article itself, as the words read, and then also of the opinion of the Remonstrants concerning it, as it is found in the Hague Conference, as well as in their other writings, and add our judgment of both.

The second article reads thus. That Jesus Christ, the Savior of the world, died for all and any man, and merited the atonement and forgiveness of sins for all by the death of the cross; but that no one shall partake of this forgiveness except those who believe, etc., etc.

This Article is dissected into three representations. The first is: Jesus Christ, the Savior of the world, died for all and any man. The second is: Jesus Christ merited reconciliation and forgiveness of sins for all by the death of the cross. The third is: No one is truly partakers of the forgiveness of sins except those who believe. We will open briefly from God's Word what we feel about each of these.

Regarding the first idea, we do not wish to argue with anyone, since the Holy Scriptures expressly state that Christ died for all, and that He is an atonement for the sins of the whole world, but nowhere for everyone; the sense of which we believe is this: That Christ's death and suffering is of such great worth, power and price that it is abundantly sufficient to atone for the sins of all and any man who has ever lived, is alive, and will live hereafter. For since Christ, who suffered and died, is not only a man, holy, righteous and free from all contagion of sin, but also God, praised for eternity, with the Father and with the Holy Spirit, of the one and the same eternal and indivisible divine being, thus his death and suffering must necessarily have been of infinite dignity, so that all men, if they but adhere to Christ with true faith, through and because of his death and suffering would be accepted into the favor and grace of God, receiving forgiveness of sins, righteousness and eternal life.

Therefore the word of the Gospel of Christ Jesus crucified is also preached to the elect and the rejected, and all men are commanded to believe in Him, with this promise, that all who believe in Him will be

reconciled to God, receive forgiveness of sins, and righteousness, and be saved forever. And in this sense we allow, the first paragraph of the second Article.

The second conception, which asserts that Christ, by the death of Christ, has merited for all men the atonement and forgiveness of sins, can, if understood in the foregoing way, be regarded as the worthiness and sufficiency of Christ's death, in itself; so that it is believed that the value, price and sufficiency of Christ's death is so great that through it all men, provided they truly believe in Christ, could be reconciled to God and obtain forgiveness of their sins; But if the meaning of this way of speaking is, that Christ, through the death of the cross, has obtained and acquired a valid atonement, that is, a restoration of the favor and grace of God, the forgiveness of sins, and eternal life, then this proposition is to be rejected as false. For from the H. Scripture the orthodox Churches have hitherto believed and taught; Although it is true that the power and dignity of Christ's death is so great that it is sufficient to reconcile all men and every man, even if there were more than a thousand worlds, to God, and to atone for their sins (which is also the reason why the Gospel is preached to all without distinction, to the elect and to the rejected, and that they are all commanded to believe in Christ, and that the unbelievers are justly damned for their unbelief); yet by no means has redemption, reconciliation, forgiveness of sins and eternal life been effectually obtained or gained for all men through this, so that all men may at once be said to be reconciled with God, redeemed, and to have the right of the forgiveness of sins and of eternal life through the death of his Son; but that Christ obtained and acquired all these benefits by His suffering and death for His sheep alone, or for the elect, whom the Lord has given Him to redeem and to beatify eternally, and that these benefits belong to them and not to others.

The reasons by which the truth of this opinion of the orthodox Churches, confirmed in the Hague Conference, and the falsity of the contrary statement of the Remonstrants, has been fought, we allow and add the following.

I. Those for whom Christ, by his suffering and death, has effectually obtained reconciliation with God, forgiveness of sins, righteousness and eternal life, are truly partakers of these benefits. The reason is: For nothing can be said to have been obtained, acquired and obtained through the service of Christi for anyone, which is not shared at any time. But unbelievers, who perish eternally, do not partake of reconciliation with God, the forgiveness of sins, righteousness and eternal life, but rather the wrath of God remains upon them; John 3:36; and they are eternally damned; Mark. 16:16 Therefore, etc.

II. Those who are reconciled to God through Christ's death are saved through his life, that is, eternally; Rom. 5:10, Is it that we are reconciled to God through the death of his Son, when we were enemies, much more shall we, being reconciled, be saved through his life. Now, not all men, but only the elect and believers are saved by the life of Christi. Therefore, etc.

IH. To whom Christ was not ordained and given as a Mediator, He did not, by His suffering and death, reconcile them to His Father, nor obtain for them forgiveness of sins and eternal life. But for the rejected ones, who remain in unbelief and die eternally in it, Christ was not ordained and given as a mediator. Therefore, etc. The second proposition is proved. 1 To whom Christ was ordained and given as a Mediator, to him God gives, with Christus all things, namely, all spiritual benefactions and also eternal life; Rom. 8 :32, He (God the Father), who spared not his own Son, but gave him for us all, how should he not also with him give us all things? For the Son of God, Jesus Christ, is a far greater and more excellent gift than any other spiritual blessing. To whom God gives the greatest and most excellent gift,

He will not refuse the least. But to those who remain in unbelief and die in it, God does not give all spiritual benefits and eternal life. For the wrath of God remains upon them, and they shall be damned for ever. Therefore, to those who remain in unbelief, Christ is not ordained and given as a Mediator.

IV. If, through the suffering and death of Christ, reconciliation with God, the forgiveness of sins and eternal life is acquired, obtained and attained by all men without distinction, it follows that all who do not repudiate the merits of Christ through simple unbelief remain truly reconciled to God, and obtain the forgiveness of sins and eternal life. Now, the latter is preposterous. Therefore, the first.

The second is proved by the example of very many nations, to whom the doctrine of the Gospel has never been preached, nor is still being preached. For these, although they do not reject Christ and his merit by any act of true unbelief, since the word of the Gospel is not preached to them, nevertheless, since they are estranged from Christ, they are deprived of eternal salvation, and are referred to eternal damnation.

The third idea in which the second article is dissected, namely, that no one actually becomes a partaker of the forgiveness of sins except the believer, is in accordance with the holy Scriptures. For thus Christ teaches, Mark. 16:16; John 3:16, 18; and 5:24; and 6:40, 47; and Paul, Rom. 3:22, 24, 25; and 10:9, 10. 11. And this be said of the second Article, according as the words thereof read.

Further, as to the opinion of the Remonstrants concerning this Article, this is to be drawn from the Hague Conference, and their other writings. In the Hague Conference they added to the words of the Article this statement. That Christ did not die for the elect alone, or only for those who will be saved, and thus effected reconciliation, but also for all other men, and that according to the counsel and decree of the Father. Which words can have two senses. The first is, that it was the counsel and decree of God of the Fathers, that Christ, by his suffering and death, should pay such a ransom, which, considered in itself, is of such great value, price and power, that it would be abundantly sufficient to reconcile all and any man to God, and to atone for their sins. And this sentence is true, and has never been denied by the teachers of the Reformed Church. For such is the ransom Christi in himself, which Christ paid by his life and death, such is the ransom God the Father has willed from eternity.

Now the ransom money of Christ is in itself fully sufficient to atone for the sins of all and any man (even if there were a thousand worlds). Therefore, God the Father has willed from eternity that it should be so.

The second sentence is, that God the Father's counsel and decree was that Christ, by His suffering and death, would effectually obtain reconciliation for all and any man, or (which is the same) would powerfully reconcile all and any man to God. And this sentence is very false and alienated from the Holy Scriptures. For what Christ did not obtain through his ransom money, God did not want from eternity either, that Christ should obtain and acquire through his ransom money. But Christ did not obtain and acquire, through his ransom money, reconciliation with God, forgiveness of sins and eternal life for everyone and anyone, or Christ did not bring about through his ransom money that everyone and anyone would be reconciled with God, receive forgiveness of sins and eternal life. The wrath of God remains upon very many, namely, upon all who are estranged from Christ.

Christ. Therefore, God has not willed from eternity that Christ, through His ransom, should obtain and obtain for everyone and every man reconciliation with God, forgiveness of sins and eternal life.

The second part of this reason is proved with all the reasons given above on the second presentation of these Articles.

In their other writings and in the propositions handed down concerning this second Article, the Remonstrants state, in addition to the previous one, other strange doctrines, of which we shall state our opinion likewise. The first foreign doctrine, found outside the Hague Conference in other Remonstrant writings, is this. That Christ, by the merit of His death and satisfaction, has brought about, or obtained, that the Father, for His merit, without prejudice to His righteousness and truth, has been able and willing to make a new covenant of grace with sinners and men guilty of damnation. Consider the second proposition of the second Article, from which it follows, that Christ and the merit of his death and satisfaction, according to their understanding, is not a promise of the New Covenant, but has gone before the making of the New Covenant, and has earned it.

In contrast, the Reformed Churches teach that Christ, with his suffering and death, neither preceded the promise and making of the new covenant, nor merited it, but rather is its primary promise, who by his death satisfied divine justice, reconciled the elect to God, and earned for them the forgiveness of sins, righteousness and eternal life.

That Christ with his precious ransom money did not precede the new covenant, and merit the making of it, but much more is the chief promise, is evident from the following.

1. Gen. 3:15; God wishing to make the covenant of grace with our first parents, saith, The seed of the woman shall trample on the head of the Serpents, and that shall bite him in the verses. With these words (which are words of the covenant of grace) God promises primarily the Messiah, and then all the spiritual goods that He would obtain through His suffering and death (which dying means by biting into the sinews). Thus, Christ is the main promise of the new covenant, from which, as from the fountain, all other goods of the new covenant, namely, reconciliation with God, forgiveness of sins and eternal life, flow.

2. Afterwards, God, wishing in the same way to resume and renew this covenant of grace with Abraham, Isaac, Jacob, David and other Patriarchs and Prophets of the Old Testament, mainly makes mention of that seed, in which their descendants, as well as all nations, would be blessed, yes brings before them this promise made of thus sending the Messiah into the world, and delivering him into death. See Gen. 17:7, and 22: 17, 18, and 25:15, and 28:10, 13, 14; Heb. 1:5.

3. And also for this cause Christus is said to be a Mediator of the New Testament, Heb. 8:6, and 9:15, and 12 :24. Now, the Mediator of the New Covenant, and the promise of this, must necessarily belong to the New Covenant.

For where else could it be brought? Verily it cannot be brought to the Law, which knows not of Christ, nor preaches Him. So it belongs to the Gospel, whose promise is also the promise of the New Covenant.

4. If Christ, by His death and satisfaction, according to the absolute will and opinion of the Fathers, has merited this, that He, without prejudice to His righteousness, has been able and willing to make a new covenant of mercy with sinful and damnable men; so it follows that God, having accepted this satisfaction of Christ, is bound to make that covenant of mercy with all men, no one excepted, and no one may justly pass by this grace of the covenant. The reason is, because both the satisfaction in itself has been wholly perfect, in order to obtain what it has done, and that result or work, namely, that the

obtaining of the covenant of grace which God has willed and permitted to be made with men, is not subject to any condition which men are bound to meet. And the consequence is incongruous.

ss

For not only in the Old Testament, after He had chosen the people of Israel as His own, did God allow very many nations to walk in their ways; but also in the time of the New Testament, under which nevertheless the kingdom of God has been extended very wide and broad, there have always been and still are very many nations, to whom the gracious covenant of God has been unknown. Therefore etc.

But that Christ, by his death, much else as the will and power of God the Father to make a new covenant with sinful men, namely, the reconciliation of God himself, the forgiveness of sins, righteousness, holiness, and eternal life, has indeed, truly and powerfully merited, and obtained for all his elect, appears more clearly than the sunlight, from the following.

I. Scripture attributes to Christ's death the reconciliation with God, Rom. 5:10, When we were enemies, we were reconciled to God through the death of his Son.

II. It attributes to the blood and death of Christ the forgiveness of sins, Rom. 3:24, 25; 1 John 1:7. Heb. 9:14, 15.

III. The same scripture ascribes, to the blood and sacrifice of Christ's body, righteousness and holiness, Heb. 9:10, and 13:12; Eph. 5:25, 26, 27.

IV. Scripture testifies, that through the suffering and death of Christ eternal life is obtained. Heb. 9:15.

The second strange teaching of the Remonstrants concerning this matter, to be found outside the Hague Conference in their other scriptures, is this. Christ's death having been instituted and accomplished, the Father was still free, under whatever conditions He pleased, to communicate it, yes, to choose from many possible conditions, and to prescribe such conditions of the New Covenant and of salvation as He pleased; if whoever fulfilled them, that person would first receive the promises of the Covenant.

In contrast, the Reformed churches teach from the Word of God that, Christ's death and satisfaction having been accomplished, God could not and would not have saved believers through His righteousness in any other way than through the fellowship of Christ, which is obtained through true faith, both in the Old and New Testaments. This is also evident from the Scriptures.

That God could not by His justice save man in any other way is evident enough, because Divine justice required both, that sins should be paid for (for which reason He would not spare His only begotten Son, but delivered him up in the ignominious death of the cross, that he might, by the sacrifice of his body on the altar of the cross, satisfy for us the righteousness of God), and also that this satisfaction of Christ should become ours, or be appropriated to us. For, as the just God should not have punished our sins in Christ, unless He had laid them upon Him, and truly imputed them to Him; so He should not have accepted us in grace justly for the satisfaction of Christ, and made us eternally blessed, unless the satisfaction became ours, and was truly imputed to us. Behold the golden saying of the Apostles, 2 Corinth. 5:21. That God did not wish to make us saved in any other way than through the fellowship of Christ, which is obtained through true faith, is evident enough from this, that He has opened this same way, and no other to obtain salvation, to us sinners in His Word. See John 14:16; Acts 15:11; Rom. 3:29.

and 10:3, 4, 5.' etc. to the 14th verse. The third strange teaching of the Remonstranten, to be found outside the Hague Conference in their writings, is this: If Christ's death and satisfaction had been established and fulfilled, it could still have happened that, no one having satisfied the conditions of the New Covenant, no one would have been saved, and all men would have been saved. For the absolute will and purpose of the Fathers, who delivered the Son into death, and of the Son, who suffered Himself, was only that the atonement and forgiveness of sins should be forfeited to all and any man, both those who would be lost and those who would be saved. Therefore they were also acquired for all and any. But the will and purpose of appropriating them to all and any one, was only with condition, or only desire, from which specifically He wanted to add them to all, if they fulfilled the prescribed conditions of the New Covenant.

In contrast, the Reformed Churches teach from the Word of God that, the death and satisfaction of Christ being established and done, it cannot be, that all are saved, whom God the Father has given to His Son Christ, the Mediator, to redeem and save, and whose sins He has truly atoned for, and reconciled to God; and that God the Father gave all men whom He gave His Son to redeem, also from of old, to have faith, and that this same faith, by the mighty working of the Holy Spirit, was given to them powerfully in time. Spirit in time, to the extent that all together are necessarily and infallibly saved. And this doctrine of the Reformed Churches is evident enough from God's Word.

It is evident from the following sayings of Scripture and reasons, that when Christ's death and satisfaction are set forth and accomplished, it cannot be, or all will be saved, whom the Father has given to Christ, to redeem and save.

I. Those for whom Christ prays as mediator and proceeds in Heaven before His Father are surely and infallibly saved. The reason is, because the Father always hears the Mediator Christ, praying in Heaven for His own, and His prayers are never in vain. Now Christ prays and intercedes as Mediator for all those whom the Father has given Him out of the world, that is, for the elect, Jn. 17:9, and 20.

H. Christ Himself declares that it is His Father's will that He should lose not one of those whom the Father has given Him, John 6:39. From which we conclude: All those whom the Father willed that Christ should not lose but save, He truly and infallibly saves. For Christ has done and accomplished all the will of his Father. Behold, I am here to do thy will, O God! Heb. 10:9; Ps. 40:9. But the Lord has willed that Christ should save all whom He has given Him, that they should be saved and made holy. Therefore etc.

IH. Whose Mediator is Christ, by merit and power, to whom the merits of Christi are certainly and infallibly appropriated, so that through them they may be eternally saved. Now, Christ is a mediator, through merit and power, for the elect children of God, or for the church, which God has chosen from among the fallen human race from eternity. For therefore He is called Jesus, because He redeems His people from their sins, that is, truly and powerfully, Matt. 1:21. Therefore, to the elect children of God, or through the Church, the merits of Christ are definitely and infallibly appropriated, so that they are thereby eternally saved.

IV. If, Christ's death and satisfaction being set forth and accomplished, it could happen that no man would be saved, Christ would have died in vain, and would have lapsed from the end of his death and suffering. For this was the end of Christ's death, the eternal salvation of his people. Now this consequence is incongruous, therefore also the foregoing.

Finally, that God the Father also decided to give faith from eternity to all those whom He gave Christ to redeem and save, and whose sins Christ paid for, and also to give them this faith powerfully in time, is evident from the following.

1. All who come to Christ are powerfully drawn of God the Father, that is, endowed with faith: No one can come to Me unless the Father who sent Me draws him. He who has heard and learned from My Father comes to Me. No one can come to Me unless it is given to him from the Father, John 6:44, 45, 65.

Now, all those whom the Father has given to Christ to redeem, and whose sins He has atoned for, they come to Christ; All that the Father gives Me shall come to Me, and he that comes to Me I will not cast out, John 6:37. Therefore all those whom the Father has given Christ to redeem are powerfully drawn from the Father, that is, endowed with faith.

2. And this Christ expressly teaches, John 17:6, 7, 8. I have revealed thy name unto men, whom thou hast given me out of the world. They were thine, and thou gavest them to me, and they kept thy word. Now they know that all that You have given Me is from You; for I have given them the words which You gave Me, and they have received them, and have truly known that I came forth from You, and have believed that You sent Me. With what words Christ teaches that all those whom the Father has given Him truly believe in Him, and He describes their faith with various words, which mean one thing or another, saying that the name of the Father has been revealed to them; that they have kept His Word; that they have received the words which the Father has given to Christ; that they know that Christ proceeded from the Father, and finally He expressly adds that they have believed that Christ was sent from the Father.

Thus we conclude that all those whom the Father gave to Christ for salvation, and whose sins Christ paid for, are also truly endowed by God the Father with sanctifying faith; and therefore, that the doctrine of the Remonstrants is false, and erroneous, when they say, that, after the death and satisfaction of Christ was made and accomplished, it might well have happened that, no one being sufficient for the conditions of the new covenant, no one would be saved; and, that, all men being sufficient for them, all would be saved.

And this shall also be said of the second article of the Remonstrants, and of their feeling about it.

OF THE DEATH OF CHRIST.

THE FEELING OF THE SWISS THEOLOGIANS.

I.

our Lord Jesus Christ, gelijk according to the eternal will and counsel of God of the Father through his obedience and death, the forgiveness of sins, reconciliation with God, restoration to grace, adoption into children, righteousness before God, the salvation or eternal glory, or by what other name that heavenly bliss and its parts may be called, for all the elect and for those alone, and for the believers of the whole world, both of the Old and New Testaments; so He appropriates them once for all, and for those alone.

II.

And those who are lost are not excluded here, because the imperfection and weakness of the ransom money paid by Christ, whose worthiness and sufficiency we declare and believe infinitely exceed all the abominations of sin. But since the will of the Father; the election of those who are to be saved; the obedience and sacrifice of the Son; and also the salvific working of the Holy Spirit, or powerful calling and calling, the Holy Spirit is the Son of God. But since the will of the Father; the election of those who are to be saved; the obedience and sacrifice of the Son; and also the saving work of the Holy Spirit, or powerful calling and sanctification, are equally wide-ranging, and refer to the same persons; since also the Father gave His elect, whom He alone loved, to the Son alone, to redeem; the Son redeemed those given to Him by the Father, whom He alone loved; the Holy Spirit sanctifies the love of the Father and of the Son to the elect and the redeemed alone; so we may not, by any false leniency to the Apostle, yea, to Christ Himself, attribute the salvation obtained by Christ to any one who is outside the company of those whom the Father loves, chooses and draws; outside the Church, which the Son loved, and gave Himself for it; outside the body, of which Christ is the keeper and head; outside those heirs in whose hearts the Holy Spirit is a pledge, and in whose hearts the Holy Spirit is a pledge, and in whose hearts the Holy Spirit is a pledge. Spirit is a pledge, and seals those who believe.

III.

We deny that our Lord Jesus Christ, by an absolute will and purpose, whether of the Father or his own, forgives all and every man in the common state of falsehood and sin, without distinction, both those who are lost and those who are saved, as well as those who are saved, has obtained forgiveness of sins and reconciliation with God in such a way that He would also have atoned for and paid for the sins of those who are lost, especially Cain and Judas, the betrayer, by His death. For the end of the most meritorious, yet most honorable and life-giving death, in which the Father delivered the Son according to a separate counsel, and which the Son, obeying the Father, suffered, is not only the obtaining of reconciliation and glory, but also the appropriation of the acquired cause. Yes, what and whom Christ acquired, that first reveals and seals this appropriation. The appropriation must also follow the acquisition, as it is the end of it, since both are ordained before the foundation of the world. Or who will (say), knowingly, pay a ransom for a prisoner, since he knows for certain that the poor prisoner will not hear the benefit. The Son gave Himself for the Church, that He might sanctify it, not others, and make it, not others, glorious. He gave Himself for our sins, that He might redeem us from this present evil world, according to the will of God and our Father. He (we say) gave Himself for us, that He might deliver us from all unrighteousness, and purify for Himself a people of His own, eager to do good works. Verily these are hidden goods of faith, which belong to the elect, to the redeemed, to the saints alone and not to others, so that from believers all of these are equally heard, or from non-believers none at all.

IV.

We deny that Christ, for good or in the place and in the name of men who will never be converted, bore death in such a way that He was their sacrifice, or such a priest and reconciler, who paid in their place to God, the righteous Judge, the penalty their sins deserved. For Christ our Lord Himself bore our sin in His body on the wood. Our sins, I say, we who believe there; not the sins of those who, being disobedient, thrust themselves upon the Word, to which they were also put. And hath by one offering perfected for ever all them that are sanctified.

V.

That Christ, according to the decree and counsel of the Father, died for those whom He never saved, is as estranged from the truth as that those should be saved for whom Christ, according to the counsel of the Father, did not die. And if not all who are called are elected, what shall we say of those who have never even been called? Verily, to many peoples the mention of Christ and his death never came, much less a proper knowledge of Christ's consent, and confidence of hearts. For the Scriptures testify, that there have generally been peoples, in their time desolate, bound, choked with darkness, ignorant of God, not knowing God, not seeking God, not asking of God, not calling upon the God of Israel; who have been left alone; without Christ, estranged from the conversion of Israel; alien from the promises of the covenants, having no hope, without God; not God's people; not loved; having received no mercy, without Word, Prophets, visions, covenant, signs of the covenant, figures, yes, missing the whole of true religion. That Christ would have obtained these things is such an opinion, which by its own unrestraint easily and inevitably falls over.

VI.

We deny that the fruit of the Lord's death, resurrection and intercession can be separated in such a way that death is profitable for many and resurrection and intercession for few. But much more have we learned from the Scriptures, that God gives with the Son all things to all for whom He gave the Son; and for whose offenses Christ was delivered; that He was also raised up for the justification of them, and, having gone into the heavenly sanctuary, prays for them, and not for others.

VII.

That God has predestined Christ as a Mediator, before all will and purpose to save any man by name; that the Mediatorial office, which is accomplished and done of Christ, abides abundantly in its dignity, necessity, and usefulness, even if it had never been appropriated to anyone; Or that it could have happened that all men would have lost, because of the unbelief of all; and that Jesus Christ our Savior, with his benefits acquired for us, would not be the main promise of the New Covenant; and what more of such matter has been condensed to the detriment of the Church, of which we have an emphatic and true abhorrence.

THE JUDGMENT, IN THE NAME OF THE RIGHTEOUS NASSAU- WETTERAVIAN CHURCHES,

OF THE SECOND ARTICLE,

WHICH IS OF THE UNIVERSALITY OF THE MERIT OF DEATH CHRISTI.

I. Scriptural Thesis.

Christ, by the merit of his death, so reconciled us to God the Father, that for his sake, in him and with him, God promised all other salutary goods and gifts to the elect. And by his death and satisfaction, he has provided, against our three kinds of misery, three kinds of remedy; namely, against our transgressions, the perfect fulfillment of the law; against our guilt, the absolution and acquittal of the same; against the punishment we had to bear, the payment. Therefore, since this our Priest gave himself for us as a sacrifice and victim to God for a fragrant aroma, God the Father could not and will not enable any man, either in the Old or in the New Testament, to have communion with Christ other than by baptism, which is obtained through the Spirit of faith.

I. Unscriptural contrast.

Christ, through the merit of his death, has so far reconciled God the Father with the whole human race, that the Father, because of his merit, without prejudice to his righteousness and truth, has been able and willing to make a new covenant of grace with sinners and men guilty of damnation, the freedom of the Father to choose and prescribe from among many possible conditions (among which are the works of the law) as many conditions of the New Covenant and of salvation as He pleased. Whoever fulfilled these conditions would first receive the promises of the covenant.

CONFIRMATION OF TRUE FEELING.

1 Cor. 1:30 "But of him are ye in Christ Jesus, who of God is become unto us wisdom, and righteousness, and sanctification, and redemption.

Eph. 1:6, 7, 8; To the price of his glorious grace, whereby he hath made himself acceptable to us in that beloved one; in whom we have redemption through his blood, that is, the forgiveness of sins, from the riches of his grace, with which He hath abounded to us with all wisdom and prudence.

Acts 13:39; And of all things, from which ye could not be justified by the law of Moses: so whosoever believeth on these things shall be justified.

Matt. 3:17; This is my beloved Son, in whom I am well pleased.

Matt. 20:28; Just as the Son of Man came not to be served, but to serve, and to give his soul for a ransom for many.

John 14:6; I am the Way, and the Truth, and the Life. No one comes to the Father but through Me.

John 15:4, 5; Abide in Me, and I will abide in you. I am the vine, you are the vines. He who abides in Me and I in him bears much fruit. For without Me ye can do nothing.

Tire. 4:12; And there is in no other salvation. For there is no other name under heaven given to men, by which we must be saved.

II. Scriptural Thesis.

The will and purpose of the Father in delivering the Son unto death, and of the Son in bearing it, was that the Son, through the ransom of His precious blood, should both obtain and appropriate to those to whom the Father gave Him the forgiveness of sins and eternal life.

II. Unscriptural Contradiction.

It was the will and purpose of the Father to deliver the Son into death, and of the Son to bear the Son, that the atonement and forgiveness of sins should be obtained by everyone, both the lost and the saved, and that it should be appropriated only to those who believe. Although these are acquired for all and sundry, they are appropriated only to those who believe.

CONFIRMATION OF SINCERE FEELINGS.

First, this sentiment is confirmed by those places of Scripture which speak of the closest end of Christ's suffering and death. For Christ suffered (and that according to the decree of the Father, Isa. 53:10, 11), that He might give His soul as a ransom for many, and for the reconciliation of many, that He might take away the sins of many; that He might bear our sins in the body of His flesh, and expiate them by His

blood; that He might make a purification of our sins by Himself; reconcile us to God, and obtain an everlasting atonement; restore an everlasting righteousness; obtain eternal life; Matt. 20:28; Heb. 9:28; 1 Pet. 2:24; Com. 3:25; Heb. 1:3; 2 Cor. 5:19; Colos. 1:21, 22; Heb. 9:12; Dan. 9:24.

Second, to this belong those places of Scripture where Christ is said to have died for us, as a High Priest, who sacrificed Himself for our sins; as a Savior, who paid the ransom in our place; as our Redeemer and Savior, who by His death would nullify the one who has the power of death; Heb. 10:12, 14; and 7:27; and 9:2, 11, 12; and 9:15; and 2:14, 15.

Third, this is proved by those places of Scripture in which Christ is said to have laid down His life for His sheep, to have given Himself for His Church, to have saved His people from their sins, to have freely purchased His Church by His blood, and to be a guardian of His body; John 10:15; Eph. 5:25; Matt. 1:21; Acts 20:28; Eph. 5:23.

Finally, to these belong those places of Scripture where it is said that through Christ's obedience we are made righteous; that He is Jehovah our righteousness. That Christ became our righteousness from the Father; that He became sin at last, that we might become the righteousness of God in Him; Rom. 5:19; Jer. 23:6; 1 Cor. 1:30; 2 Cor. 5:21.

From all which it may be concluded, that Christ has forgiven and appropriated the atonement to all and every elect, and is a Savior, who gives the forgiveness of sins and the Spirit of regeneration to the same.

1H. Scriptural statement.

Christ is the atonement for the sins of the whole world, as far as the truth and sufficiency of the ransom money are concerned. But as to the power and

III. Unscriptural contrast.

Christ died for all men in private, both for those who perish and for those who are saved, as far as the veracity and sufficiency of the ransom money are concerned.

of faith, which He gives according to the gracious election of God, He is but a Savior of the elect.

recruitment of salvation, as much for Judas and Cain as for Abel and Peter; yet not for them as such, or as those who will perish, nor for them as believers, but indiscriminately for them and for genes, considered in the common state of falsehood and sin.

CONFIRMATION OF UPRIGHT FEELINGS.

Noted Scripture elsewhere says that

Christ died for all, as 2 Cor. 5:15, 19; gave Himself for an atonement for all, 1 Tim. 2:6; tasted death for all, Heb. 2:9; that He is the atonement for the sins of the whole world, 1 Jn. 2:2; but elsewhere for many, and especially for the born-again children of God, and for the faithful, as Matt. 20:58; John 17:19; Rom. 3:22; so that this apparent contradiction may be removed, we must know that Christ, our highest and best Savior, is said to have died for all in three ways. First, He died powerfully for all His sheep, John 10:15. And in these all, and in these alone, says Ambrose, in his book of the calling of the Gentiles, Cap. 3, is reckoned a certain bizarre generality. And this is the generality of the faithful, as is put a generality

of those who perish and a generality of those who live, that is, all men in general. This generality of believers is expressed by the Apostle in Rom. 3:22, The righteousness of God by faith Jesu Christi, in all and over all who believe. Which representation is general, but bound to a certain kind of men. For all believers, then, and for them alone, Christ died, as far as the power or effect and fruit of his death are concerned, which fruit not all men but believers alone enjoy, others reject by their unbelief. For this Evangelic voice remains fixed and general: He that believeth on the Son hath eternal life; he that believeth not the Son shall not see life, but the wrath of God abideth on him, John 3:18. Although then this Divine remedy is presented to all and sundry in the Gospel, Mark. 16:15; yet no power of it is poured into men unless there be an appropriation through faith in the Son of God, John 3:36, and 8:24; Isa. 7:9. Just as no power of a drink falls into the sick person unless he hears the master of medicine, and there is an appropriation or ingestion of the medicine. Which parable we see the Holy Spirit used in this matter, Isa. 53:5; 1 Pet. 2:24. Therefore it is beyond all doubt that men, and they alone, enjoy the power of Christ's death, that is, redemption, reconciliation with God, the forgiveness of sins, righteousness and eternal salvation, who accept these benefits offered in the Gospel with true faith. In this sense, then, Christ died for the elect alone, namely, that to them alone indeed the benefit of Christ's death is due, that from it they obtain salvation. For the beneficial benefits Christi belong to the believers and to them alone. To believers, because of the inseparable chain of salvation, Rom. 8. For those who have been chosen in Christ before the times of the world are justified in Christ in time. Therefore, as little as the decree of God is ineffective, and the merits of Christ, ordained as a means, can be in vain, so little is it possible that the faithful should not obtain the fruit of Christ's death, or that the unbelievers should obtain it. And the condition of faith is made, not that we are saved because of it, but because of it, given by God free of charge. And this fruit belongs to believers alone, because to them alone are given those things through which alone all appropriation, and without which no appropriation of Christ's benefits takes place, namely, the Spirit of sanctification and justifying faith. For these three are joined together in Scripture, Christ's shed blood, the sprinkling

of this by the Holy Spirit, and faith cleansing the heart, Com. 3:25; 1 Pet. 1:2; Acts 15:9; John 3:16. For he who does not have faith does not have the Holy Spirit; he who does not have this does not belong to Christ. He who does not belong to Christ has not been washed with His blood; and therefore the power of merit Christi does not concern him. Hence it is, that to all the promises of the Gospel is appended the condition of faith, either being expressed, or understood therein; John 3:16, 36; Rom. 3:24; Acts 10:43. Thus the elect are only the special and determined people, for whom Christ died; because He not only obtained for them this right and power of redemption and reconciliation, but also, endowing them with an actual and true forgiveness of sins, and reconciliation, by a special grace of the Holy Spirit, working intrinsically and powerfully. He moves these not only by a general love in the common, by the offer of the Word, and by the outward calling, but also by a special movement, the imperishable seed of the Word, pressed into their hearts by the Holy Spirit, to mature fruit. Spirit imprinted, bringing forth to ripe fruit, that they might feel the living power of this merit, Col. 1:29; Eph. 1:19; John 1:12, and 5:24, and 6:47, and 12:46; Heb. 3:9. All others remain excluded from this power and benefits for ever, as many as there convey life without faith, John 3:18, 36; 1 Cor. 6:9; Rev. 22:15; Gal. 4:30. To this belongs what Augustine generally, and especially De Nat. et. Grat. in the general word defines all with that which is said of them: All are justified in Christ, as many as are justified; so that the grace of justification belongs to all, not absolutely, but more determinedly, to all believers. Where the Apostle teaches us Rom. 5:15, 18, 19. Where he contrasts two very important races, the first Adam and the second, or death and life, John 1:2; Col. 1:13, and teaches that Christ extends life to all his own, as Adam extends death to all his

own. Further, if Christ is said to have died for all, it may be understood, and must also be understood in many places of Scripture, of an indefinite and a general multitude, for whom Christ died, all who are men, without exclusion of peoples, condition or distinction of man or woman. That which the Scholastics did express, when they said, *genera singulorum, non singulos generum esse; adaequatum objectum efficaciae mortis Christi*, that is, that Christ died powerfully for all kinds of generations of men, but not for all and any in those generations. Of which Augustine, lib. de Corre. et gratia, cap. 14, says: He understands all men to be divided; namely, all kinds of men, divided by all kinds of distinctions, kings, special simple men, noble, unsophisticated, high, low, etc.; or all the predestined, because all kinds of men are among them. Thus Christ died for all men, that is, for men of all classes, times and places, so that, by this way of speaking, the width and breadth of the grace of the New Testament is made known, so that it may be indicated, that this benefit belongs not only to the Jews, but also to other nations.

Third, if Christ is said to have died for all, this can be understood from the sufficiency of the merit, or from the greatness of the price. For the death of the Son of God, and of the immaculate Lamb, is the one, perfect and sufficient ransom to confess and take away all the sins of the whole world: an immeasurable merit of righteousness, a general medicine of death, a perpetual and inexhaustible fountain of eternal life, Acts 4:12; John 1:29; 1 John 2:2; 1 Peter 1:29.

And this feeling, as it has its foundation in the Scriptures, so it is also confirmed by the unanimity of orthodox antiquity. For Orig., on Matth., Homil. 12, says, Christ gave his soul for a ransom for many who believed in him. And Prosper, ad Capit. Gallor, cap. 9, says, that Christ was but crucified for those, to whom his death was useful. And Haymo, Cent. 11, col. 116, says, Christ died for all the predestined

to life. The Scholastics also approved this doctrine; as Anselmus and Thomas; gene Cent. 11, col. 92, saying: Christ has redeemed all who will be saved; this one, De Veritat. Mart. 26, 97: the merit Christi, as far as sufficiency is concerned, extends equally against all, but not as far as strength is concerned. This is found with as many words with Lyra on I John 2. But the sufficiency and greatness of Christ's ransom money, as far as the lost are concerned, has a double end, the one by itself, the other more accidental. The end in itself is that God testifies that He is not pleased with the destruction of man; for He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life. The end happens to be that all innocence is taken away from the rejected through the greatness and sufficiency of the ransom money.

For these are lost, not by the fault of Christi, but by their own fault; when by their unrighteousness they reject the benefits Christi offers in the Evangelie. If you ask why everyone does not believe, and believing does not receive the benefits gained through Christ's death, and you say that this is because everyone does not want to believe, then I will ask, since faith is a gift of God, and God may give it to everyone, why does He not give faith to everyone, or why does He not work in everyone and cause them to believe?

IV. Scriptural Thesis.

As Christ died for all the elect, and for them equally, so He prayed for them alone in the state of humility, rose for them alone, and now prays for them alone in Heaven.

CONFIRMATION OF THE 01

The ministry of the Priesthood of Christ is accomplished in three equal parts: with fulfillment of the law, with payment of the penalty, and with intercession. Which three to an equal extend to all the elect, and to those alone. For to these Christ has fulfilled the law, either by a perfect likeness of praise or by a perfect likeness of worship, which He could nevertheless do in all. Here the human mind is compelled to be silent, and has nothing to answer, but must, whether it will or not, hear the Son of God saying: Yes, Father, for it has so pleased You, Matt. 11: 26; or, if it will not hear Him, it will thrust against the stimulus in vain. Very well then says Augustine, Euchirid. cap. 103: Divine science keeps this separation in its chamber of secrets. But when we say that Christ died for the faithful and for His friends, this is to be understood in the following way, so that by this is meant the Terminus ad quem, or to which He brings them afterwards, just as, on the contrary, He is said to have died for His enemies and for the unbelievers, the word of unbelief being taken in the negative, because they had not yet drawn lots, or were unbelievers, but would not remain such. Furthermore, the elect alone are similarly bound to believe that Christ died for them; because indeed the benefit of Christi flows to them, that they may obtain salvation through him, John 3:15, 16, 18; Rom. 10:11. But the rejected are bound to believe that the merit of Christi is of so great value that it could also be beneficial to them, and, if they believed the Gospel and repented, would be beneficial for eternity.

IV. Unscriptural statement.

Christ died equally for all sinners; is risen and prays with an intention of salvation for all equally.

REAL FEELINGS.

of verBtands and wills with this law, as also by works, which concur with the law, and are perfect, both inward and outward; Rom, 8:4; John 17:19; Matt. 3:15. Further, for these, Christ Himself has vouchsafed Himself to God the Father in the eternal Spirit, being both Priest and sacrifice; Isa. 53:17; Joh.

10:15. Lastly, for these alone He prayed in the state of humility, John 17:9; I pray for them, I pray not for the world, but for those whom Gg gave Me; for they were thine. Whereby the good Savior says three things; for which He prays, namely, for those given to Him, as for a common property, whose guardianship and protection concerns the Father; for which He does not pray, namely, for the world, that is, for the assembly of the ungodly, and why He prays for His own; Because they are yours, He says; that is, predestinated for this purpose from eternity, and therefore worthy of the protection of God, of the Father, it is true, not by dignity of nature, but worthiness of grace. For these also alone is Christ risen. For He died for our sins, and rose for our justification, Rom. 4:25. For these alone He also prays in Heaven.

For Christ did not enter into the Holy Place made with hands, which was an example of the truthful; but into Heaven itself, now to appear before the face of God for us, Heb. 9:24; for Christ presents Himself before God the Father as the only Mediator and Comforter, that He may obtain for us the forgiveness of sins and the restoration of righteousness by presentation [offer] of His merit and satisfaction. Then He promises obedience and gratitude to the Father for us, the seal and pledge of which He communicates to us, His Holy Spirit, by which He kindles in us the desire to avoid sin and to demonstrate righteousness. Finally, He prays and intercedes for us. Which three points of intercession Christi by no means belong to the goats, but only to the sheep Christi.

OF THE SECOND ARTICLE,

WHICH IS OF THE GENERALITY OF GRACE.

THE OPINION AND JUDGMENT OF THE THEOLOGIANS OF BREMEN.

/

FIRST PROPOSITION.

Christ is, of the sole will of the Father, ordained, and given to be a Middelaar and Head for a certain number of men, making, according to God's election, so-called Spiritual Body.

Eph. 1:22. He gave Him above all to be a Head of the Church.

Rom. 8:29. Those whom he ordained beforehand, he also ordained to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Eph. 1:4. We are elected in Him as in the Head; so He is also given as head to the members alone.

1 Pet. 1:20. The immaculate Lamb, who was foreseen before the creation of the world; but is revealed in these last times, for your sake, ye who are betrothed in God through him.

Isa. 53:12. He will have the strong to rob.

John 17:6. I have revealed thy name unto men, whom Gjj Mg gave out of the world. Zg were thine, and Gg gave them Mg; and they have kept thy word. All that is thine is mine, and that is mine is thine.

SECOND PROPOSITION.

Christ, who knew very well what his appeal was in, willed and commanded to die, adding to the infinite prgs of death a very powerful and bizarre intention of the will.

John 17. I pray for them; I pray not for the world, but for those whom Gg Mg gave, for they are yours; and verse 16. Zg are not of the world, gelgk I also am not of the world; I sanctify Mg said ven for them, that they also may be sanctified in the truth.

And verse 24. Father! I will that where I am, there also may be with Me those whom Gg gave Me, that they may behold My glory, which Gg gave Mg; for Gg loved Me before the foundation of the world.

John 10:14. I am the good Shepherd, and know My sheep, and am known of them; and the Father knows Me, and I lay down My life for My sheep,

Isa. 53:10. He shall see seed, and live long, and the Lord's purpose shall succeed by his hand.

Eph. 5:23. Christ is the Head of the Congregation, and the Preserver of the Body; He loved the Congregation, and gave Himself for it, that He might sanctify it, which He cleansed by the water bath of the Word, that He might set Himself before it lordly, a Congregation, having neither wrinkle nor spot nor any such thing, but that He might be holy and blameless.

Titus 12:13. Has given himself for us, that he might redeem us from all unrighteousness, and purify for us a people eager for good works.

THIRD PROPOSITION.

Christ, thus given and ordained for the elect, is the cause and foundation of their calling, acceptance into the Church, incorporation into His Body, fellowship in the Holy Spirit, and all spiritual gifts.

Eph. 1:4. He hath chosen us in him, etc., and made us acceptable in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherewith he hath abounded unto us in all wisdom and knowledge. Having revealed to us the mystery of His good will, which He planned in Himself. Namely, that according to the apportionment of the fullness of time, He should gather together again all that is in the heavens and on the earth.

Rom. 8:32. He, who spared not his own Son, but gave him for us all, how could he not with him give us all things?

John 11:51. Jesus would die that He might gather together the scattered children of God.

Colos. 1:17. He is before all things, and all things have their being through Him. And he is the head of the body, of the church; he is the beginning, the firstborn from among the dead, that he may be the superior in all things. For it hath pleased the Father, that in him all the fullness should dwell; and by him to reconcile all things unto himself, having made peace by the blood of his cross, both that on earth, and that in heaven.

Eph. 1:22. He has given him to be the head of the church over all things; who is his Lgf, and the fulfillment of it, who fulfills all things in all.

Gal. 4:13. Christ has redeemed us from the curse of the law, having become a curse for us. (For it is written, Cursed is every one that hangeth upon the wood.) That the promise made to Abraham might come among the Gentiles in Christ Jesus, and that we might receive the promise of the Spirit through faith.

Gal. 4:4. When the fullness of time had come, God sent his Son, born of the woman, become under the law. That He might redeem those who were under the law, and that we might receive adoption as children. And because you say children, God has sent the Spirit of his Son into your hearts, crying: Abba, O Father! Therefore you are no longer a servant, but a son; and since you are sons, you are also heirs of God through Christ.

Rom. 14. None of us lives himself, and none dies himself: for hetzg that wg live, we live the Lord: hetzg that we die, we die the Lord. Therefore, whether we live or die, we are the Lord's: for to this end Christ died, and rose again, and became alive again, that He may have dominion over the living and the dead.

John 12:32. When I am exalted, I will draw all things to Myself.

Eph. 4:10. He who descended is the same who also ascended above all the heavens,

that he may cleanse all things; and he hath given some to be apostles, etc., for the perfecting of the saints, for the work of service, that is, for the edifying of the body of Christi.

FOURTH PROPOSITION.

Faith in Him is a gift and effect of the Spirit of regeneration, obtained from Christ Himself, as the Head.

1 Cor. 17:9. These are given faith by the same Spirit.

Through Christ you believe in God; you have purified your hearts, obeying the truth through the Spirit.

Phil. 1:29. For you have been given in the cause of Jesus Christ not only to believe in Him, but also to suffer for Him.

2 Cor. 4:13. Having the same Spirit of faith we speak, etc.

Gal. 4:6. The Spirit of the Son of God cries out in you: Abba, O Father!

FIFTH PROPOSITION.

Faith is indeed a condition of the New Covenant, in respect of the indissoluble order which God has established; but it is also a promise, a gift of the New Covenant, and an effect of our incorporation into Christ.

SIXTH PROPOSITION.

The general representations found in the Scriptures do not mean that Christ died for all and any man, fulfilled, etc., according to the counsel and will of the Father; but are to be extended only to the generality of the body of Christ; or are to be brought to that execution of the New Covenant, whereby, all distinctions of peoples having been taken away, the Son hath adopted all nations to himself an inheritance, that is, to all kinds of peoples and nations in common, according to his will, opening and sending forth the grace of preaching, and gathering out of them the church, which is the foundation of the general preaching of the Gospel.

Rom. 8:32. Has given the Son for us all.

Rom. 4:6. Abraham, our Father of all.

2 Cor. 3:18. All of us, as in a mirror looking upon the glory of the Lord with uncovered faces, are changed in the same image.

Eph. 1:23. Christ fulfills all in all.

Colos. 3:11. Christ is all in all.

John 17:32. When I shall be exalted, I will draw all to Myself.

John 6:45. They shall all be taught of God, and so he who has heard and been taught of the Father comes to Me.

Joel 2:28. I will pour out of my Spirit on all flesh.

Rom. 1:5. Through whom we have received the Apostleship in his name, for obedience of faith among all the Gentiles.

And Rom. 16:26. A mystery now revealed among the Gentiles, for obedience of faith.

Rev. 5:9. For thou hast been slain, and hast bought ODS with thy blood God.

Rom. 9:13. To make known the riches of his glory to the vessels of mercy, whom Hy prepared beforehand for glory, whom Hy also called, that is, us, not only of the Jews, but also of the Gentiles.

Eph. 2:14. Hy is our peace, who has made one of both (Jews and Gentiles), and has broken the partition of the middle wall, etc.; that Hy might create the two in himself into one new man, making peace. And that he might reconcile them both in one body to God, etc. Through Him we both have access by one Spirit to the Father.

Matt. 28:19. Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

SEVENTH PROPOSITION.

The distinction between election and appropriation we therefore take to be understood with certain distinctions of persons, namely, that, for Christ's sake and his own satisfaction, there exists by God a certain decree of the elect to will and to do well, before they either in fact or in truth receive those benefits; further, that the reprobation be set forth as a powerful, constant, infallible cause of the actual appropriation in the elect.

EIGHTH PROPOSITION.

But if this be sought and decided with this distinction, that God, by Christi's death, being reconciled to all and any, wills their salvation as they please, and that the will of man determines this generality, then we reject it, as being Pelagian.

FROM. THE SECOND ARTICLE. THE JUDGMENT OF THE THEOLOGIANS OF BREMEN, AND FIRST OF MATTHIAS MARTINIUS.

In my judgment of the fruit of death Christi to say, I shall follow the thread of the sayings of Ambrose, Lib. 5. on the 7 cap. of Luke.

Is the matter, that Christ died for us all, yet He prayed bizon- derlgk for us.

Therefore, I will first deal here with the death of Christ for all men; then with that suffered for the elect and believers alone.

OF DEN DOOD CHRISTI FOR ALL.

I.

There is a certain common love of God toward men, by which He has loved the whole fallen human race, and earnestly desired the salvation of all.

n.

The execution of this love for mankind is shown in the outward calling without distinction, which resembles the elect and the rejected, although God always justly precedes many, according to the freedom of his disposition.

HL

This extreme calling lies in the preaching of the Gospel and the administration of the sacraments.

IV.

In this calling these things must be distinguished: the narration of the history of Christ; the command to believe; the prohibition of unbelief; the promise of eternal life made to believers; the threat of damnation against the unbelievers. And the outcome of this calling, if any one does not believe, is unregenerate, and especially for this reason, because he does not believe in the name of the only begotten Son of God, John 3:18.

V.

God does not have this exit in Himself; but he follows it more accidentally through man's fault.

VI.

Therefore, this is a certain performance, belonging without distinction to the elect and the rejected. Now, a common execution of grace depends on some common divine love. Which the most excellent and sincere theologians also acknowledge, and which is revealed by all the Scriptures.

fn.

But this external calling, whose parts I have described, necessarily requires these things for itself: The promise and the sending of the Son (which was to take place in the past and has now taken place), and redemption, that is, the payment of the price to atone for sins and to satisfy God in such a way that He requires no other sacrifice for any of man's sins, being satisfied with the one and only; and that, in order to atone for men, no other satisfaction, nor other merit is necessary for them; provided (which must be done in the remedies) that an appropriation of the common and salutary medicine be made.

fin.

If this salvation, as a common benefit, rendered to all men, be not one, set before it, then the preaching of the Gospel, indiscriminately, and in common commanded the Apostles, to be ministered to all nations, will have no true foundation.

IX

But if we refrain from saying so, let us see how those speak in accordance with the best known and clearest principles or grounds, who simply wish to deny that Christ died for all.

X.

And here it will not suffice to state such a sufficiency of salvation as might be sufficient; but such a sufficiency as is wholly sufficient, and which God and Christ have willed should be sufficient. For otherwise the commandment and promise of the Gospel will be overthrown.

XI.

For how shall the necessity of believing, that it concerns me, be drawn from a beneficence, sufficient, but mg yet not ordained by true intention.

XU.

What then shall wg say of this salvation? This redemption is set in the new world, like creation in the old. Namely, as the creation of man is not the image of God, but the foundation, without which the

image of God could not take place in him; so also redemption is not a part of the image of God, but is that in which is founded all the ministry of the prophetic and royal office of Christ, and his priestly intercession. Yet we must refrain from stretching this parable further than it belongs.

XIII.

This redemption is a payment of the guilty price for our imprisonment, not that we should go out of prison, by any means; but that we might and should go out; and that we should go out in truth, if we believed in the Redeemer, acknowledged his benefits, and certainly became members of him, as of the Head.



XIV.

And therefore, what man we meet, we are the intercessors and preachers of this saving grace (but blessed believers only), out of guilty duty of godliness and love.

XV.

And though this salvation is not any part of the image of God in us, yet it is that without which no recalling of the image of God, neither in the outward calling offered, nor in the inward calling, justification, sanctification and glorification, can be communicated. Therefore, it is something more precious than the image of God itself as the cause of that.

XVI.

This redemption was effected by Christ's death (by which I mean all the obedience of his humiliation, especially the shedding of his blood, and the laying down of his life); by that death, I say, as a fulfilling and deserving price, by which two words the Church expresses the inherent power of Christ's death.

XVII.

But these must also be carefully interpreted. He has paid for all evil, and has earned all good, with two exceptions, the one concerning things, the other concerning persons.

XVIII.

The exception as to things is that Christ has not paid, nor willed to pay, for the abiding unrepentance, much less for the persistent obstinacy, whereby that beneficence is despised, or the Benefactor blasphemed, which is the wanton blasphemy in all those who sin against the Holy Spirit, Heb. 10:26.

XIX.

From this it is, that the wrath of God befalls on the unbelievers, and all sins are imputed to them, the venial sins the criminal, committed against the law, and against the Gospel.

XX.

And to whom the Gospel has not been made known, they are nevertheless justly damned as transgressors of the law, both written and unwritten, Bom, 2:12. There is also this wickedness of many, that they have not asked for the true God, for the Church, and for the Gospel, nor asked if they could.

XXI.

The Lord has also merited grace to all men, but not to all that grace which hangs upon special election. Which then? Namely, that which is promised under the condition of faith. For verily, all men are promised forgiveness of sins and eternal life if they believe. So here it is seen that the conditional forgiveness of sins and salvation belongs to all, but not the conditional one of giving power and generating motions by which the condition is fulfilled. For these must be fulfilled by men of their own accord, by the power of God's commandment. If any cannot do this, they cannot do it through their own fault.

XXH.

The exception to the persons is that, although Christ has indiscriminately paid in common for men in such a way that their sins can be forgiven, He has

nevertheless, that the sins of the elect alone, which are given to Him by the Father, shall be forgiven according to the truth of the result; which sins in the mind of God are forgiven them from everlasting, and that they are forgiven in their minds; or that they shall come to know the same, when, being endowed with faith, they are assured in their consciences of the will of God; and these shall be proved to be forgiven them in the last judgment.

XXIII.

And from this also appears the discernment of merit. Christ has all the favor of God, which they will receive in deed if they believe, and thus, from the favor of God, righteousness and life.

XXIV.

This His favor is demonstrated by God in common through the Word of the Gospel, which, however, He causes to be preached (since He holds in His power the merits of His Son, as not of us, but given and presented by Him), whom He wills; and is especially powerful through it, in which, when, and as many as He wills.

XXV.

From what has been said, I think that all the questions presented by this Article can be answered lightly, and in particular it appears from this, that merit or acquisition (for often the old and new use these for one, though acquisition is somewhat less and more general than merit); that merit, I say, and appropriation, are not equally broad, and are equally broad in various respects; and that it is by no means inconsistent to say that Christ died for all, with intent to save, and so did not die.

XXVI.

The reasons why I follow this opinion are mainly three.

1. That the Scriptures may be reconciled without violating them.
2. That to God may remain the honor of His truth, mercy, and justice in His commands, Gospel promises, and threats; that God may not be deemed to will or do anything else than the words say.

3. That it may appear that the terror of the destruction of the ungodly is in themselves, and not in the imperfection of the remedy by which they might have been saved.

Therefore I follow and maintain that which is read in the Catechetical Interpretations of Ursinus pp. 256, 257, 258, under which this is also said: . Christ died for all, according to the merit and sufficiency of the ransom money, for the faithful alone, according to appropriation and effect;" in which sense many testimonies of the Old Fathers, of the Scholastics, and also of the new teachers of our Church, can be added, where necessary. But I rely on the simple understanding of Scripture, in which I hold that this matter is presented very clearly and very frequently.

OF DEATH CHRISTI FOR THE ELECT ALONE.

I.

For us, says Ambrose, Christ died singularly.

II.

Therefore there is some special decree, according to which He did it.

III.

This is the decree of special election, of which we have dealt with the first Article.

67

IV.

But since this is an ordinance, not to common, but to special benefits, namely, to the grace of regeneration, or powerful calling, justification and glorification; it follows, therefore, that Christ died for the elect only to this end, that He might not only slightly obtain and acquire these goods, and all such goods, but also earn them, and powerfully communicate, bestow and appropriate them.

V.

And since faith, which is the means of appropriation, is given to them, the other common benefits, which I have said flow from the fountain of universal election, pass by the unbelievers, not abiding with them, and flow into the elect only, as to whom they alone become profitable.

VI.

He who despises Christ's sacrifice on the cross loses all the right that he could have to it; and therefore he increases his damnation. He also who despises the offerings made in the Gospel, robs himself of them to equal perdition.

VU.

Thus Christ, being in Himself set for resurrection, some fall; and the Gospel, which is in itself a smell of life unto life, becomes to the unbelievers a smell of death unto death, by their own error.

ERRORS OF SEVERAL AGAINST THE SECOND ARTICLE.

1. Christ did not die in any way for those who are lost.

2. With the generality of Christi's death, cannot exist the decree of the bizondere election or rejection of certain persons.
3. God has ordained Christ a Mediator before all affection to have mercy on fallen humanity.
4. The merit of Christ retained its dignity, necessity, and usefulness, even though it had never been appropriated to any particular person.
5. Redemption could have been obtained for the elect, and yet not be appropriated to anyone.
6. All men have been able to remain unbelievers, even in regard to the decree of God; for there is no decree to give faith so firmly that any may and will believe sincerely and completely.
7. The end of Christi's death, was by no means the appropriation of the same.
8. Given the redemption of the world through Christ, yet God has prescribed the condition of works to obtain salvation.
9. The intention of God, giving up His Son in death, was to share salvation to all absolutely.
10. God has given everyone and everyone equally to Christ, to be redeemed and saved.
11. The price of Christ's atonement is powerful, to reconcile all men to God.
12. Who die in impenitence, to such remains any right to the death Christi.
13. Christ is Priest of all, by intercession to appropriation.
14. Christ's death and resurrection are not once for all.
15. The very and entire end of Christ's death was that God might and would make the covenant of grace with men.
16. Christ, with his death and satisfaction, is not a gift or promise of the New Covenant.
17. The will and purpose of God to appropriate to all the merits of Christi, was but conditional, and not a powerful grace of faith to work in certain men.

AGAINST HUBERUS AND PUCCIUS WE REJECT THESE CONFUSIONS.

That Christ died for all and any, not only as far as sufficiency is concerned, but also as far as the power of the ransom money is concerned.

That he has also redeemed, justified, sanctified and restored to the bosom and the grace of God and has made blissful those who will not be saved, so that the children of all Jews, Turks, Saracens, and once of all Gentiles, are born as holy as children of Christians.

Signed and undersigned.

MATTHIAS MAKTINIUS, from the name of the Republic of Bremen, deputed to the National Synod.

ON THE SECOND ARTICLE.

To the explanation of the second Article of Christ's death and its fruits or effects, many things are brought forward, as much from right-minded men as from those who are schismatics, and those who pursue strange things.

But mainly this quaestion is treated today. Whether God the Father, giving His Son in death, and the Son, suffering death, have purposed to reconcile all and any man to God, and to save. Likewise. Whether our Lord Jesus Christ by his death has obtained for all without distinction, reconciliation with God, the forgiveness of sins, and the inheritance of eternal life, though not all are powerfully appropriated.

And I see that the ablest men, and mentioned in the upright Church, speak variously of the proposed quaestion.

Whom (if they present their views demurely, simply, and without disturbing the Church, and do not walk as enemies of Christ's cross) I would not wish that they should be condemned for it, or called hateful names, a

However, without prejudice to their good name and the peace of the Churches, I believe that it accords better with the Holy Scriptures and reasons drawn from them, if we feel as follows.

Phil. 3:15, 16. 17, 18, 19. As many therefore as are perfect (or mature) among us, let us have this feeling; and if it be that you feel anything else, God will also discover it to you. But since we have come, let us go forward to the same rule, and feel it. Follow me, brothers, and look to those who walk in this way, as you have us for an example. For there are many walking, of whom I have told you many times, and say it now with weeping, (that they are) enemies of Christ's cross. Whose end is perdition, whose God is the belly, and whose honor is in their shame, who are earthly-minded. Gal. 6:1, 2. Brethren, if any man should fall into any crime, teach him, you who are spiritual, with the spirit of meekness, looking to yourselves, lest ye be tempted. Bear the burden of others, and so fulfill the law of Christ, etc.

1. Cor. 3:11, etc. No one can lay a foundation other than what has been laid, which is Christ; and if anyone builds on this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be revealed, etc., etc. If anyone's work remains that he has built upon it, he will receive his reward. If a man's work burns, he shall suffer loss; but he shall be saved, even as by fire, etc." etc.

Propositions, which I embrace.

I.

The sufficiency of Christ's death, the dignity and power of Christ's suffering, death and merit, is such that it is in itself and of its nature abundantly sufficient to expiate and take away all the sins of all men, and to obtain and give to all and every man reconciliation with God, grace, righteousness and eternal life, a

And therefore our Lord Jesus Christ is not only presented and offered as a medi- cgn of sin and death to certain people, or who alone will be saved through the preaching of the Gospel, but indiscriminately to the elect and the rejected; And to the communication or enjoyment and eternal salvation which can be obtained through this, all in general and everyone is invited; all and everyone are commanded to believe sincerely and emphatically in Christ, and to live in him, and to come to the knowledge of the truth; and those who do not believe in the name of the Son of God are justly damned, c

And in this sense Christ is said to have died for all, so that all who believe in him and desire his help may and should obtain reconciliation, the forgiveness of sins, and the inheritance of eternal life; d and that no man's sins are so great, for the remission of which the sacrifice of Christ is not sufficient; e that no one of the human race is as or more alienated from him than Satan and the evil angels, f

And this is God's will and purpose for ever, that Christ's death should thus be sufficient for all, so that God requires no other sacrifice or satisfaction for the sins of man, than this alone, for the removal of all evil (except persistent unrepentance, and sin against the Holy Spirit), h and on the contrary holds and approves it sufficient to merit all salutary good, and that men have no other merit in need.

Therefore, none of the rejected ones will be condemned because of the imperfection of Christi's death, or because in Him there was no sufficient medication against destruction, but each one will be condemned and lost because of his own fault!

a. For it is the blood and merit of the Son of God, 1. John 1:7; the one-born of the Father; John 1:14, and who is God, 1. Tim. 3:16; truly God, 1. John 5:20; and blessed for ever, Rom. 9:5; likewise, that true light, enlightening every man, John 1:9.

Now what can be lacking in merit? All that the Father has is His, John 16:13; He has power, whereby He can subdue all things, Phil. 3:21; He sustains all things with His mighty word, Heb. 1:3; He has proved by doctrine and miracles that He has power to forgive sins on earth, and to do all things, Matt. 9:6.

b. Matt. 28:19, Go, teach all nations, etc. teaching them to keep all that I have commanded you.

I. Tim. 2:4, Who (God) willeth that all men should be saved, and come to the knowledge of the truth.

c. Mark. 16:16, He that believeth and is baptized shall be saved; he that believeth not shall be damned.

John 3:36, He that believeth on the Son hath e- .wise life; but he that believeth not the Son shall not see life, but the wrath of old abideth on him.

John 3:18, He that believeth not is damned already, because he hath not believed on the name of the only begotten Son of God.

d. Matt. 28, Come all to Me, you who are burdened and weary, and I will relieve you.

John 3:17, God did not send His Son into the world to destroy the world, but that the world might be saved through Him.

e. Isa. 1:18, Though your sins were blood-red, they shall be turned snow-white, etc. looks even more to the 3rd proposition.

f. Heb. 2:16, Verily He hath not accepted the angels, but hath accepted the seed of Abraham.

g. In Him the Father is well pleased, Matt. 3:17, and 17:5.

A. Matt. 12:31, All sin and blasphemy shall be forgiven to men. But blasphemy against the Spirit shall not be forgiven to men. And whosoever shall speak against the Son of man shall be forgiven him. But whoever speaks against the Holy Spirit, he will not be forgiven, either in this world or in the next.

Mark. 3:29, But whosoever shall blaspheme the Holy Ghost, he shall forfeit forgiveness for ever, but shall be guilty of eternal damnation.

Heb. 10:26, 27, For if we sin willingly after we have received the knowledge of the truth, there remains no more sacrifice for sin, but a fearful expectation of judgment, and the heat of fire which will devour the enemies.

1 John 3:19. But this is perdition, that the light has come into the world, and men have preferred darkness to light, because their works are evil.

Thesis, which I grant.

n.

Of the acquisition of sanctifying grace. But, though to many a rejected man a from the merits of Christi, the preaching of the Gospel or external calling and some such gifts are common, yet the Lord has neither willed nor required all, and every man without distinction (namely, also those who never believe, or will believe, in Him, but according to the most righteous decree of the divine condemnation are left under the sins and the wrath of God, and for this reason their sins are lost a), through his death indeed in the new covenant and in the state of grace be restored, and they obtain or acquire reconciliation with God, and the forgiveness of all sins, and the inheritance of eternal life. Did not also the same in the foretold manner acquire all without distinction, c

Opposition, which I deny.

H.

In addition, just as Christ's merits, the preaching of the Evangeline and similar gifts are common to those who are rejected from Christ, so Christ willed and must indiscriminately save all and any man; that is, even those who will never believe in him, but are left under the sin and wrath of God according to the righteous decree of the rejection of God, and perish for their sins; through his death he has actually restored them to the new covenant and to the state of enabling grace, and has given them reconciliation with God, the forgiveness of sins, and the inheritance of eternal life. He also obtained the latter in the foretold manner all without distinction.

ON THE SECOND PROPOSITION.

a. Matt. 20:16. Many are called.

6. For Christ never knew these wicked, Matth. 7:23; did not pray for them, Jn. 17:9. Moreover, these wicked are vessels of wrath, fit for destruction, Rom. 9:22; and God will not have mercy on them, the same ch. verse

18. Therefore they are likened to dogs, Ps. 22:13, 17; Isa. 56:10. Likewise with swine, Matt. 7:6; and the Lord openly forbids to give them the sacred, or to cast the pearls before them. And what in the same places is more holy, what pearls out- mender, than the most holy and precious merits Christi?

Further, they are children of Belials and of darkness, with whom Christ will have no fellowship, 2 Cor. 6:14, 15; weeds and children of that evil one or of Satan, Matt. 13:38; John 8:44; who are to be rejected in the fiery furnace, verse 42. And salvation is far from them, for they seek not the rights of the Lord, Ps.

119:55; they are an abomination to the Lord, Prov. 15:16; and the Lord is far from them, verse 29; and the wrath of God abideth on them, John 3:36. If the wrath of God abides upon them, they are indeed not restored to the state of grace. Therefore also God does not afflict many with the preaching of the Gospel, Ps. 147:19, 20; He makes known to Jacob His words, to Israel His ways and rights. Thus He has not done any people, Therefore they know not His rights. Acts 14:16; Who in former times made all nations go in their ways, Matt. 20:16; Many are called, but few are chosen.

III. Thesis.

But only for his chosen sheep, or all and every believer, and in their place, and for their good, Christ laid down his life, and died; in such a sense, that he is their Beatific Priest, Reconciler, and Sacrificer, and has only effectually reconciled them to his Father, and has obtained for them the forgiveness of sins, righteousness, and the inheritance of eternal life a; not otherwise than as if they themselves had 'by him satisfied the righteousness of God, and had paid him their debts, b

And Christ has obtained for all believers the forgiveness of all sins, so that He has not only paid for the sins which they commit, as considered in the common condition of sin and falsity, or because they are all common, but also for those which are peculiar to them, and which they commit after they have been called to the fellowship of divine grace and incorporated into Christ by faith, however they may be.

HL Opposition.

Christ did not die for His sheep alone, or for all and every believer, nor put His soul in their place and for their good, in the sense that He is their Priest, Reconciler and the sacrifice Himself, and reconciled them to His Father in deed alone, and obtained for them the forgiveness of sins, righteousness and the inheritance of eternal life; nor as if through Him they had satisfied the justice of God, and paid Him their debts.

Neither did He suffer for the faithful and unbelievers except in so far as they were considered in the common condition of falsehood and sin.

ON THE THIRD PROPOSITION.

a. For for these alone Christ prayed, John 17:9. Therefore Christ's merit is also expressly stated for the elect and those who are obedient to Christ, Matt. 1:21; Acts 20:18; "Take heed therefore to yourselves and to all the flock over whom the Holy Spirit has given you overseers to pasture the church of God, which he has obtained by his own blood. 10:4; For the end of the law is Christ for righteousness to every believer; Heb. 5:9; And being sanctified, He became the cause of eternal salvation to all who obey Him; Eph. 5:25; Christ loved the church and gave Himself for it. From this it is further, that the Lord is said to have given his life for many, Isa. 53:11; My servant, the righteous shall make many righteous; whose sins he hath borne; Matt. 20:28; As the Son of man is not come to be served, but to serve, and to give his soul as a ransom for many; and 26:28; For this is my blood of the New Testament, which is shed for many for the remission of sins; likewise, especially for his sheep, John 10:15, As the Father knoweth me, so I know the Father, and lay down my life for my sheep. These and no others obtain forgiveness of sins in His name, Acts 10:43, These are the testimonies of all the Prophets, that whoever believes in Him will receive forgiveness of sins in His name. From this it is a benefit and constant comfort, proper to the faithful and Godly; from this they are blessed, because their sins are forgiven them, Ps. 32:2; Rom. 4:6.

From this their hope of salvation, and glory is sure, Rom. 5:10, 11; against all temptation of Satan, and of the godly, Rom. 8:34.

b. For upon Him are cast all our transgressions, likewise the punishment, Isa. 53:4, 5, 6. and for us is shed His blood, Luke 22:20. and Christ died, Rom. 5:8.

1 Ps. 103:3. Who forgives you all your sins, and heals all your infirmities.

Tit. 2:14. Who gave Himself for us, that He might redeem us from all unrighteousness. .

c. John 1:7. The blood of Jesus Christ, the Son of God, cleanses us from all sin. For this reason He is also our intercessor now, 1 John 2:1.

IV. Thesis.

And this was also the will or intention both of the Father and of the Son, that He should restore only those who by true faith would be incorporated into Christ, a-but not that He should restore all men indiscriminately to the state of saving grace, and obtain for them reconciliation with God, and the forgiveness of sins, and salvation.

IV. Opposition.

And this was also both the Father's and the Son's will or intention, that He should not only restore to the state of beatific grace those who through faith should be incorporated into Him, and obtain and communicate reconciliation with God and the forgiveness of sins, and salvation, but also without distinction all men.

ON THE FOURTH PROPOSITION.

a. John 3:26; God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Rom. 3:25; Whom God hath presented for reconciliation through faith in his blood, for his righteousness' sake.

V. Thesis.

Of the application of the acquired atonement.

All those whom Christ has thus reconciled to his Father through his death, to all of them and to them alone he appropriates and preserves this acquired reconciliation with God, and the forgiveness of all their sins, truly, surely and with an absolute will; but not that He should desire to appropriate the aforesaid goods to men only with a certain conditional will, which is linked to the will of man.

V. Opposition.

But to all of them and to them alone, whom Christ has thus reconciled to the Father through His death, He does not truly, surely, and with an absolute will appropriate and preserve the acquired reconciliation with God, and the forgiveness of all their sins; but only with a certain conditional will, which hangs there on the free will of man, He desires to appropriate the said goods to man.

ON THE FIFTH PROPOSITION.

a. Acts 5:31. This one God exalted by his right hand as a Prince and Savior, to give repentance and remission of sins to Israel.

Heb. 10:14. For with one sacrifice He has sanctified them forever who are sanctified.

Rom. 8:32. Who spared not his own Son, but delivered him up for us all^ How could he not with him give us all things?

VI. Thesis.

In these men all and every one, whom He has reconciled to His Father by His death, He works by the power and grace of His Spirit, so that they may have true peace with God, recognize the acquired reconciliation with bountiful and thankful hearts, accept it with true faith, and increase in it until the end of life, until they finally attain salvation and eternal life through Christ's death and resurrection, a

And so the acquisition goes as widely as

VI. Opposition

And in these men, all and every one, whom He has reconciled to His Father through His death, He does not work by the power and grace of His Spirit in such a way that they may have true peace with God, that they may recognize the reconciliation obtained with bountiful and thankful hearts, that they may accept it with true faith, and that they may increase in it to the end of their lives, until finally, through the same death and resurrection Christi, they may obtain salvation and eternal life.

of reconciliation and the forgiveness of sins through Christ, and the appropriation of these benefits.

And so the acquisition of the atonement and the forgiveness of sins through Christ, and the appropriation of these benefits, are not equally wide.

ON THE SIXTH PROPOSITION.

A. Jerem. 31:33, 34. But this shall be the covenant which I will make with the house of Israel after this time, saith the Lord: I will give my law in their hearts, and write it in their minds; and they shall be my people, and I will be their God. And no one shall teach another, nor one brother teach another, and say, Confess the Lord; but they shall all know me, both small and great, saith the Lord; for I will forgive them their trespasses, and remember their sins no more. Com. 6:6, 7, 10, 11. Knowing this, that the old man which is in us was crucified with him, that the body of sin might be put to death, that we should no longer serve sin. For he who has died is justified from sin. For if He died, He died to sin once, and if He lives, He lives to God. So likewise ye, take it for granted that ye have died to sin, and live unto God in Christ Jesus our Lord. Rom. 5:10, 11. For if it be that we, being enemies, have been reconciled to God through the death of his Son, so shall we, being reconciled, be much more saved through his life. And not only this, but we also glory in God through our Lord Jesus Christ, through whom we have now obtained reconciliation. Heb. 2:15. And would redeem all those who through the fear of death were in bondage all their lives.

VH. Thesis. VII. Opposition.

For for whom and in whose place the Lord died, to atone for their sins, to all such the fruit of resurrection and intercession also extends, or he is risen for the righteousness of all, for whom He prays to his Father, to powerfully communicate salvation to them.

And I think that these cannot be torn from each other, much less that they should be torn from each other; but that they are indivisibly joined together in such a way that those to whom Hy has obtained reconciliation with God and the forgiveness of sins, He grants them Himself also, and infallibly and graciously gives eternal salvation, and preserves it for ever.

For the fruit of resurrection and intercession does not extend to all those for whom and in whose place the Lord died to atone for their sins; nor did He rise for the righteousness of all, nor does He pray for them before His Father, in order to powerfully communicate salvation to them.

But we believe that these can be torn from one another, and indeed are torn from one another several times, and so are not indivisibly joined together, that He grants all those to whom He has obtained reconciliation with God and forgiveness of sins, and eternal salvation infallibly and graciously, and preserves it forever.

ON THE SEVENTH PROPOSITION.

a. Rom. 4:25, Delivered unto death for our sins, and raised unto our righteousness. And cap. 6:4, 5, We are therefore buried with him in death through baptism: that like as Christ was raised from the dead for the glory of the Father, even so we also should walk in newness of life. For as we were washed in him by the likeness of his death, so shall we also be washed in the likeness of the resurrection. And 8:34, "Who is he that condemneth? Christ died for us, who also rose again, who also sits at the right hand of God, who also prays for us.

V. Thesis

Also first truly and abundantly remains the dignity, necessity, and usefulness of the acquisition made by Christ in its entirety; thus the children of God, or all God-salons, have a fixed and thorough consolation in life and in death; a but not, if the redemption obtained is not actually appropriated to anyone, and no one was saved by it.

VIII. Opposition.

And nevertheless the dignity, necessity, and usefulness of the acquisition made by Christ remain in their entirety, even if the redemption acquired had never been actually appropriated to anyone; and it could have been acquired by all, and yet no one, because of the intervening unbelief, be appropriated from all.

ON THE EIGHTH PROPOSITION.

a. Rom. 8:33, 34, 38, 39, Who shall accuse the elect of God? It is God who justifies. Who is he who condemns? It is Christ, who died, who also was raised; who also sits at the right hand of God, who also prays for us. For I am assured that neither death, nor life, nor angels, nor powers, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any creature can separate us from the love of God which is in Christ Jesus our Lord.

IX. Thesis.

Thus Christ also obtains his end from God, if He has not only caused His merit to be appropriated to man, to whom and to whom God wills; or that God, without prejudice to His righteousness, can save the sinner, and the sinner, notwithstanding sin, be saved; and that He could and would make and confirm a new covenant of grace with sinners and men guilty of damnation; and by that act accept the whole human race in gracious reconciliation; but then, when, in addition, by the power of His Spirit, He communicates to the redeemed in action the saving grace of God, righteousness and eternal life, and all other things which He has obtained and acquired for them by His death, a

VI. Opposition.

Thus Christ obtains his end, foreknown by God, when he has brought about that, that men may have his merit appropriated, that is, to whom and to whom God wills; or that, without prejudice to his righteousness, God may save the sinner, and that he may and will establish and confirm a new covenant of grace with sinners and condemnable men; and by that act accept the whole human race in grace of atonement; but not until after He has, in addition, by the power of His Spirit, given to the redeemed in deed that saving grace, righteousness and eternal life, and all other things which He has obtained and acquired for them by His death.

ON THE NINTH PROPOSITION.

a. Joel 2:27, 28, 29, And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none more, and my people shall not be put to shame any more. And after this I will pour out my Spirit on all flesh, and your sons and daughters shall prophesy, your elders shall have dreams, and your young men shall see visions. I will also pour out my Spirit on both servants and virgins.

Job. 10:28, And I will give them eternal life, and they shall not perish for ever; neither shall any man pluck them out of mine hand.

And 14:3. I am going away to prepare a place for you; and when I have gone to prepare a place for you, I will come again, and take you to myself; that where I am, there ye may be also.

"8

And 17:24. Father, whom Thou hast given Me, I will that they should be with Me, where I am, that they may behold My glory, which Thou hast given Me.

VII. Thesis.

Thus God has ordained Christ a Mediator, with a special will and purpose,* to redeem certain persons of the human race, and to make them eternally blessed, a

X. Opposition,

Neither did God ordain Christ to be a Mediator with a special will and purpose to redeem certain persons of the human race and to make them eternally blessed.

ON THE TENTH PROPOSITION.

a. John 10:19. The Father who gave them to me is more than all; and no one can snatch them out of my Father's hand.

XI. Thesis.

And hath at once, unto the enjoyment of the said goods, set this condition and this one way, that we, by the power of the Holy Ghost, through true faith, should be incorporated into Christ, and receive his benefits. And it behoves the godly not to concern themselves with any other condition than that revealed to us in the Scriptures; and to inquire whether they could not have appropriated it to us in another way and condition, as by faith, and through the merits of his Son, and prescribe the condition of works as well as of faith for salvation.

VIII. Opposition.

He did set, for the enjoyment of the said goods, this way and condition, that we, by the power of the Holy Spirit, through true faith, should receive Christ. However, it is not unseemly for those who are Godly to hold, in addition, that if He had so willed, we could, if He had so willed, in any other way than by faith, and through the merit of his Son, appropriate it; or prescribe the condition of works as well as of faith for salvation.

ON THE ELEVENTH PROPOSITION.

a. John 3:36. He that believeth on the Son hath eternal life; but he that believeth not on the Son shall not see life, but the wrath of God abideth on him.

And cap. 5:24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath eternal life, and shall not come into condemnation; but is passed from death unto life.

Acts 10:43. These also are the testimonies of all the prophets, that whoever believes in him shall have the forgiveness of sins in his name.

Deut. 29:29. The hidden things are with the Lord our God, but the revealed things are with us, and our children forever, that we do all the words of this law.

HENRICCS ISELBÜRG. Th. D., and, in the Church and School of Bremen, servant of Jesus Christ.

JUDGMENT ON THE QUAESTION IN DIFFERENCE, OF THE SECOND ARTICLES OF THE REMONSTRANTS.

WHICH IS OF THE GENERALITY OF THE MERITS OF DEATH CHRISTI. 1

Whether Jesus Christ died for every man, so that by the death of the cross He obtained reconciliation and forgiveness of sins for all men.

I.

The dignity, price, power, preciousness and sufficiency of Christ's death is such, that there is nothing lacking in it to merit, obtain and acquire for all and any man reconciliation with God and forgiveness of sins.

n.

The purpose, the counsel, and the opinion, not only of God's Fathers, delivering the Son in death, but also of the Son, suffering death, is to obtain, procure, and merit for all and any sinful man with his

dearest death and loins, that if they repent, if they can grasp the doctrine, and believe in Christ, they may then be reconciled with God and obtain forgiveness of sins.

HL

Christ, having suffered and died by His and His Father's counsel, has by His suffering and death sufficed for all and any sinful man, so that if they repent and believe, they may be reconciled to God or restored to His grace.

IV.

Christ, according to the counsel and will both of the Father and his own, by his death and dying has reconciled all and any believers, and those alone, to God in deed, and restored them to his bosom; but the unrepentant[^] remaining stubborn in unbelief to the end, or despising the price of Christ's death, and sinning against the Holy Spirit, he has neither forgiven nor repented. Spirit, He neither obtained nor acquired reconciliation with God, nor forgiveness of sins and eternal life.

V.

This doctrine being true, in accord with the Scriptures, with the nature of the matter, with the Church, and also in particular with the Bremen confession, the principal and commonest opinion of the forefathers and theologians, both old and new, I consider that it must necessarily be preserved and defended in the Church of God in a pure and holy way, both to the glory of God; which is thereby declared, that His truth in calling, His justice in commanding, His righteousness in threatening, is made manifest to every one who earnestly studies the Scriptures; For the edification, advancement, and comfort of those called to true faith and godliness; and finally, for the salutary avoidance and refutation of various heresies, which surround this doctrine like boulders.

Therefore, according to the teachings which are in accord with the Scriptures and experience, these must also be eradicated from the Church of God.

1. That Christ died for all and any man, not only as to the sufficiency, but also as to the power of the ransom money; that He also redeemed, reborn, justified, sanctified, and placed in the bosom and the grace of God and made blessed those who were not saved; so that the children of all the Turks, Saracens, Centaurs, and Cannibals are born as holy as the children of Christians.
2. That God has ordained Christ a Mediator, before all affection, will, and intention of having mercy on the fallen human race.
3. That Christ's merit could have maintained its worthiness, necessity and usefulness, even if it had never been appropriated to anyone in particular.
4. That all men might have remained unbelieving, even in regard to God's decree; marked there is no decree to give faith so powerfully that any one could and would believe sincerely and steadfastly.
5. That the end of Christ's death was by no means the appropriation of it.
6. That, being the redemption of the world through Christ, nevertheless God has been able to prescribe the condition of works in order to obtain salvation.
7. That it was the intention of God, handing over the Son in death, to share salvation to the full.

8. That the price of Christ's redemption is powerful to reconcile all people to God.
9. That God has given all men and every man equally to Christ, to be redeemed and saved.
10. That those who die in impenitence are still entitled to Christ's death.
11. That the very and entire end of Christ's death was only to give God an opportunity and desire to make a gracious covenant with men.
12. That Christ with his death and fulfillment is not a gift or promise of the New Covenant.
13. That the will and purpose of God to appropriate the merits of Christ to all and any man, was only a condition, or only a desire, from which namely He wanted to appropriate all of them, if they would fulfill the prescribed conditions of the New Covenant; but not a powerful grace to work faith in certain men, etc.

Thus and not otherwise I feel and judge in my mind of this quaestion; being ready to prove my feeling and my judgment, where and when it shall be necessary, with God's help; which I testify with this hand:

Ludovicus Crocius S.T.D., Delegate of the Bremen Republic to the National Synod.

OF THE VARIOUS QUAESTIONS CONCERNING THE SECOND ARTICLE, BETWEEN THE REMONSTRANTS AND THE ORTHODOX TEACHERS.

OF THE GENERALITY OF GRACE AND MERIT CHRISTI.

A BRIEF EXAMINATION OF THE MINISTERS OF EMBDEN.

There it is asked.

I.

f God for the elect alone, and for those, who are saved, than whether Hjj is also died for other men? The latter asserted by the Remonstrants in the Hague Conference page 139, and page 184 of Brand.

II. Whether Christ died wholly for all men. The Remonstrants say yes; in the Haag. Conference, pg. 141, and 171 in the end of Brand. Against those of Walchr., page 51, § 2 and 13. Where they say, that Christ died for all special men, both those who are lost, and those who will be saved. And the Gelderland Remonstrants, page 47. We say boldly, that Christ died indiscriminately for these and for other men, considered fallen and sinful, from the beginning of the world to its end. The same Gelderland, page 59 of the Synodal Acts, say that Christ obtained the forgiveness of sins and reconciliation with God for all and any from the beginning of the world to the end, whether penitent or not.

To this we counter this statement.

Christ gave his life only for his sheep, that is, for his chosen ones, not for the goats, John 10:15. Since this proposition was widely proven in the Hague Conference of the honorable Brethren, we will not prove it again.

Follows:

III. Whether the ordination of Christ's death and suffering has gone in order for the election to salvation, etc.? The Remonstrants say yes. Hague Conference, pg. 201. Fire to those of Walcheren, pg. 49. lin. 33, 34. Armin. in the Questionable Articles, pg. 20.

Our Opposition.

The ordination of the Mediator and his death and Ijddens, is by order later than the election to salvation, and is a means of the execution of election. For thus saith Isa 53:10; after he had spoken widely of Christ's suffering and death: The will, or decree, and pleasure of the Lord shall proceed by his hand. But, since this has been proven in our comments on the first Article, we will do no more.

IV. Whether Christ died for all, according to the will, counsel and decree of the Lord. The Remonstrants say yes; in the Hague Conference, pp. 143 and 175, lin. 28. The Gelderland Remonstrants, pp. 15 and 60.

Our Opposition.

Christ, according to the mind, counsel, and decree of the Father, died for the elect alone.

Reason, because: 1. The good which God foreordains, and, according to His decree and counsel, wills that shall come to pass, that also He brings to pass. But He does not cause all men to be saved through Christ's death. Therefore He does not intend it, nor does He want it to happen.

2. If God proposes and decrees something which nevertheless does not come to pass, He does not accomplish the end of His deliberations; and so many things will come to pass apart from His plan. But God, as the Remonstrants say, has foreordained, decreed and willed that through Christ's death all men should be saved, which however does not come to pass. Therefore he does not obtain the end of his counsels, and many things happen outside of his intention. Which is preposterous, even slanderous to say. Therefore also that- itself.

3. If Christ, according to the counsel, opinion, and decree of the Father, died for all, it follows that there is neither election of some, nor rejection of some. But we have proved above that there is election and rejection. Therefore, according to the counsel, opinion and decree of the Father, Christ did not die for all men.

4. If Christ, according to the mind and counsel of the Fathers, died for all, then God intends the same for all men equally and in the same way. Likewise, then, sanctifying grace is universal. But God does not have the same intention towards all in the same way, and His grace is not general. For if that were true,

Where is 1. the gracious election?

Where is 2. the gracious calling of some, as of the Israelites, Deut. 4:7; Ps. 76 and 147. Thus Hjjj did not do all nations.

Where is 3. the covenant made with Abraham, and not with others?

Where is 4. the mystery of the extermination of the Gentiles, so often mentioned by the Prophets?

Where is 5. that special favor, love, grace, with which the Lord embraces His elect?

See more in the Hague Conference, and elsewhere.

V. Whether Christ does not grant to all those to whom He has not obtained the forgiveness of sins and reconciliation; whether He is not an intercessor for all those for whom He is reconciler, and for whom He died.

The Remonstrants say no expressly. In the Hague Conference, pg. 172, lin. 6 and following. Inngelijks, pg. 181; the Gelderland Remonstrants, pp. 48 and 60. Against those of Walchr., pg. 52, lin. 32, 33.

Our Scriptural opposition.

Christ is for all those for whom He died also resurrected; for these also He sits at the right hand of God; for these also He prays, and confers on them the benefits they have acquired.

1. From Rom. 8:32, Who did not spare His own Son, but delivered Him up for us all, how could He not give us all things with Him? How then would He not pray for those, and appropriate His benefits, for whom He died.

2. Christ is our High Priest, who not only offered a sacrifice for us, but also prays for us. John 17; I pray for all those who will believe in Me through their word. And He is always heard. What kind of frenzy, what frenzy, to separate the parts of the Christian priesthood?

3. Christ is a Savior according to merit and power. Matt. 3: He baptizes with the Holy Spirit and with fire. Luke 24: He makes our hearts to burn.

4. If He only saves according to merit and not according to power, then He is not a perfect Savior. But He is a perfect Savior, who can save us completely. Therefore, it is blasphemous for us to say that Christ is only a Savior according to merit, not according to power, or that Christ only obtained the forgiveness of sins, not the application of the acquired benefit. For Christ, through the shedding of His precious blood, deserves us both, the forgiveness of sins and the Spirit of regeneration, which by faith grants us the benefits acquired through Christ's blood. For He came that He might destroy in the elect all the works of the devil.

5. We neglect that where there is forgiveness of sins, there is also salvation and life, as Luther speaks. And Ps. 32, Blessed are they unto whom sins are forgiven. There is acquisition of forgiveness of sins, there is also appropriation of the acquired benefit. Otherwise, how can they be said to be blessed? A gift, shown from afar and not communicated with action, cannot make anyone happy or blessed.

In sum, this doctrine of the universality of salvation and acquisition of forgiveness of sins for all men contends:

1. With God's omnipotence. For He would have wanted a benefit to be obtained which, for the sake of man's wickedness, He could not appropriate.

2. By His wisdom, for He would have willed what He could not have done. The conditional intention and the opinion of God, which the Remonstrants state, will be discussed later.

3. With His righteousness. For He has received from the Son full payment, and yet He does not accept all in grace.

4. With His supreme love. For He so loved the world that He gave His only begotten Son. Now I ask: What would be the love of the Son, or what good would it do, if He did not immediately give faith in His Son?

5. With the highest love of the Son, who, while we were still enemies, loved us so much that He died for us. 5. And he would not indeed have appropriated a benefit so sour and with so precious a blood to those whom he deserved;

However, so great is the audacity of these men, that they dare to say in the answer to Walchr. p. 52, that Christ died equally for all men, but that He rose again and intercedes, with the intention of saving, equally for believers alone. If the latter is true, too it follows that Christ did not die equally for all men with an intention of salvation. What then moved Christ to die equally for all men, if he did not die with the intention of saving them all? Can these two things exist together, to die equally for all, and to die without the intention of making all saved? Thus Christ died in vain for the majority of men; in vain did He obtain forgiveness of sins and reconciliation with God for the majority of men; in vain did He shed His precious blood for the majority of men; for the majority of men do not partake of this supreme benefit of the forgiveness of sins. But let us abandon these creepers, who, like bats, prefer to walk by night rather than by day, and prefer darkness to light, and, like the stinking sows, wallow in slumber with amusement; also in their heretical dreams and decorations they delight wonderfully. For we say plainly, that we hold that man, who separates the merit and power of Christ or the acquisition of the forgiveness of sins, and the appropriation of his benefits, for a heretic, whom one must diligently shun, if one does not wish to be infected by him.

From all which it appears to be false, what they say that Christ's mediatorship has abundantly retained its usefulness, even if the redemption obtained had never been appropriated to any particular person, marked the very end of Christ's death would not have been the appropriation of the same.

VI. Did Christ, by the merit of his death, reconcile God to the human race in such a way that the Father, for its merit, without prejudice to his justice and truth, could and would enter into a new covenant of grace with sinners? The Remonstrants say yes. Remonstr. in the 2^o Steil, of the 2^o Article, and generally elsewhere.

We answer, noticing that there are many hidden things here, which cannot be examined in a short time, which is not our intention at this time, so we argue against this statement of the Remonstrants.

1. God made the covenant of grace, not only with all nations in these last times, but also with Abraham and his descendants in the Old Testament, and long before him, with our first elders. And therefore the covenant made with Abraham, as to the very essence of the covenant, is not distinct from the covenant made with all nations under the N. Testament, but is one and the same.

2. This covenant comprehends two very important benefits everywhere, both in the Old and New Testaments, namely, the gracious forgiveness of sins, and the description of the law of God in our hearts, Jer. 31:32.

3. This gracious covenant was confirmed by Christ's death, by which He earned the forgiveness of sins, and the description of the law in our hearts through the Holy Spirit, Heb. 8 and 9.

4. And therefore Christ by his death did not first obtain from the Father a possibility and desire, that He, without prejudice to His righteousness and truth, might and would enter into a covenant of grace with sinners; but Christ Himself, with all His benefits acquired by death, is precisely the very principal gift of the New Testament, marked by Himself, who is the true Jehovah, confirmed this covenant by His death.

5. The terms of the New Covenant, as they call them, are the same from the beginning of the world, and before Christ's coming into the world, and after His coming into the world.

6. The conditions of the New Covenant are not only commanded but also permitted. That is, God, the author of the gracious covenant, has promised that He will give the faith and repentance that He requires of His allies, and what He promises, He also does.

7. Those who attribute life and salvation to the fulfillment of the conditions of the New Covenant deprive God and Christ of their honor, and deprive oppressed consciences of living comfort, yea, they thwart the way of saving sinners proposed in the Holy Scriptures, and that is called for under the cover of the words stated in the second proposition.

VII. Whether the will of God to appropriate the merit of Christ is conditional, if man fulfills the conditions of the New Covenant. This is what the Remonstrants usually say; see the second proposition handed down, and to that of Walchr., p. 51, where they say: If man often neglects this condition, God does not obtain what He has for.

Opposition.

Even though God requires faith and repentance from His allies, His will is by no means conditional; nor does the will of God to appropriate the merit of Christ depend on the fulfillment of these conditions; the fulfillment of these conditions is a pure gift of God, which gives the will and the accomplishment, and which cannot and should not be attributed to man.

Reasons.

1. If the will of God depends on the conditions that must be accomplished by man, it follows that his works have not been known to God since eternity, Acts 15:18.

2. Thus God would be impotent and weak. For He wills, and seriously so, as they say, that something should be done and fulfilled, which yet is not done.

3. Thus God depends on man, not man on God. For God wills, they say, that all men will fulfill these conditions, that they may all be saved. Why then will they not be saved? Because, they say, they do not all want to fulfill the conditions of the New Covenant. Therefore, all things depend on the willing or unwilling man.

4. This contradicts the order and cause of causes. For where is the first cause, which orders and disposes the second? Yes, in this way the second causes order the first, and the first depends on the second.

5. Thus does man choose himself, accepting the sufficient grace offered; or he rejects himself, rejecting it.

6. Thus honor is not due to him who relieves whom he will, but to him who accepts or rejects and despises the condition offered.

7. Thus the decree of God depends on His foreknowledge, not the foreknowledge of the decree.

8. Thus God's goodness is overcome from man's wickedness; and man, Satan, the world, and the flesh

are more powerful than God. For, they say, God wills that all men shall be saved, but man will not.

9. Thus God gives no grace to man except that which is in man's power to accept or reject.

10. Thus the will of God is left uncertain and in doubt until man's condition is fulfilled.

VIII. Whether the rejected are bound to believe that Christ died for them. The Remonstrants raise this question in the 4th Thesis. We answer briefly: Because the elect and the rejected are united in this life; Matt. 24:40, Two shall be in the field, one shall be accepted, the other shall be left; and as the Word of God is preached to both together, so no man can know who are rejected, and therefore, in the judgment of love, we hope for the best of all; therefore, let the Remonstrants show us who the rejected are, and then it will be seen what the rejected should believe.

They object: "But God commands all those to whom the Word is preached to believe.

We answer that there is a sure command of obedience and a sure command of trial. The elect, then, obey God when He commands them, being drawn of God to obey. But the rejected ones, either do not obey at all at once, or believe only for a time, with temporary faith, and then they depart again; thus they are tested to reveal what is hidden in their hearts. Thus they reveal their unbelief and depraved nature, which is inborn in them, but by no means instilled by God.

And this is in answer to the questions drawn from their statements, both transmitted and dictated.

But, as this beast, having one head cut off, acquires many others, it will also be necessary to point out and examine other erroneous opinions of the Remonstrants, arising from the above, or living by them.

IX. Therefore, since they generally and in many places often mention their interpretation of the forgiveness of sins and reconciliation with God, and thereby deceive evil men, as if they attributed a great deal to Christ and his merits, by which he reconciled the whole world to God, it will be necessary to pull them out of their 'veils', so that their deceit may become more and more known and it may be seen what 'obtaining the forgiveness of sins for all men' means with them.

When they say that Christ, through the merit of His death, has obtained the forgiveness of sins for all, their opinion is by no means that which they seem to imply, that Christ, through the merit of His death, has paid in full for the sins of men, and has paid the ransom for us. God - so hell not; for everywhere they deny that Christ paid for sins fully and completely.

Armin. in the questionable article, pg. 34, considers that it is to be seen, whether the elect man in Christ has suffered the penalty, and rendered the obedience in deed, than whether he has done it, only according to a gracious estimate of God.

The same there, pg. 33: Whether the acts of obedience done by Chris, by which we are justified, were not imposed upon him according to a special command of the Father, and special covenant which he made with the Father.

The same, ad Hippol 2., 6., says hjj:

as if God imputed Christ and his righteousness to us, that is, for our righteousness, which cannot be.

The same: I do not deny that Christ's obedience is imputed to us, that is, estimated to be done for us and for our good.

The same, on the first side of the sheet: I say, that faith is imputed to us for Christ's sake and his righteousness.

Episc. Steil. 4, of Righteousness, page 63: The righteousness Christi is actually not that which is imputed to us, but that which, believing in Him, we are imputed righteousness.

The Remonstrants at the Delft Articles, in the 1 Opposition, say, that God, according to his supreme authority and free power, without satisfaction, or by word

or work, has been permitted to forgive sins.

Therefore it is, that they, in the 2 Theorem, of perfect satisfaction, instead of putting the words in our place, have put the words for us.

See also their 3 Opposition to the 1 Article, under which lies Socinian error.

In the same Art. 2, Opposition 1, zg speak thus: But if by the righteousness by which we are justified we understand faith, we believe, without contradicting the propositions, that this may be said of it (namely, that it is held to be righteousness by grace according to the gracious regard of God), as being counted as righteousness for the merits of Jesus Christ, according to the style of the Holy Scriptures, by the mere grace and gracious estimation of God. And therefore, if by righteousness, whereby we exist before God, faith is understood in the way that it is counted as righteousness beforehand, then we cannot reject that this righteousness is also in us.

From these and many others it is clear that, in the Hague Conference, the acquisition of the forgiveness of sins and reconciliation with God, so often repeated to deceive the ignorant, is not for the Remonstrants a payment of ration money, and full satisfaction for our sins?

What then, you will ask, is this acquisition of the forgiveness of sins?

See the answers in the Hague Conference, page 172; in the Latin transcriptions Brand. Thus, when they say: when we say that Christ has obtained the forgiveness of sins for all, it is our opinion that Christ, sufficiently the righteousness of God, has brought this about, that God, without offending His justice, has opened to the sinner again the door of His grace, although no one will enter into the fellowship of that grace except by faith. This distinction, then, between the acquisition and the forgiveness of sins themselves, is well considered, etc.

See also the 2nd proposition, which they have handed down from the 2nd Article, where they say that Christ, by the merit of His death, has brought about that God could and would make the covenant of grace with sinners, without prejudice to His righteousness.

Therefore, we state these propositions in their own words.

1. Between the acquisition of the forgiveness of sins, and the forgiveness of sinners itself, there is a great distinction.
2. By the acquisition of the forgiveness of sins, Christ has only brought about this, that God has been able to open the door of grace, so that, by observing the conditions of the New Covenant, everyone may enter who wants to be forgiven.

Here we see not only a hiding, but a public Socinian error, in addition to the Pelagian one.

Our contrast.

1. Christ, by shedding his dearest blood, has not only earned for us this hidden and nowhere in God's Word founded acquisition of the forgiveness of sins, that is, the opening of the door of grace, or power and opportunity to open the door of grace; but has actually paid for all the sins of the elect in the most perfect way, has paid the most perfect ransom, and has redeemed us, not with gold or silver, but with his precious blood, 1 Petr. 1:18, 19; and bought dearly; 1 Cor:6. 20; Heidelberg. Catech. 1st Question. The opposite Socinian error we at once abhor.
2. No one can accept Christ and his merits with true faith, and thus enter through the door of grace, by imagined and adorned sufficient grace, but only by the powerful grace by which God gives his elect not only to be willing to believe, and not only to be able to believe, but both, that man may actually believe, and thus enter into the door of grace not by his own efforts, but by the good pleasure of God alone. We reject the opposite Pelagian error in every way.

This has been said briefly about the beautiful exoneration of the remission of sins of the Remonstrants, and also, in part, about their embellished addition, of which we will, however, mention a few things hereunder.

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Thus follows:

X. The acquisition of the forgiveness of sins and reconciliation with God, that the forgiveness of sins may be complete. And oh, if we could hear their own statement on this with a livelier voice.

But let us go as far as we can. And then let us note from their writings.

1. Who appropriates. 2. In what manner 3. What.

Of the first. Who then appropriates? The same, they say, who obtained the forgiveness of sins, namely, Christ. But how? Either He gives His Word, and He preaches it, or He uses some other way to reveal His will; or He also sends an angel, Haagsch. Conferen., pg. 192. On the other hand, to these external means He adds sufficient grace, if man so desires. Against those of. Walchr., pg. 52, in the last line but one, and generally. Here again we see that man's salvation does not depend on God, but on man himself, who, if he will, being helped by sufficient grace, can either appropriate this benefit himself, or, if he will not, reject it. They attribute this benefit to Christ by word of mouth, but to man himself by deed.

Opposition.

God alone powerfully imputes to us the forgiveness of sins and the righteousness acquired through Christ's death, in such a way that He imputes Christ's righteousness to us free of charge, as if it were our own, which we accept with faith, which is a pure gift of God, as with one hand, and when we have accepted it, we resign ourselves to Christ's merit alone, and to the undeserved favor of the heavenly Father, acquired through Christ's merit.

In order that we may add something of the second, namely, of the means by which the acquisition of the forgiveness of sins is appropriated to man, we need to know; although it is, that they always seem to profess that this is done by faith; that they have no other purpose than to deceive the wicked with their equivocations. For against those of Walchr., p. 86, they deny it with expressed words, when they say: Faith that justifieth truly is not, whereby a man believes that his sins are forgiven him.

And Episcop., Steil. 5 and 6 of justification, expressly denies, that faith is an instrument, 'which accepts the justification imputed.' And he says it is a condition, prescribed and required in the Gospel covenant, without which God will not forgive sin nor impute righteousness.

Of the third. What then is that which, you will say, is appropriated and imputed to us? For it is the act of faith, which is graciously taken for righteousness by God's gracious estimation, so that He imputes righteousness to faith itself for Christ's merit.

Thus Arminius, ad Hippol. says: I say, that the very act of faith, that is, believing, is counted as righteousness, and that in a proper sense, not a false sense. See there many similar ones.

Alzoo also against those of Walchr., page 84. God, they say, who, in the covenant of the law, required perfect obedience to His commandments, now requires faith in Evangelia, and considers it Himself, by a gracious estimate, in place of obedience to the law, for the sake of Christ's merit and in all parts perfect merit and obedience. Same, pg. 83, reg. 2, etc. Same, pg. 86, about the middle. This is the common sentiment of our Theologians, that the forgiveness of sins is a consequence and effect of faith, etc.

And the Remonstrant in the Delft Conferent, Art. 2, Opp. 2. We feel, they say, that God looks on faith in our justification in such a way that He holds it to be obedience, done according to the evangelical demand and will. And a little later: We consider that God counts our faith for obedience, and holds it, and us in it, as pleasing.

Thus we see that what is attributable to the merit of the one and only Christ and his satisfaction is attributed by the Remonstrants to the act of faith itself, according to God's gracious estimate. Is that not the whole foundation of our salvation knocked over? If anyone now desires to go deeper into the interior of their mysteries, and ask,

what in their opinion is this faith which is counted to us as righteousness, they will throw themselves into an inextricable maze.

And so we touch on this. Episcopus, Steil. 3, of the commandments of the New Covenant, says that faith is a trusting consent given to the Gospel. With this description corresponds the Socinian description, in 't book of the office of a Christian menschen, cap. 2, at the end of which, being assured, by reasons of evidence, either internal, or contained in the Gospel itself, I esteem to be true, all those things which are in the Gospel, and in God through Christus I trust and am satisfied.

But in order that this description may not be clear enough, consider the fourth proposition, where he says, that the confidence of special mercy, by which I believe that I am forgiven my sins for nothing, is not that which constitutes the essence of faith, but only a consequence of faith.

In the 6. Steil, he says, that what faith looks upon and rests upon is the whole Gospel truth. In all which lie many ambiguities and explicit fallacies, to discover, explain and refute which this place is not given, and the time is too short for us. We proceed to some other minor questions.

XII. Whether the unbelievers may say that Christ truly died for them; likewise, who it is that condemns us.

The Remonstrants say yes, in the Hague Conference, page 187, and repeat the same, page 188, where they add: the faithful may say this for their own comfort; the unbelievers for a historical narrative, by which they may be led to faith, etc.

Opposition.

None but those in whom there is no condemnation, who walk not after the flesh but after the Spirit, and who have received the Spirit, not of servitude, but of adoption, may say: Christ died for me; then who is there who condemns? Rom. 8.

XIII. Whether the elect are nowhere signified by the name of sheep?

Yes, say the Remonstrants; in the Haag- sche Conferences, pg. 183.

XIV. Likewise, Whether Christ has sheep, for whom he did not die, which nevertheless perish?

The Remonstrants say yes; in the Haag. Conf., pp. 185, 186.

Opposition.

The elect are often referred to in Scripture as sheep, for whom alone Christ has set his life, and whom no one can take from his hands, and therefore will not perish for ever, John 10.

XV. Whether the Word of God alone and the predication of the same is the ordinary means by which the benefit obtained by Christ's death is administered to men, that they may receive it. They allow it; but what they give with one hand, they take away again with the other. For they say: "Whether it be done this way or that, now or at some other time, we think that it has gone too far in the judgment of God, leaving the disposition of such of God's justice, etc."

Haagsche Confer, page 189. Further, they say that God wills that the word of reconciliation should be presented to all, and indeed has been preached to all. In the same place, pp. 190, 192.

And, lest anyone should refer to the outward and familiar preaching, they say that God, if it pleases Him, can use another way to reveal His will, even send an angel. This is why John Arnold, cap. 3, pg. 100, etc., and pg. 370, to the opinion of Arminius, that all men are given sufficient, necessary means of salvation.

The contradiction from the words Pauli, 1 Cor. 1.

Since in the wisdom of God the world did not know God through his wisdom, it pleased God to preserve the faithful through foolish preaching. For faith is from hearing, but hearing from the Word of God, Rom.

10. Another way of saving men, and another means by which the Gentiles become partakers of Christ, is not taught in the Scriptures.

XVI. Whether the sacrifice Christi does not sanctify us, inasmuch as He is sufficiently sacrificed, but inasmuch as He is appropriated.

'Alzoo' speak the Remonstrants in the Haag. Confer., pg. 179.

Opposition.

Is it that the blood of bulls and goats makes holy, etc.; how much more shall the blood of Christi cleanse us, etc.? John 17. I sanctify myself for them, Tit. 2. Who gave Himself, that He might sanctify Himself a people. From which it is also clear that Christ did not give himself for all and everyone equally. Further, that Christ sanctifies those for whom He gave Himself, not only earning, but also powerfully working and appropriating blessedness. Otherwise He would not be their perfect savior.

XVII. Whether Christ suffered death for Cain and Judas as such, and for Abel and Peter as believers? Both the Remonstrants deny, against those of Walchr., page 51; but without distinction for these and for those, considered in the common condition of falsehood and sin.

But, since zg contradict themselves here, in the same place, pg. 52, reg. 1, 2, 3. And, Haag. Confer., pg. 207; and the E. D. Antonius Walseus has here pointed out and refuted their folly, or rather wickedness; so wg with reason are satisfied therewith.

XVIII. Whether Christ loves supreme those for whom He died. The Remonstrants say no; Haag. Confer., pp. 193, and 207, adding in reason: because He does not apply the acquired salvation to all, but only to the faithful, though it is acquired to all.

Contradiction from the words Christi, John 15:13.

No one has greater love than this, that someone lays down his life for his friends. And Rom. 5:5, 6, 8, God commends his love against us, etc. .

. To say then, that Christ did not love in the highest degree those for whom He died, is to openly contradict the Holy Scriptures, and to lie shamefully.

XIX. Whether the intercession Christi zg, the one general for the whole world, the other private, for believers alone? The Remonstrants say yes, Haag, Confer., pp. 198,199, saying: for the un-believers, as to the acquisition; for the believers, as to the appropriation. Contrast with Christ words

Himself, John 17:9.

I pray not for the world, but for those whom gg have given me. And Rom. 8 wg are taught, that Christ intercedes only for those for whom He died.

XX. Whether Christ liden but to obtain salvation, but election to appropriate and share? Thus speak the Remonstrants, pg. 201.

Opposition.

Christ not only, in their opinion, acquired salvation through His sufferings, but also actually brought it about in truth, and at the same time earned the Spirit of regeneration, who would give faith and whom He would appropriate salvation through His sufferings. But how He grants and communicates salvation through election, we cannot understand. For who could know the depths of these men, unless He were one of them?

XXI. The Remonstrants, against those of Walchr., propose a question; pg. 51. Whether God has in any work any end before which He could not come? They answer, that God proposes some things, which He wants to perform and obtain by an irresistible power; but that some things are proposed by Him under certain condition, which of the rational creations can be freely accomplished. So when man fails to accomplish these, God does not obtain what He intends, etc.

Wg answer and ask first, what is this condition? Zg will answer, faith in Christ. Wg then ask again, who gives it for man to fulfill this condition? For it is from God alone, or from man alone, or from both.

If Tan God alone, as they seem to want to feel, as Art. 3 of the Haag. Therefore God, not giving to man that he may and will believe, and that he will indeed believe, deals falsely with man, whom He intends to save, on condition that He believes. Now man cannot believe, they say, unless God gives him faith. But God does not give it to all, and will not give it. For if He wanted to, He would give it. Derhalve, etc.

If of man; 'twas that word, under condition, which of reasonable creatures is free to accomplish, and gives the whole continuation of reason; thus the Remonstrants are expressly Pelagians.

If once God, once man, so they are semi Pelagians, or half Pela-gians.

On the other hand, if God does not obtain that which He intends unless man fulfills the condition, then God's intention depends on man's fulfillment of the condition, and God has not decided anything for certain for all eternity until man fulfills the condition, which to say of God is preposterous.

As to the contrary arguments of the Remonstrants, which have been refuted unanimously, partly in the writings of the Haagsche Confer, and partly by the venerable Doctors, D. Balcanquallus and D. Crucigerus, we will not touch upon them today, and will end our reflections on the second Article.

JUDGMENT OF THE THEOLOGIANS OF GREAT BRITAIN. ABOUT THE THIRD AND FOURTH ARTICLE.

FIRST OF THE POWERS OF FREE WILL IN FALLEN MAN.

OUR FIRST PROPOSITION.

The will of fallen man is deprived of the supernatural and salutary gifts with which he was endowed in his state of innocence, and therefore he can do nothing spiritual without the powers of grace.

That he was endowed with excellent gifts is evident from the fact that man is made in the image of God. Now, the image of God has undoubtedly, in the main faculty or power of the soul, had the main place. But how many of these gifts there were, with which the will of man was adorned in creation, is evident from what is given again in the resurrection of this image; Eph. 4:24. Put on the new man, created after God in righteousness and holiness of truth. That moreover this righteousness, holiness and sincerity of will was lost by the fall, is evident from this second reception of it, as it is obtained by the grace of God in Christ. That we had to put on again what *ii had put off in the emptied Adam.

And that our will is powerless to do anything supernatural, the whole Scripture teaches, John 15:15, Without me you can do nothing. Rom. 5:6, While we were still utterly powerless. 2 Cor. 3:5, We are not able out of ourselves to think anything good, etc. Wherefore saith August, Enchirid. cap. 30: What good can the prodigal do, but so far as he is saved from destruction? And the will is free so far as it is freed or redeemed.

II.

In the fallen will there is not only a possibility of sinning, but also a willingness to sin.

This possibility also existed in the will when it was whole, as is too evident even from its exit. But after the fall, and from the fall itself, there is a very great thirst and inclination to sin; Prov. 2:14. They rejoice to do evil, and are cheerful in their wrong evil being. An eagerness to sin; Genes. 6:5, All the poetry and striving of their hearts is always evil. Slavery under sin; Rom. 6:17, Ye have been servants of sin. And finally death in sin; Ei'. 2:1, Thou, when thou wast dead in crimes and sins.

And otherwise it cannot be with the depraved man, who by divine grace is not yet justified, since the nature of the will is such that he cannot be naked, but, having fallen away from one object, seeks another, which he desires. Therefore, having indeed turned away from God the Creator by his own willful renunciation, he falls upon the creature with an unrestrained lust, and fondles it unmercifully and shamefully, always covetous of the things that can be used, and of the things that are forbidden, to think of and to do. What wonder then is it that such a will is a slave of the devils? Luke 11:24, When a strong-armed man holds his court, then that which he holds is at peace. August. Retract. 1:15: The will without love is a wholly depraved lust.

OF THOSE THINGS WHICH PRECEDE CONVERSION.

FIRST PROPOSITION.

There are certain external works which are usually required of men before they are brought to the state of regeneration or conversion, some of which they are free to do, some of which they are free to omit; as, for example, going to church, hearing the preaching of the word of God, and the like.

That such things are required is very clear, Rom. 10:14, How shall they believe the one they have not heard? Now, that they are in our power, reason itself teaches, noticed it is in every man's power to govern his locomotive, or to be able to go from one place to another, and experience proves it, noticed one sees, that men do this or that, or fail to do both, according to their will, in external matters; They may therefore sit at home when they must go to church; they may plug their ears when the preacher of the Gospel makes his voice heard; Mark. 6:20, Herod heard John gladly; Acts 13:46, The Jews refuse to hear the Gospel; Ps. 58:5, The wicked plug their ears, like the dead vipers.

II.

There are some internal effects or workings, which precede conversion or regeneration, which are produced by the power of the Word and the Spirit in the hearts of those who have not yet been born again; as there is the knowledge of the will of God, the sense of sin, the fear of punishment, thinking about salvation, some hope of forgiveness.

Divine grace tends to bring men to the state of justification, in which we have peace with God through our Lord Jesus Christ, not by a hasty breathing of God, but by many preceding deeds, and by the service of the Word brought about and prepared. This can be seen in those who, having heard Peter's preaching, feel the burden of sin, fear it, are grieved, desire salvation, and receive some hope of forgiveness; all things which are heard in those words, Acts 2:37, When they had heard this, they were smitten in heart, and said to Peter and the other apostles: What shall we do, brethren? This is also required by the nature of the matter. For as in the natural generation of man there are many preceding dispositions, which precede the introduction of the being, so also in the spiritual one arrives at the spiritual birth through many preceding acts of the being.

This is evident also from the means God uses to regenerate man; for He uses the service of men and the means of the Word; 1 Cor. 4:15, By the Gospel have I generated you. If God wanted to restore and justify the wicked man immediately, it would not be necessary for this, that man should be prepared by some knowledge, by some sorrow, some desire, some hope of forgiveness. And to the servants, cutting the Word of God straight, would not the care be laid upon them, to hurt well and gently the consciences of the hearers, first by the terror of the law, and then by the Evangelic promises, and to exhort them to desire conversion and faith from God by prayers and tears.

III.

Those whom God, through the Word and His Spirit, has thus touched, whom He truly and earnestly calls and exhorts to faith and conversion.

From the nature of the beneficence offered, and from God's very clear Word, one must judge those aids of grace which are given to man, but not from the misuse, or the output. While the Gospel, then, by its very nature, calls men to repentance and repentance, and the appeals of divine grace are also directed to this end, we must not think that God is doing anything vain here; this is proved by the earnest and moving supplications, 2 Cor. 5:2, We beseech you, in Christ's name, to be reconciled to God.

Admonitions; 2 Cor. 6:1, We pray n: have received the grace of God Diet in vain. Exhortations, Galat. 1:6, I marvel, that you; leaving Him so soon, who called you into the grace of Christi; are transferred to another Gospel. Promises, Rev. 3:3, 20, Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come unto him, etc. Lest God should not earnestly exhort all those whom He equips with this gift of His Word and Spirit to serious conversion, verily, God would deceive some whom He calls in the name of His Son, and the messengers of the Gospel promises might be accused of having given false witness, and those who are called to conversion and neglect to obey would be excused. For this calling, through the Word and the Spirit, cannot be said to make men without excuse, if only it is offered to that end that it would make men without excuse.

IV.

Those whom God has thus touched, He does not leave, nor cease to promote in the true way of conversion, until He is forsaken from them by willful omission or rejection of this initial grace.

The talent of grace which God has once given no one is deprived unless someone has previously buried it through his own fault, Matt. 25:28. It is from this that we are generally admonished in the Scriptures not to resist the Spirit, not to extinguish the Spirit, not to receive the grace of God in vain, not to depart from God, Heb. 3:7. Yes, that is clearly stated as a reason of the divine abandonment, that God is first

forsaken of men; Proverbs. 1:24, As I have called, and ye have refused, so will I also laugh in your accident; 2 Chron. 24:20, Ye have forsaken the Lord that He might forsake you. But nowhere in Scripture is it in the least touched that God would commit or ever will, without previous fault of man, deprive anyone of the help of generating grace, or any help which He has once given, ordained for the conversion of man.

Thus have the righteous Fathers taught, who have dealt with the Pelagians.

Augustin, or Prosper ad Artic. fals. ad 7, It is the will of God, that one should abide in the good will; and, before He is forsaken, He leaves no one, and He converts menally many leavers.

V.

These foregoing effects produced in the minds of men by the power of the Word and the Spirit can, through the fault of the rebellious will, be stifled and quenched at once, and tend to be quenched in many, so that some; In whose minds, by the power of the Word and the Spirit, some knowledge of the divine truth, some sorrow for their sins, some desire and care to be saved, has been pressed down; on the contrary, they entirely reject and hate the truth, give themselves over to their own lusts, harden themselves in their sins, and, without desire or care for salvation, become mired in them.

Matt. 13:19, Thus cometh the wicked, and taketh away that which is sown in his heart. 2 Pet. 2:21, It were better not to know the way of righteousness, than to return after the knowledge. The dog returned to his droppings.

Hebrews 6:4, Who, having been enlightened, have tasted the gifts of heaven, have become partakers of the Holy Spirit, have tasted the good word of God, and the powers of the world to come, and have fallen, it is impossible that they should be renewed again, etc.

Prosper, de Vocat., lib. 2, cap. 2: Many have received the light of understanding; but knowledge has not the same power in all, or the same effect; and many, since they seem to be adorned with faith and knowledge, lack love, and cannot abide in what they see by faith and knowledge, for one cannot abide in what one does not love with all one's heart.

VI.

Even the elect never behave in this way in these works which precede regeneration, or they should be forsaken of God because of their negligence and rebellion; but such is the special mercy of God upon them, that, though they hide or suppress for a time this upbuilding and enlightening grace, God nevertheless reapproves them again and again, and does not cease to promote them, until he has once brought them under the yoke of his grace, and placed them in the position of born-again children.

John 6:37, All that the Father gives Me shall come to Me, and the one who comes to Me I will not cast out. Jer. 14:7, O Lord, our sins have deserved it, but help us for thy name's sake; for our disobedience is great, because we have sinned against thee also. And 32:39, I will give them one heart and one being, that they may fear me all their days. Phil. 1:6, He that hath begun the good work in you, he shall perform it even unto the day of Jesus Christ. Were it not that God would thus continue to pursue the weak and backslidden, no call would be made strong, no child adoption, and even election, founded in the good pleasure of God, would be in vain and powerless.

August, the Persever., After the fall of man, He has willed that it should be but for His grace that man should come to Him, and also that it should be but for His grace that man should not depart from Him.

VII.

The unelect in these acts, which go before regeneration, resisting the Spirit of God and grace, and extinguishing His initial effects or workings in themselves through the corruption of their own will, are justly forsaken of God when it pleases Him; which we say with truth, are forsaken through their own fault, and through this fault remain hardened and unconverted.

We hold that it is beyond all doubt that no man so acts against God, or he deserves to be deprived of the grace given, whether by omitting to do something he ought to have done, or by doing something he ought not to have done; this being so, it is clear that God may without iniquity or cruelty deprive such men of the grace offered, and leave them to the hardness of their hearts. 9:18, He forgives whom He wills, and whom He wills He hardens.

God, the Lord, also owes it to no one, that if he opposes his enlightening and uplifting grace, and serves his own lusts, he would pacify him by this special grace, which no hard heart opposes; Rom. 11:35, Who gave him first, and it shall be forgiven him? Now he who is thus forsaken, being unconverted, perishes through his own fault; John 5:34, 40, I say this to you that you may be saved. And you will not come to Me, that you may have eternal life; Acts 28:27, "The heart of this people has grown fat, etc., that they will not repent, and I will heal them.

Of conversion, as the Word of God signifies that by which man is reborn.

I.

God regenerates the hearts of those who have been born again through the previous workings of His grace, and creates them in like manner, pouring forth the life-giving Spirit, and endowing all the powers of the soul with new qualities.

By regeneration we do not understand here all kinds of action of the Holy Spirit preceding or leading to regeneration, but that action of which, having been established, it may immediately be said: this man is now born of God.

This spiritual birth represents a mind raised by the Spirit using the divine Word. From this also we are said to be reborn of the imperishable seed of the Word, 1 Pet. 1:23. Which is to be observed, lest any man, sitting idle, should expect a regeneration breathed in from God, without any previous working of God, which is either the Word or his own.

Further, we hold that the regenerating Spirit descends into the bowels of the heart, and recreates the heart, healing its corruptions, and quickening its powers, and that he is the formal principle, to draw out the spiritual and salvific workings, Eph. 2:10, We are his creature, created in Christ Jesus unto good works. Ez. 36:26, I will take away the heart of stone, and give you a heart of flesh. From this work of God come forth the powers to produce spiritual and beneficial works.

To the work of believing; 1 John 5: 1, He that believeth is born of God. To the work of loving; 1 John 4:7, He that loveth is born of God. And also to all the duties of godliness; John 15, Without me ye can do nothing.

Prosper [The lib. arbit.] says, that the Genade herself is a creator of good things in us. The Schoolteachers among the Papists do not deny this so plain truth.

Thomas Aquinas [Quest. disput., de virt. Artic. 20] says, that this grace, of which we speak, gives the soul a certain spiritual being; that it is a certain supernatural communication of divine nature; that it is to the soul, 'what health is to the body.

IL

In relation to this same work of rebirth, man is passive, that is, only suffering, not working, and it is not in the power of the human being's will to prevent God, thus immediately reawakening.

John 1:13, Not being born of the blood, nor of the will of the flesh, nor of the will of the man, but of God. For if it be true in the natural creation, God hath made us, and not wjj us said; so shall it be much more true also in the spiritual re-creation; Jerem. 13:23. Can a murderer not change his skin, neither can man, infected with sin, change the in-born corruption of nature. In the fallen will there is a power to suffer this supernatural good to be received from outside, but not actively a power to produce and work it, either by himself or with another, Jerem. 17 :14, Heal me, Lord, so I will be whole.

In making men alive, God does not use a principle of the human will, but makes alive, making good the will itself; Epist. Synod. Episcop. Africae.

What does the free will do? I answer succinctly: He is saved. This work cannot be brought about without two, the one from whom it is done. God is the author of salvation; the free will is but receptive to it. There is in Christ a creation made in the freedom of the will, and if without us in freedom, so it is not from freedom; if without us, so it is not in our power to hinder this work of God.

If God wills to save, so no will of man resists [Bernardi de lib. arbit, & gratia, Ibid. August, de corrept. & gratia, cap. 14]. also works itself, drawing out to God conversion.

Of conversion, since it signifies an operation of man, converting himself by faith and penance to God.

FIRST PROPOSITION.

This conversion follows our actual conversion; whereas God draws the act of believing and converting from the changed will, which, being driven, "o

According to the order of time, the work of God converting man and the action of man converting to God can hardly be distinguished; however, according to the order of causation, it is necessary that God's work precedes and our action follows. It is necessary that an evil tree, naturally producing evil fruit, should first be changed into a good one before it can produce any good fruit. But the will of man, which has not yet been reborn, is not only an evil tree, but also a dead one. And if it produces good fruit, it does so not so that it can be improved or made alive through its cooperation, but because it has already been changed and made alive.

Very well says Augustine: A wheel therefore does not run so that it will be round, but because it is round. Thus we also say: Therefore the will does not run so that it may be reborn, but because it has already been reborn [Ad Simplic. lib. 1. quaest. 2].

In the same vein, Hugo de St. Victore says: Regenerating grace breathes into the good will that it may be, then breathes into the good will that it may act; first it works it, then by it [De fac fidei].

Secondly, we say that God does not merely bring about the virtue of a momentary change, by which man acquires new spiritual powers to believe and to convert, but by a wonderful, hidden, powerful working, out of the healing will, He draws forth the act of believing and converting. Thus Scripture usually speaks; John 6:66, The Father giveth unto the Son to come, that is, to believe. Phil. 1:29, Ye are given to believe. 2 Tim. 2:26, God gives repentance. If it were the case that God, pouring forth a few powers, but gave to believe, to convert, and then left the act itself to the free will of man, verily, what the first father did, we would all do: by the free will we would depart from God, and would not carry out, or put into effect, this possibility. This, then, is this excellent special grace, the outward believing, that is, immediately given to his sinful wheat in Christ Jesus, by which they not only can believe if they will, but also will, if they can; Phil. 2:13, God giveth you willing and willing.

It is this working grace that the old Catholic teachers have defended against the Pelagians:

God commands man to will, but the Lord also works in man the will; He commands him to do, but He also works the doing [In Epist. Synod. Afric. EpiscopJ].

So he who has learned of the Father, not only can he come, but he also comes; where now is a possibility of progress, an affection of will, and an execution of deed [August, de gratia Epist. c. 14].

God works our faith in a wonderful way, working in our hearts, that we believe [Idem, de Praedest. Sanctorum].

Lastly, we add that this working of God to produce faith does not prevent, makes it so, that the will immediately works and produces its act, and therefore, though the act of faith is poured in from God, though it is practiced or done from man, it is attributed to man; Rom. 10:10, With the heart one believes in righteousness. And 2 Cor. 4:13, I have believed, therefore I also have spoken. It is not God [says Augustine, the Persever. lib. 2. cap. 3] who believes all in all, but who works all in all. It is certain that we believe, when we believe, but God makes us believe. We work, but God works in us the working.

H.

This divine working does not prevent the freedom of the will, but strengthens it; and yet it does not at once eradicate the depraved possibility of opposition, but powerfully and lovingly gives man a firm will to obey.

Two things we deny here, first, that the will is in this part hurt. For thus God also works in nature, as He exalts it, and raises it above its sphere, that He does not repudiate the particular nature of things, but leaves to each his own particular way and motion, in bringing the matter before Him. When He then works by the Spirit of grace in the will of men, He makes them work in their natural way, that is, freely, and the freer they are, the more powerfully they are moved by the Spirit, John 8:36, If it be that the Son makes you free, ye are truly free. 2 Cor. 3:17, Where the Spirit of the Lord is, there is liberty. It seems unbelievable to us in truth that God, who made our wills and endowed them with freedom, cannot work toward them in such a way that He would freely draw all kinds of good works through them, without prejudice to their nature, that is, freely.

Of the will itself of men He makes what He wills, and when He wills, He has an almighty power to incline the hearts of men wheresoever He wills [Aug. de correptione & gratia, cap. 14].

This abundant grace we believe to be so powerful that we deny that it would do violence to man's will [Prosp. de Vocatione, lib. 2. cap. 26].

The other thing we deny here is that God would eradicate wickedness once and for all. For although God works in the work of regeneration so powerfully in the will, that the nearest power of evil to resist is suspended for that time, yet He does not eradicate that first possibility, which is not the nearest cause, but a remote one, and set in actu primo [first act], so that He leaves it hidden in its bitterness root [Potentia non proxima sed remota seu in actu primo posita]. For as long as there is in the human mind that root of depraved and pernicious lust, it is certain that there is not only a possibility, but also an inclination to resist the activity of the Holy Spirit; Gal. 5:17, The flesh lusts against the Spirit. But this opposition; because of the very powerful and lovely movement of the grace of God; cannot break out to the deed, the occasion of the place and of the time; Prov. 21:1, The heart of the King (how much more so of men, who have not so great liberty) is in the hand of the Lord, and he inclineth it whithersoever he will. This grace cannot be resisted, because, first of all, it works the will, that is, it does not resist it, for he who is prevented from resisting the will cannot resist the will, as is very aptly stated by the Venerable Sarisburiensis, De veritate gratiae, p. 20.

THIRD PROPOSITION.

God does not always lead the converted and believing man to good following actions, taking away his own will to resist, but sometimes allows him, through his own fault, to deviate from the guidance of grace and obey his own lusts in many private acts.

A distinction must always be made between those essential acts, without which the salvation of the elect does not exist (such as turning to God, believing, and persevering), and the private, subsequent acts, which, considered in a particular way, are not absolutely necessary for salvation, if this or that sin is avoided, and such or such good work is not omitted; for, in order to produce these, grace works in such a way that it gives its elect in due time both the ability, the will, and the accomplishment; The latter we do not lack, in the whole course of our lives, the movements and leads of the divine Spirit, so much so that we may come to fail to perceive grace, or even too often fail to perceive it, and freely and shamefully obey our lusts. From this Paul exhorts, Gal. 5:16, Walk according to the Spirit, and you shall not fulfill the lusts of the flesh; Eph. 4:30, And do not grieve the Holy Spirit of God, with whom you were sealed until the day of salvation. For they are said to grieve the Spirit who resist his leading, and yield to their lusts by servile liberty, against the movement of grace, and the counsel of conscience.

FALSE PROPOSITIONS,

which we reject.

I.

That the will is not capable of receiving the spiritual gifts, yea, that there were never spiritual gifts in the will of man, when he was not yet fallen; that they were never separated from the will of fallen man; that also such gifts are never, in regeneration, poured into the will of man.

Scripture, when it sets forth the spiritual gifts of God in the heart, recognizes a sincerity of will; Ps. 32:11, Rejoice, all ye that are sincere in heart. Purity; Matt. 5:8, Blessed are those who are pure in heart. Goodness; Luke 8:15, Those are they who keep the Word in a good and pure heart. If anyone extends these gifts to the affections and puts them beyond the will, he will (which is unrelated) put the most excellent gifts of God's grace in the unreasonable part of the soul.

Yes, also the internal virtue of the conversion of the will to God and the Creator, and the turning away from the uncontrolled desire to play with the creature, was without doubt the highest gift. That the will was capable of receiving this gift is evident from the fact that it was created with such sincerity. For God created man in the beginning with sincerity. That this uprightness is lost is all too evident from the effects, because now the will of the fleshly man cannot or must not enjoy the things that can be used, and use those things that are to be enjoyed; as in which a whole gang of pernicious evil propensities has been broken into and invaded. Further, since the will of natural man is said to be evil because of an inborn and inbred evil, which also in the evil ones, if they do no evil, is an inbred vice, it must therefore be admitted that in the will of the reborn there is also a certain given and inbred goodness, which is understood to have been in their Godly workings. This inward virtue and goodness Augustine usually praises: The good will of man goes before many gifts of God, but not before all, and which he does not go before, in these he is also [Enchiridion, cap. 32]. And lest anyone should dream that this goodness of the will is not an inward gift, poured into the powers of the soul, but should only be a single designation, taken from the operation of the will itself, so she calls Prosper [De vocatione, lib. 1, cap. 6], the first planting of the supreme Builder. Now, the planting signifies something, which is sown in the soul, with an act, which proceeds from it.

UNSCRIPTURAL THESIS.

II.

That the grace by which we are converted is only a gentle, and moral appointment.

We do not deny that, whether to prepare for future conversion or to strengthen past conversion, God uses a touching power of threats, promises, and other exhortations, that He may thereby subdue, entice, and move the hearts of men; But to bring forth the very outcome of this whole matter infallibly, He always works more powerfully and irresistibly; according to the greatness of His power, according to the strength of His power, Eph. 1:18. And an exhortation that only moves and prompts in a more specific way is not enough. For,

1. The moral exhortation moves but objectively, that is, by the cause and reason presented, and by strength of end, compelling man to the means. Now, as the philosophers say: if everyone is such, the end seems to be him. As long as man is carnal, then, and not born again, the supernatural things being shown to him cannot move the will so that it would at once be aroused to believe, and to repent; but by a forceful operation, which surpasses all exhortation, the will must be won over and changed, so that it might powerfully accept the good offered.

2. If only by a moral exhortation men would be turned to God, the question why it is that this one, being offered grace openly, believes and that one does not, would be answered by the willing and unwillingness of the free will; and in this part our wonder at the unfathomable wisdom and judgment of God would not remain. However, it has always been defended against the Pelagians that conversion and

faith come from the hidden grace of God, which is given to the given according to mercy, not given to the given according to justice [Aug. de Pers. lib. 1, cap. 7].

3. If it were the case that men were to be converted by a single moral instruction, he who allowed this advisory grace could truly say: "I have separated myself; for I have received a gentle and advisory grace, which did call me to conversion, but as well as the others, who, according to their freedom, rejected this moral instruction; and therefore they remain unconverted. I, on the other hand, according to my free will, have accepted this moral instruction, and therefore I am converted. Wherefore Paul says, Who distinguishes you? What have ye that ye have not received?

Faith, both begun and accomplished, is a gift of God; and he who will not set himself against the clear and holy Scriptures, must hold that this gift is given to some and not to others [Aug. de Praed. Sanct. cap. 9].

UNSCRIPTURAL PROPOSITION.

III.

That; all the workings of grace being set forth, which God uses to effect this conversion; the will of man is left in an equal balance, whether he will believe, or not, convert to God, or not convert.

On the other hand.

If, after all the workings of divine grace, man's will is left in an equal balance, it will follow that it is not God by grace, but man by free will who is the chief cause and author of his faith and conversion. For he who, having shown all his powers of grace, has been able to do nothing but raise the will to a mid-point of an equal scale, is not the cause of a new change of the equal scale, that is, to the act of believing, not primarily, or as the main cause, but only as an accompanying cause, and that entirely happen, namely under this condition, that the will of the equal scales moves itself first by its natural force. Thus the will has received what is least from God, that is, what is thus set in a certain indefinite measure, to believe or not to believe; but what is most, and thus makes the exit, that the will itself has accomplished of its own accord, namely, to believe.

2. Likewise, it will follow, that the elect are given no greater grace than those who are not elected; that they are bound to no greater gratitude to God than those who are; that the hand of God has wrought in both of them nothing but an equal weighting of the will, which is as a point, and cannot be enlarged.

3. The converting grace is given to that end, that it may be powerful, and move, yea, bring man to bring forth the act of faith infallibly; And though it may be, that he may sometimes come to this end by the free disposition of the will, placed in equal scales, namely, to accept and obey grace, yet he will just as often be deprived of his work by the free disposition of the will, placed in the same equal scales, to reject and resist grace; namely, since it is always set in the same scales, that one can come to both at once.

This grace is rejected of no hard heart; for it is therefore given, that .first and foremost the hardness of heart may be removed [Aug. de Praedest. Sanct. cap. 8].

UNSCRIPTURAL THESIS.

IV.

That man can do no more good, than he does, and leave no more evil, than he leaves.

These things are false and incongruous, whether they are understood of the unregenerate and natural man, or also of the reborn, and who is supported by holy grace. First, concerning the state of the natural man; although he cannot put out his innate depravity, or shake off the dominion of sin, on the whole; yet he can subdue many external actions, in which he restrains his lusts. The depraved lusts incline the evil man to all evil; nevertheless, they do not determine or compel him to do this or that evil, here or now, necessarily, as this killing, this rebellion, this adultery. This also appears from the fact that wicked men do not take their evil deeds in hand, except with previous deliberation, and with a completely free disposal of the means, and that now, being capable of committing evil, they can restrain themselves by awe of another, or by fear of the present danger. In vain are human laws ordained and inflicted upon the wicked, if no one has been able to refrain from the crimes they commit. And as to the deeds that are good in their generation, it is certain that the unregenerate very often omit many outwardly good deeds, which they could have done as far as the substance of the work is concerned, and are justly damned for willfully omitting such works; Matt. 25:42, I have been hungry, and ye have not given me to eat. I have been thirsty, and ye have not given Me drink, etc., etc. Then also of the reborn and truly sanctified the same must be said; namely, though they be delivered from the dominion of sin; Rom. 6:14, 18, are become servants of righteousness and, Rom. 8:1, they walk not after the flesh, but after the Spirit; so they may yet, and freely, walk outside the right path of righteousness, even then, when they do not transgress; and likewise, when they fall, by the power and aid of grace, through a free will, that is, which is liberated, they could have resisted their lusts, and avoided the works of the flesh, which, Gal. 5:19, are narrated, whoredom, uncleanness, wrathfulness, strife, etc. Who is it, who has his mind, who will say, that David could not have committed adultery, and when he had done it, could not have taken life itself from those to whom he had done most wrong, even with an evil purpose and intention? But, in order not to get examples from afar, we address the consciences of every pious man. Who is it, who prays to God daily: Forgive us our trespasses; does he not at once confess that by God's grace he could have done good works, which he has nevertheless failed to do; likewise, overcome temptation, which he has nevertheless given place to? 1 Cor. 10:13, God is faithful, who will not suffer you to be tempted beyond your ability, but will give you an outcome even in the temptation, that you may endure it.

GEOKGIUS LANDAVENSIS. JOANNES DAVENANTIUS. SAMUEL WARDUS. THOMAS GOADUS.

GUALTERUS BALCANQUALLUS.

OF THE THIRD AND FOURTH ARTICLES,

EXPLAINED IN VARIOUS REPRESENTATIONS.

THE JUDGMENT OF THE THEOLOGIANS FROM THE PALACE. '

FIRST REPRESENTATION.

In the state of sin, man's mind is not at once deprived of spiritual reason, nor of the will of the power to accept spiritual good, which he can put to work without the collapse of any holiness aroused by his reason and vivified affections; yea, for the conversion itself of man, or for regeneration, some good

works, or conditions, are required for it; namely, knowledge of sin, and a consequent sorrow that God is wroth, Humility, desire for mercy, prayers, and an intention and endeavor to amend his life.

a Hague Confer., pg. 298. Episcop. of the clearness of scripture. Thes. 2, 3, 7.

ft Haags. Confer., pag. 298, 299, 302, 303. c Haags. Confer, pag. 302. Grevinch, pg. 117. Episcop. disput, of penitence, pp. 1, 9, 13. Joh. Arnoldi v. Tilen, p. 397.

Judgment.

He who makes man a witness or judge of the powers of depraved man, verily bears him a blind judge, and places judgment in the hands of a judge, in his own cause. God alone is here a competent witness and judge, who, estranged from accepting persons, also searches and penetrates the secret places of man's heart; Jer. 17:9, 10. 2:3; and a transgressor from his mother's body; Isa. 48:8; not half dead, but wholly, all that he is, dead in his sins; Eph. 2:1, 3; Col. 2:13; endowed with no powers for spiritual good; Rom. 5:6: as blind in his understanding; Eph. 5:8; 1 Cor. 2:14; wrong in will; Gen. 6:5, and 8:21; recalcitrant of dispositions ; Tit. 3:3; Rom. 3:12, etc. And in this his blindness, wickedness, and rebellion, so hardened of nature and will, that he can no more put off his wickedness and evil dispositions, as a murderer can put off his skin, or a leopard his spots; Jer. 13:23; or an evil tree bring forth good fruit; Matt. 7:18. All these things are such as to leave the natural man no light of spiritual understanding, or desire and affection for spiritual good. Therefore, no good works of man can come or be expected before conversion, for such as the tree is, such are its fruits, as our Savior teaches; Matt. 12:33. It is true, that even the unregenerate do some honest and praiseworthy things, in civil and virtuous matters, by God's help; Exod. 31:2, etc.; Rom. 2:14; which, however, do not spring from faith, and a good conscience, and are variously tainted by their own defects. It is also certain that some acts of knowledge of sin, sadness, dejection, etc., precede faith and conversion in the man who is to be reborn, while he is being prepared to receive grace through the service of the law and of the Evangelies. But among these, apart from and against the truth of Scripture, many conditions are set by the Remonstrants as preceding conversion, yet they follow them as fruits, or as commencing and saving principles of conversion. For the sorrow of having angered God, which distresses the sinner more because of the coming of God than because of fear of punishment, is a sorrow that is toward God, 2 Cor. 7:10, proper to believers, who, looking upon and accepting the most merciful Father in Christ, are gravely and heartily grieved that He has been angered because of their sins. Humility, which is not feigned or short-lived, as there was the humility of Ahab; 1 Kings 21; but a sincere and steadfast humility is a fruit of regeneration, by which we are conformed to Christ, Matt. 16:29. Desire for mercy, or a hunger and thirst of righteousness, is an apprehending faith, Matt. 5:6, and a beginning of it, Phil. 1:6, and 2:13. Prayers are begotten of the Holy Spirit in the hearts; which not only of the general working of regeneration is called the Spirit of renewal, Tit. 3:5; but also of this particular work is called the Spirit of prayer, Zech. 12:10. Finally, an intention and endeavor to improve eyn life comes from the imprisoned conversion, as the progress and perseverance in that intention is from the accomplishment of it. Therefore also Bar- nabas admonished those of Antioch who now believed with an intention to keep 9 hearts with the Lord, Acts 11:33. This being so, we reject, by authority of Scripture, the thesis of the Remonstrants, and state this contradiction.

The natural man is blind in his reason, wrong in his will, and rebellious in his affections; and before his conversion he cannot do any work that is truly good and pleasing to God.

SECOND PRESENTATION.

The first grace of God is in the light of nature or in the remnants of the image of God; the second is the preaching of the Gospel and its effect. And these are obtained, according to God's gracious disposition, by every one who uses the first with dignity.

Armin. in Antiperkins. p. 218, 259, 260; Joh. Arnoldi advers. Tilen. p. 154 and some following; likewise p. 370, 380, 397.

Judgment.

To wish to adorn nature with the title or veil of grace, is a Pelagian error. For the Pelagians, lest they should appear to deny grace, have given the name of it to nature, yea, have changed grace into nature; but the Scriptures deem no natural goods, as there are reason, will, and free will, worthy of this title. That the gospel, and the preaching of it, is called grace, we readily admit, because it is a ministry of the Spirit of grace, 2 Cor. 3, and a word of salvation; however, if we pay attention to the style of Scripture, it is neither the first grace, which it presents to us in our conversion or regeneration, nor the second, but an ordinary means of both; in which sense it is called a power of God unto salvation, Rom. 1:16. The first grace in the conversion of a sinner is that by which, by the calling of God, which is according to his purpose, he is transferred from the state of sin to the state of grace; renewed in his mind, will, affections, and all powers, not only by an outward exhortation, or inward enlightenment and prompting, but by an influx of new faculties or powers; which collapse, by an improper way of speaking, is called* a resurrection of the dead, revival, rebirth of those who were before unregenerate, a new creation of those who withered away, Eph. 2:1; John 5:21, 25, and 3:5, 7; 2 Cor. 5:17; Eph. 4:24. And this is the occurring grace, wherewith the merciful God in conversion prevents our workings, according to these words: I have been found of those who did not seek Me; I have been revealed to those who did not ask of Me, Rom. 10:10. Insegelijks the raising grace, by which He raises up those who are dead in their crimes, and with the sleepiness of sin, and awakens them, as it is written, Eph. 5:14: Awake ye that sleep, and arise from the dead, and Christ shall enlighten you. Finally, the working grace, by which God works the will itself in us according to the good pleasure of his will, Phil. 2:13, Eph. 1:11. And the second grace is, by which man, being now converted or reborn, is strengthened and confirmed of God, to progress and perseverance; and, by internal revival and cooperation of this grace with the good will, he also works by himself that which is pleasing to God, and beneficial to him. Of this Jerem. 32:40, I will give them my peace in their hearts, and they shall not depart from me; 1 Cor. 1:8, God will strengthen us to the end, unsparingly; Phil. 1:6, He that hath begun in you the good work, he also shall accomplish it. And 2:13, From God is the will and the accomplishment. This grace may be called a following grace, because it follows the first without the intervention of another; likewise, a cooperating grace, because it cooperates with the converted will. Therefore, in that first grace man is not otherwise than suffering that conversion be wrought in him, and, receiving it, he becomes subject to the regenerating Holy Spirit; it is not, therefore, as a beginning or as a working means, 'twelk put under him. Of which the reason is, because he is dead in sins, deprived of all powers for good, which are principles of good works, as the Apostle speaks, Rom. 6:6. But in the second grace man not only suffers to be converted, but also cooperates, if, being impelled by the Holy Spirit, he himself also works, and cooperates with Him who is working, not with equal or common power, but according to the received measure and manner of regeneration. Thus, then, the Remonstrants are far and wide astray, in the proposition and description of these two graces; if, except this one, there is no other willing, or reciprocating to sinful man, it cannot be sufficient or powerful in anyone, to obtain salvation. Or, if salvation follows, it will not come from the benefit of grace, but from the will of nature. This is an all too coarse and palpable doctrine of boasted

Pelagianism. There is another, in that by the right use of the light of nature man prepares himself, and obtains the light of grace, that is, the knowledge of the Gospel, and that from a gracious disposition of God. But where did they learn this method of disposition? Christ does teach, Matt. 13, that he who has, shall be given, that is, using, but the interpretation contradicts the text, since it calls those who have those who follow the policy of reason in seeking and serving God. They are those who have faith from a gracious gift, according to the purpose of election, and make it shine in the fruits of good works, to the glory of God. How far the light of nature goes and promotes man, Paul teaches in Romans 1 and 2, and the examples of those who have been mirrors of virtue among the Gentiles prove it. That word of the cross is foolishness even to the wisest of men, 1 Cor. 1:23. That wisdom of God, hidden in mystery, has not been understood even by the most discerning sages, because they too were natural, 1 Cor. 2:7, 14; Acts 17:18, 32. And the manner of its disposition, which they describe and prescribe out of too bold a verse, had no place among the Gentiles in the Old Testament, in which the Gospel, at the charge of the eternal God, was withheld from them; Rom. 16:25, 26; nor is it true in the New, since it is evident that it was everywhere brought to his knowledge by the preaching of the Gospel. For faith is by hearing, but hearing by the Word of God; Rom. 10:17. It is then a frenzy and an excrescence of a Pelagian remembrance, in which both the old and new Pelagians lay the foundation of man's merits. Which we detest with all our hearts and have a terror of; therefore, against this Pelagian thesis we put forward this orthodox thesis.

The first grace of God is the one through which He alone works conversion in us. The second is the one through which He cooperates with us converts, and strengthens and increases faith and holiness in us; not for any merit on our part, but from His undeserved goodness.

THIRD PRESENTATION.

The operation of grace in the first conversion is indeterminate, indiscriminate, and resistible, so that man may be converted or unconverted by it, and his conversion does not follow, unless by a free consent he conforms, and wishes to be converted.

The Remonstr. in the Hague Confer, p. 236, and subsequently, Epist. ad. Walachr. p. 67, 68, etc. Joh. Arnoldi contra Tilen., p. 337, and advers. Bogermannum, p. 263.

Judgment.

We will not say anything of the ways of speaking of opposable and unresisting grace, which the Remonstrants, in order to attract the favor of the people and to make the orthodox teachers hateful, have condensed as a cunning novelty, against Scripture, against grace itself, and against the theological way of teaching. We shall examine their teachings, which lie beneath these ways of speaking, and bring them out into the light. In order for this to be done more effectively, it is especially necessary to convert the internal workings of angelic grace in man. Now there are three of these, according to the occasion of three subjects. The first is in the enlightening of the mind to the knowledge of the Gospel. The second is in the nudging, rousing, and animating of the heart and affections. And the third is concerned with the

will, making it bent and inclined to the faith of Christi, and to the obedience of the Gospel. That enlightenment is irreversible, the Remonstrators themselves admit, when they teach that science makes mankind

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is wrought by a completely unruly power. They feel the same about the knocking on the heart and the conscience, for whether man wants to or not, he cannot do so unless he feels the divine knocking and is moved by it. Therefore, only the question of the resistance of the will remains, about which they do not recognize or allow any grace that is truly powerful and therefore irresistible. Given, they say, all the workings of grace which God uses to work conversion in us, conversion itself remains in our power, so that we can be converted, that is, convert or not convert. What kind of working of grace in the will they prefer to wipe out, rather than pronounce. However, the matter speaks for itself; nor are their writings at once silent about it, so that they describe it, namely, a moral exhortation, or an action corresponding to it. If God, in converting the will, were to work it alone, that grace would indeed be opposed, yea, the conversion by it would be impossible, marked the exhortation of conversion for sinful man is a thing, simply impossible; Bom. 8:7, The striving of the flesh is enmity against God; for it does not become obedient to the law of God; for it cannot; Matt. 7:18, An evil tree cannot bear good fruit; as it is quite impossible for the moorman to change his skin, the leopard his spots, or for the dead man to raise himself to life. Where the Scripture, though it is, that zedelgke commendation (as zg call them) is not excluded from this matter (for what is the whole service of commendation as such commendation and commendation? 2. Cor. 5:18-20), yet by no means sets the principal power of conversion in it, but in a much more divine operation, which in no way wiggles in power either for creation or for the raising of the dead. For it is a new creation of man, Ps. 51:12; 2. Cor. 5:17; its first is a resurrection from the death of sin, John 5:25; Eph. 2:1; the other a birth, by which he is born God, John. 3:3, 5; a renewal of the heart and of all strength, Ezek. 36:26; Tit. 3:5; a drawing of the Father, John 6:44; and that grace which is never to be forsaken, 1 Cor. 15:10. And what wonder it is that God works conversion by the exceeding greatness of his power, and by the working of the power of his strength, wherewith he is able to subdue all things, as the Apostle vividly describes, Eph. 1:19. Such a powerful, such a mighty working of God may justly be called unyielding, if one can or has any desire to use that strange word, recently condensed for the worse. And irresistible it is, as much on the side of God's grace as on the side of the will. On the side of grace, because the powerful working of God is in the deed, which no one can oppose, Bom. 9:19, gel gk Christ of the grace of wisdom given to the Apostles, said, Which shall not be able to oppose all who oppose you, Luke 21:15; and Peter of the grace given to the Gentiles, said, Who was I, that God should ward off, Acts 11:17. When the Bemonstrants deny this, they contradict themselves, asserting and denying the power of grace at the same time, as if they said a heard voice was inaudible; for as the heard voice puts the act or effect of hearing in the ears, and inaudibly denies it, so it is that powerful grace puts the effect of power in the will, and the word opposes it. On the side of the will. For, being subject to the force of grace, it will not resist; and since it will not, it will not necessarily, and so it cannot will to resist, in accordance with its freedom. For every thing, while it is, is necessary. Wherefore Christ saith, John 6:37, All that Mg the Father giveth, cometh unto Mg; and August, the Corrupt. & gratia, cap. 14, If God wills to save, then no will of man can stand. For so willing and unwilling is in the power of the willing and unwilling, that the Godly will is not thereby prevented nor its power overcome. But why is this grace called an opposing grace? In order that the forces of man's will may be exalted against the grace of God; and there is no other true cause.

true cause. And that is seeking honor in weakness and in wickedness; for to resist the grace of God is not a power, but is a defect, not a virtue, but a wickedness, yea, it is arming man against God with stubbornness and obstinacy. As if dust and ashes could hinder and restrain the all-powerful working of God; and if he did not prevent them, that he would then have what to boast of in himself, if he would have freely determined grace to his conversion, and made it powerful, and converted himself by the help of it. Which in truth is to make grace fruitless to man, and to plunge him miserably into ruin. From which all Godly men can understand the great danger of this Pelagian teaching. To overthrow the chief cornerstones of it would take more effort. But it will be enough for once to have overthrown the grounds on which it relies most.

The one is, that, being unmerited grace, the indefinite freedom of the will to one and to the other of the opposing things is nullified. As if the Spirit of renewal leaves the will indeterminate in the act of conversion, that is, that He would do nothing; or that the will, when it surrenders itself to the Spirit to be renewed, suffers any coercive force from Him. These things are ontheological, and unknown to sound doctrine, which is according to the truth.

The other is, that the collapse of the virtues of grace has no place in the will. Wherefore then that promise of God, Ezech 36:26, I will give thee a new heart, and a new spirit, and Jerem. 31:32, 33, I will put my law into their minds and write it in their hearts? Shall we then never again love the Lord our God with all our heart, with all our soul, with all our mind, with all our strength, Matt. 22:37, 38; nor our whole spirit, and soul, and body be sanctified and preserved without punishment, until the future of our Lord Jesus Christ, 1 Thess. 5:25? The Papists do not even rave so foolishly, and dare not so grovelgk the re-cooked Pelagia- nisterg of Christendom into hands. Therefore, rejecting this dangerous and accursed doctrine, we oppose the Remonstrants' thesis with this contradiction.

The working of grace in the first conversion is so powerful, in all and every one of the elect, that they cannot be converted alone, but are certainly and infallibly converted with effect.

FOURTH PRESENTATION.

Nevertheless, it is fair that the principle, the progress and completion of the aforesaid grace of faith and conversion be recorded as the principal cause; and faith may be called a gift of God, since man could not have received it without that grace. But it is not a gift irrevocably infused, nor is it obtained through Christ's death, nor is it promised in the New Covenant.

Joh. Arnold. advers. Tilen., page 441; and the Remonstrants generally in their out- given and handed down writings.

Judgment.

In the production of faith, the Scriptures do not permit one to hal- vate between the grace of God and the will of man, and to divide the work into two parts, as if they came together as joint causes, by a certain cooperation; but they attribute it wholly and fully to grace; also with contrast; Eph. 2:8, By grace are ye saved through faith, and that not of yourselves, it is the gift of God; 2 Cor. 3:5, We are not able of ourselves to drink of anything good as of ourselves; but that we are able, that is of God; Matt. 16:17, Flesh and blood have not revealed it to you, but my Father which is in heaven. Which is so true, that not even the ministers of the gospel, nigh partakers of the various graces of God, may come in company with this divine work; for neither is that plant anything, nor that moisteneth, but God which giveth the

growth; 1 Cor. 3:7. For if it be so, as the Remonstrators say, so the grace of God must be called, not the principal, but the less principal cause of faith, and its power to cause will be far below the will of man. For what does it give man to faith and conversion? Merely the power to do both; it no more performs the act, or can no more perform the act, than it deprives the will of the liberty it commands. And who is there who brings this power to do the deed, so that faith and conversion follow in these men, and do not follow in others? The entirely free will of man, which admits and empowers the grace offered, which it could, by the same freedom, reject and render powerless. If the cause, which indeed works, is worthier as the cause, which works no further, than the power; and it is likewise more powerful, which brings from the power to the act, if it is brought to the act, then verily it is vain deceit and blandishments, all that the Remonstrants lie about the grace, which faith chiefly produces.

We should also note in what sense faith is called a gift of God. If we believe the Remonstrants, it is a gift of God, insofar as God offers it through the word of the Gospel. For the Gospel commands faith in Christ, enlightens the learned with His knowledge, fills and inflames hearts with love, that they may accept Him as they will. But the fact that some receive Him, or wish to receive Him, is no more considered a gift of God than the fact that others reject Him; that the one and the other act is drawn equally and with equal freedom from the will, which exists undetermined. On the other hand, the Scripture calls faith a gift of God, and teaches us that it is called a gift of God, not so much because it is offered from God, but because it is given, that is, simultaneously given from Him and accepted from man, as required by the nature and order of relations, that is, of things which have a relationship to one another. You, says the Savior, Matt. 13:11, are given to understand the mysteries; and the Apostel; Phil. 1:29; You are given to believe in Christ; to know, of Him who works in us the will and the accomplishment, as cap. 2:13. Likewise the Lord speaks by Jerem. 32:4, I will put my peace (which is from faith) in their hearts; by Ez. 36:26, I will give them a new heart and a new spirit, etc. From which and other such sayings we draw two qualities of this gift.

The one is, that it is a gift poured into our hearts by the Holy Spirit, whom God pours out into us abundantly through Jesus Christ our Savior, Tit. 3: 6.

The other is that it is also an immutable gift, marked by those whom it welcomes, believing surely in Christ and not departing from Him, John 6:37,38.

But to deny that this gift was obtained through Christ's death is to deny that Jesus is the author and perfecter of faith, as the Apostle calls Him, Heb. 12:2; who became us of God, 1 Cor. 1:30, and gave us the Spirit of faith, 2 Cor. 4:13; Gal. 3:14.

Also to deny that it is a promise of the New Covenant is to scrape out and nullify the promise of the Covenant, by which God promises that He will give His law in our hearts, so that we may know Him from the least to the greatest, Jerem. 31:33, 34. Who do this now, do they not clearly contradict God (who says it), when they deny it, and indeed blaspheme it? Therefore we condemn, as false and slanderous, this proposition of the Remonstrants, and overthrow it with this contradiction.

The grace of God is the only cause of faith and conversion. And faith is called a gift of God, because God, for the sake of the satisfaction of the Son of God, according to the promise of the New Covenant, certainly gives it to his elect, pouring out upon them the Holy Spirit.

FIFTH PRESENTATION.

The powerful call to faith does not flow from election to salvation, nor is the fruit of it.

Remonst. in the surrendered articles and declarations.

Judgment.

As the other goods and benefits flow from the fountain of election, so also this benefit, Rom. 8:29, 30, in that golden chain of salvation, is drawn from the call according to intention and praedestinatio, cap. 9:23; those, whom the Apostle says to be vessels of merciful heart to glory, whom he teaches are also called, verse 24. And there is no other cause, why the calling by intention is called according to his intention, Rom. 8:28; 2 Tim. 1:9" and attached to election without any intervening, 1 Cor. 1:26, 27; 2 Pet. 1:10, and elsewhere. This zjj then the contrast.

The powerful call to faith flows from election to salvation and is a fruit of it.

THE FEELING OF THE THEOLOGIANS FROM HESSEN,

OF THE GRACE OF GOD AND THE FREE WILL OF MAN.

OF WHICH MATTER IS DEALT WITH IN THE THIRD AND FOURTH ARTICLES OF THE REMONSTRANTS.

In order that the doctrine of free will and the grace of God may be properly and distinctly discoursed upon, we consider that a particularly careful distinction must be made between the essence of the free will itself, and its essential faculties or powers, which cannot be separated from it without a complete overthrow of the free will; and between its incidental powers and faculties, without which the essence of the free will can exist wholly and unhindered.

Of the free will, according to its essence marked.

PROPOSITION.

Free will, being regarded according to its nature and being, is a faculty or power of the reasonable soul, or a power from a preconceived election, without any compulsion, by its own and voluntary action, to will or not to will anything which the mind judges to be preferable or repugnant. The free will, thus taken, is attributed to man in every state, and is not nullified even in the state of depravity, servitude and necessity of sinning, and will not be nullified in the other Lord's future life, by necessity and immutability of always doing good.

AGAINST.

Thus we repudiate the necessary and fatal necessity of the Manichaeans and the Stoic Philosophers, by which they have embellished the fact that man's will should also be forced and squeezed out by necessity to his produced acts, which are his wanting and unwillingness. From which error we are assured that the Reformed orthodox Churches are alienated, so that we consider them to be doing great wrong, when they are accused of Manichean and Stoic errors by the Remonstrant brothers.

Of, the free will, according to its accidental powers.

FIRST PROPOSITION.

But if we consider the accidental powers and faculties of the free will; verily, man is in a different condition, in the state of sin and misery, before all the grace of regeneration, as in the state of grace, in which state he is graciously transferred by the gracious and omnipotent action of God.

From free will into the state of sin.

In the state of sin, man is, as far as the mind is concerned, deprived of the light of the wholesome knowledge of God and of the things that belong to eternal life, with which God had enlightened him in his first creation. For although, after the fall, in the mind of man, not only the light of natural wisdom to understand the things of life, but also some, so to speak, sparks of the knowledge and wisdom of God the Creator remained; which the Apostle, Rom. 1:19, 20, says that by the beholding of visible created things, they can be raised up a little, and can be brought forth to the deed, about which he declares, that even the Gentiles, to whom God's Word has not been proclaimed, will be without guilt before God; however, this natural knowledge is by no means sufficient in itself to obtain eternal salvation, or can gradually lead man to greater and also beneficial grace, or by degrees to eternal salvation. Thus saith the Apostle, 1 Cor. 2:14, The natural man comprehendeth not that which is of the Spirit of God: for it is foolishness unto him, and he comprehendeth it not.

And 2 Cor. 3:5, We are not able of ourselves to think (to know, of spiritual good) anything as of ourselves. Therefore the mind of man is said to be darkened, because of the ignorance that is in him, Eph. 4:18. And man's unwise heart is said to be darkened, Rom. 1:21. Yea, the depraved and not yet enlightened man is called duisternis, John 1:5; Eph. 5:8.

SECOND PROPOSITION.

Concerning the will, man is so wrong and depraved in the state of depravity that, although he can desire the goods of this life, and can will and do the works, which are all conductive and civilly good, and can show external obedience; yet he is deprived of that righteousness and holiness which God created in the will, and of all the powers and natural faculties for spiritual and heavenly good with which God endowed him in the first creation, so that he neither wills nor employs, nor can wills or does, the beneficial spiritual good. All love of good is taken away from the depraved nature; Rom. 3:10, 11, 12; Ps. 14:3, and 53:3, There is no one righteous, even to one; there is no one sensible, no one who asks after God; they have all deviated, they have all together become useless; there is not one who does good, even to one.

The power or ability of wanting and doing salutary good is taken from the depraved nature; Jerem. 13:23, Can a murderer change his skin, or a leopard his spots? So can ye do good, who are accustomed and taught to do evil; Matt. 12:24, Ye brood of vipers, how can ye speak good, since ye are evil? Rom. 8:7. The mind of the flesh is enmity against God, and does not become submissive to the law of God, because it cannot.

THIRD PROPOSITION.

Concerning the heart, man is so wrong in the state of depravity, that all the affections and lusts of the heart are evil at all times; Gen. 6:5, and 8:21, All the closing and thinking of the human heart is evil from childhood; Mark. 7:21, Out of the heart of man come forth evil thoughts, adulteries, thievery, etc. To these belong those places of Scripture which speak of depraved lust; Eph. 4:22; Rom. 6:12; Gal. 5:16, 17, etc.

FOURTH PROPOSITION.

Therefore, whatever man in the state of sin, before the grace of regeneration, or thinks with his mind, or chooses with his will, or desires with his heart; however good it may be, as far as the essence of the act is concerned! yk good; nevertheless it is so contaminated with sin that, if it is compared with the rule of divine law, it is indeed much more sinful than good, and worthy of being called a work that pleases God, Gen. 6:5, and 8:21, All poetry, etc.; Matt. 7:18, An evil tree cannot bring forth good fruit; Rom. 14:23, Whatever is not of faith is sin; Heb. 11:6, Without faith it is impossible to please God.

AGAINST.

We therefore reject as false these following points.

I. That man in this state of depravity, before the grace of enlightenment; though he could not with his own mind conceive the doctrine revealed in the Gospel, nor find the way of salvation of the human race revealed in the Gospel; yet very easily understood the doctrine as it was revealed and presented to him, and also understood the meaning of all those things which it is necessary to know, believe and do, without supernatural light.

II. That by the right and proper use of the natural light; which use is possible for depraved man; he can obtain the supernatural light and also beneficial grace. Which, according to the opinion of Arminius, Johannes Arnoldi seeks to assert, against Tilenus, pp. 153, 154, 155, 156, 157, etc., or, that the sinner, by the natural knowledge of God, may be made more competent to receive more abundant riches of divine grace, as the Remonstrants speak of in the handed down statement, articles 3 and 4.

IH. That in the will of man there have never been spiritual and supernatural gifts, and therefore, that in the spiritual death they could not be separated from the same, which the brethren Remonstrants in the Haag. Confer., with expressed words, have asserted, as may be seen in the Confer. Bert., pg. 279.

IV. That the will of man, although in the state of depravity before regeneration it cannot produce its powers of doing good, because of the darkness of reason and the wrongness of disposition, yet it has retained them in itself, so that, these impediments being removed, it can come to the deed, that is, to will and choose good. Which opinion of the Remonstranten is not obscurely heard from the Haag. Confer., in the before mentioned place.

V. That man, in the state of sin, can, and often does, do such works as; being examined by reason and the law, which is and remains implanted in the heart of depraved man by nature; are not only not sins, but also deserve a greater and further grace of God, which the Remonstrants express in the declaration of their sentiments, concerning the 3d* and 4th articles.

VL That man in the state of sin, before faith and the Spirit of regeneration, may have, also many a diligence, care, and diligence, which he employs to obtain salvation; and he may hear the Word of God, be grieved over the sin committed, desire salvific grace and the Spirit of regeneration; and that this, in order to obtain faith and the Spirit of regeneration, is very useful and highly necessary to man, as the Remonstrants state in the propositions handed down concerning the 3rd and 4th Artik. Steil. 3, expressly teach. Likewise, that man, in the state of sin, before his conception or regeneration, has a knowledge of his death (that is, of spiritual death), a sadness and lamentation of it, a desire and longing for salvation, a hunger and thirst for life; likewise, a confession of sin and an initial fear; as in the Haag.

Confer., pg. 283, the brethren Remonstrants, and, in writing against Tilen., Johan. Arnoldi, pg. 397, speak.

Of den man in the state of grace; where at once the grace of God is spoken of.

FIRST PROPOSITION.

Although God could have justly left the entire human race in the state of sin and misery, and condemned them eternally for sin, it has nevertheless pleased His unspeakable goodness and mercy to select from the fallen human race, some whom He, at His good pleasure, had chosen, in His eternal and unchangeable counsel, to the praise of His glorious grace, to eternal life, to deliver powerfully out of the state of misery, and to transform into the state of grace.

SECOND PROPOSITION.

God, therefore, marking them as yet to be called and separated from the other heap of men, not only externally preaches his Word to all without distinction, both the rejected and the elect, and manifests his will therein (which is called the outward coming, common to the rejected and the elect), but also dispels the mysteries of ignorance; enlightens also by that Word, as by a proper means and instrument, in whom and when, and as far as it pleases Him, inwardly, with the grace of His Holy Spirit, the mind with a new light of knowledge of Himself and of spiritual and heavenly things, and endows additionally, by a special grace of the Spirit of adoption, endows the will of the elect, which by its natural wrongness is once turned away from God to choose and will spiritual and heavenly things, with new powers and supernatural faculties, and bends and inclines it to obedience, that is, conversion and faith in Christ; and at last heilays their hearts and all their affections, and instills in them good desires, which is called God's inward, powerful, first grace. Augustinus calls them the occurring and working.

Of the enlightenment of the mind there is a beautiful place, Eph. 1:16, 17, 18, I do not cease to give thanks for you, giving thanks in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation through his knowledge, enlightening the eyes of your understanding, that you may know the hope of his enlightenment. In Luke 24:45 we read that Christ opened the minds of his disciples, that they might understand the Scriptures. And to this also belongs what Christ says, Matt. 13:11, You have been given to understand the mysteries of the kingdom of heaven; but it was not given to them. See also 1 John 5:20. Of the change of the will, and of the infusion of new and supernatural powers and faculties into it, and of the mighty and powerful inclination of it to prefer and desire spiritual and heavenly good, there is a beautiful place, Phil. 2:13, It is God who works in n the will.

Of the sanctification of the heart and of the mind, the Scriptures likewise testify very clearly, Ps. 51:12, Create in me, O God, a pure heart, and give me a new and clean spirit; Ez. 11:9, and 36:36, I will take from you the heart of stone and give you a heart of flesh. I will give my law in their hearts, and write it in the bowels of them.

THIRD PROPOSITION.

And not only does the illumination of the mind and the sanctification of the heart, but also the transformation of the will, that is, the infusion of capacities or faculties, and supernatural powers into the will, occur irreversibly. For although by the first occurring and working grace of God, the wrongness

of the will, and the natural power to resist and oppose, is not at once removed (marked the rebirth of the will in this life is imperfect, and the reborn themselves often resist the following or cooperating grace), nevertheless the human will does not resist the Spirit at the first moment of salvific conversion, so much so that it overcomes, or at once rejects, what they call His appearing and working grace, and prevents their conversion to God; but much more does that first powerful or occurring grace make the will not resist, but necessarily and indefinitely, yet freely and without all compulsion, by a willful movement, allow and obey. For thus says the Apostle, Eph. 1:19, 20, That it is an exceeding greatness of his power in us, we who believe, according to the working of his strength, which he wrought in Christ, when he raised him from the dead, etc. And Phil. 2:13, It is God who works in you the will. To these also belong those places of Scripture in which man's conversion is said to be a taking away of the stony heart, and a geviDg of a fleshly heart, Ez. 11:9, and 36:36; a making alive, Eph. 2:5; a new creation, Eph. 2:10, and 4:24.

And the operation whereby the stony heart is taken away and a flesh heart is given, the dead are made alive, and something that was not before is created, is of so great power, strength and effect, that it cannot be fully resisted, or, what is the same, that it cannot be overcome, and thus can be at once fulfilled.

FOURTH PROPOSITION.

And therefore the will of man does not exist as a stick or block in his regeneration, or is forced to conversion and faith against his will (which the Papists and Remonstrants falsely accuse the Reformed Churches of); For, besides there being a power and a will of man to ensure that these supernatural powers and faculties are received, and that the spiritual and heavenly good can be willed, if these powers are restored to him; which ability is not found in a stick or block; Moreover, God does not force the will in its regeneration to conversion and faith by force, and does not drag it along by gelgk as against thanks, but works in accordance with the nature of the will, not only by movable exhortations, exhortations, exhortations, and with very striking promises of eternal life enticing him, and recommending conversion and faith with reasons, but also by supernatural faculties and powers, by which he may obey these exhortations, teaching him, and by these very mighty and powerful effects, without any intervening, inwardly inclining and bending him, that he may indeed obey, and making man, by this occurring and working grace, from not wanting, to wanting, to wanting, in such a way that the will, though born of himself and of his nature, is born capable of nothing but rejecting the grace of God, nevertheless, being changed by this first powerful grace of God, and being made willing from not wanting, freely, and of a self-will, converts to God, and vows in Christ.

VUF THESIS.

And thus the will, having come forth from the first grace of God and being powerfully bent and inclined of God to conversion and faith, is cooperating with the following grace of God (by which the reborn man is confirmed and fitted into the state of grace), and is driven and moved of God, so that he also works in the progress of his regeneration and diligence of Godliness, and powerfully joins with the helping grace to the very workings of faith, love, hope and other virtues. The Scriptures testify to this as many times as they command the reborn to renew themselves, purify themselves, walk in the commandments of God, and work their own blessedness, Ez. 36:27, I will make you walk in my commandments; Phil. 2:12, 13, Work your salvation with fear and trembling. For it is God who works in us to will and to accomplish.

SIXTH PROPOSITION.

Therefore, the will of man, to the supernatural qualities and powers, and also to receive the new affections, does not do otherwise as *lijden*; thus, that the working of the Holy Spirit, inspiring supernatural powers in the will and bending and inclining it powerfully to conversion and to faith, does not depend on man's will and on his cooperation and consent. But to the deeds of faith, love, hope, etc., and to the good motions, he does not do anything else as *lijden*, not purely passive, but partly passive, and partly active; that is, he, being driven and moved by the coming grace of God, and being helped by the following, also works, and produces deeds of faith, love, hope, and other virtues. And from this it is, that not God in us or through us, but *wg* by the grace of God are said to believe, to hope, to love.

AGAINST.

Wg therefore reject the following doctrines once as ambiguous, once as false.

I. That the gifts of nature, which also take place in the Gentiles, to whom God's Word is not revealed; as there are natural knowledge of God, the seed of the law, inscribed in the hearts of men by nature; truly are and may be called the grace of God. Just as Pelagius and his followers, in order not to deny grace at once, played with the ambiguity of the word grace. *Johannes Amoldi*, following the opinion of *Arminius* in his writings against *Tilen. cap. 6*, calls the natural light the occurring grace of God; so that whosoever shall have used it well, the same shall be endowed with further grace of God.

H. That the will of man, in the regeneration of the Holy Spirit, is not renewed, nor endowed with new and supernatural powers and faculties, but that regeneration or life-making takes place only in the mind, which is enlightened, and in the senses, which are sanctified. Which being enlightened of the mind and sanctification of the senses, the will, which because of the darkness of the mind and the wrongness of the senses could not beforehand actually put its powers to work in sinful man, if now these injuries are removed, is made powerful to put its innate power of good will to work, as the brethren Remonstrants in the Hague Conference, pp. 277, 281, and elsewhere, usually speak.

III. That there is nothing in the way, why one should not say, that the bare exhortation of God by reason can make natural men spiritual. Whence the Remonstrants seem to incline, in the *Haag. Confer.*; though they have not dared to admit it expressly outright, but *Grevinchovius* has confessed it with as many words; against *Ames. 297*.

IV. That the grace of conversion, which is given to man internally from God, and which, being given the powers to work well, works in man, thus does not endow man with new powers, or it always remains in man's power to use or not to use them; yea, whereas and contemporaneous with all the workings of grace which are required for conversion, it nevertheless always remains in man's power to convert or not to convert, and to consent to the grace of God, that conversion may follow, or to resist it to such an extent that it may cease from working, yea, that consent and conversion may not follow. Which the Remonst., in *Haag. Confer*, page 274; *Joh. Arnoldi*, against *Tilenum*, pages 127, 128, and 337; not sparing to say.

V. That the will of man in his conversion by a powerful and mighty operation of God is so not determined to the act of conversion and faith, that his conversion and faith necessarily follows, and must necessarily follow.

VI. That sufficient grace of God for conversion and faith is given of God to all and any to whom the word of the Gospel is preached, even to those who are not converted and do not believe. But that grace, which may be equal, and is often equal, is powerful in some who are actually unconverted, and in others who are unconverted, is powerless, that the cause of this is none other than that those who use the sufficient grace and obey it, but those who despise and neglect it. See in the handed down theses of the Remonstrants concerning the 3d^o and 4da Art. Theses 5, 6; and John Arnoldi v. Tilen, pp. 134, 135.

VII. That God's grace (the first or forcoming) in man thus does not work, or he himself works with grace; yea, be- kwaamly to be attributed to man, that he himself discerns. That which the Remonstr., in the Haag. Conf. p. 283, and Grevinchovius, against Amesius, wish to maintain.

THE FEELING OF THE SWISS THEOLOGIANS.

Of the free will of man, and of the manner, how Divine grace works faith and conversion in man.

I.

Before the fall, man was upright, free and good, so that with his mind he could know all other things as well as the commandments of his Creator, and with his will he could accept the good appointed by reason, and subdue the other affections as he pleased. But by the fall he decayed from all these, and such as he became by the fall itself, such are from him all his descendants. The human mind is deprived of the beneficial knowledge of God; the will is deprived of its freedom to accept the supernatural good; the other faculties of mind are deprived of conformity to the law of God and right reason, and further, all things are so depraved and wrong, that wretched man will not conceive or will not want anything of wholesome and true good, nor truly know God, nor truly love God or his neighbor, nor will or can understand or do anything else which is necessary for salvation to be known, believed, done and hoped for, by natural powers.

II

We believe, then, that true and saving faith is a pure, unmerited gift of God, which He gives, instills, increases and preserves to His elect according to the measure, when and as much as He wills. We believe that this faith, in the ordinary way, is wrought by God's Word, being served and heard externally, but internally by the Holy Spirit not only enlightening the mind with wholesome knowledge, but also renewing and bending the will so powerfully that to assent or not to assent, to believe or not to believe, to be converted or not to be converted, is in no way attributable to the will of the elect.

HL

We do not, however, make man a stone, a block, or a stake before conversion or during conversion; nor do we deprive the human will of its full effect, although it is not the cause of conversion, nor is it the cause, but comes together with what is wrought in him; To man, I say, even to unregenerate man, we attribute not only reason and will, but also the work of the law, inscribed in the heart of all, a conscience, accusing and exonerating himself, and other sparks of the expired divine image, and some knowledge and feeling of God; but if a man holds these or more received things than these up in iniquity, we know from the Scriptures that he will be made to feel inexcusable, and that he will bear a heavier judgment. On the other hand, if he uses these gifts well; if he truly confesses his misery, and feels spiritual death in such a way that he truly and wholesomely hungers and thirsts for freedom and

for life; if, wherever the Lord knocks, he opens his heart, and listens with an open heart; if he does other similar things, which precede where conversion begins, or which they set at the proceeding; all this we attribute with gratitude and humility, not to the free will, nor to the natural light, nor to any human power or merit, but to God alone, from whom all good gifts and perfect gifts descend.

IV.

We say that not only is the human mind blind in the knowledge of natural good, even darkness itself, but also that the will to good, though prompted by reason, is dead, inclined to evil and perverted, unless it is itself healed and quickened by the Holy Spirit. Therefore, we also deny that the human will can be sanguinely moved, or powerfully driven, by the Gospel commands, exhortations, great promises of the highest goods, or' in contrast, by exhortations and threats, unless the Holy Spirit regenerates the will, either ordinarily, or extra-ordinarily, by His gracious and powerful action. Moreover, marked by the same promises or threatenings, we do not permit the EL Spirit to communicate equal grace to all who hear. For the Gospel is to them a sign of life unto life, to them a sign of death unto death.

V.

The human will in the beginning of conversion does not but suffer to be converted, and when there is a question of conversion, it cannot be admitted as a cause. For as the mind is not the cause of his enlightenment, nor the depraved affections the cause of his improvement, so also the human will is not the cause of his conversion; and, no more as Lazarus has done for his revival to bodily life, no more has the reborn man given for his restoration to spiritual life. And the work of the second creation is verily as much God's own, as His is the work of the first creation. Unless one wants to say that an evil tree can bring forth good fruit, that a murderer can change his skin, that darkness can change into light of its own accord and by its own powers, or death can be restored to life from death. For the grace of God finds the wretched will of man not only faint, but at once dead; the grace of God, by His mercy, comes before the will, never wanting nor able to rise; whom He alone builds up, and He alone empowers to go forward. And in this sense a Godly mind fully and completely attributes to the one God alone the principle, the progress, and the end of his conversion.

VI.

The will, being unconverted, nevertheless wills; but being evil and wrong, it wills nothing but evil things, or evil. The will, converted from God and made good from evil, wills good things, and wills well; but it is God who works both. It is from this that we acknowledge that the regenerated man, in choosing and working good, exists not only as a thinking but also as a working. For he is moved of God, so that he does what he does. The will is first transformed by the Holy Spirit, and endowed with powers so that it truly wills and is able to do what is good. The regenerated man works, but God works in him what he works after conversion; thus the will of the converted man also works and works, who alone could be converted by God. And it is in truth so; it is from God what we want, who alone brings about what we want. For we have learned from Paul that we are God's work, created in Christ for good works, but not co-creators.

VII

How much God, who works faith and regeneration in a hidden and inexpressible way, but powerfully and infallibly, is opposed, the one who is opposed knows best. Of the rejected or still unregenerate man,

it is true that he naturally opposes the word of grace and the saving teachings, and cannot do otherwise than resist, and never more understands those things which are of the Spirit of God. But as for those whom God, according to His will, has decided to bless and then convert, as God restores them only by converting them, there is no one among them who opposes the divine action. For in every regenerated man, as long as he lives in this mortal flesh, these two opposites always remain, namely, the flesh, or the old man, and the spirit, or the new man, out of which the constant struggle of the flesh and the Spirit arises, and often such a severe struggle, that the flesh often hinders the progress of regeneration, and severely distresses the Spirit. But when God desires salvation, all human will is in the end subdued, because He so powerfully draws the souls that they follow Himself, each at His own time and hour; He not only overcomes in them the act of resisting, but also the power in them, which He removes in the end; And He makes man will not by force, but by a mighty and lovely movement, making one who does not want, one who wants, and one who is wrong, one who is prepared and true. The good and mighty Shepherd puts even the fleeing and resisting sheep on His shoulders. The Holy Spirit thus renews the mind and the will, so that they recognize their innate depravity, are grieved with their hearts about it, wish to have their earthly members crucified and put to death time and again, and to have the working of the Holy Spirit increased more and more.

VHI.

Therefore we wholly acknowledge the wickedness of resisting in the elect man, both before and after conversion; and yet that the honor of certain victory is sure, and that the Holy Spirit is not lacking in solid matter to bring down. He takes away the heart of stone that promised a heart of flesh. But as long as we live in this earthly tabernacle in strangeness, so we find and feel, not wanting and desiring, that the stony heart is broken, not once crushed, until finally the elect gain the victory over the flesh and triumph over it.

IX.

Finally, we believe the Apostle Paul, lamenting that all men are revealed those things which are necessary for man to seek and magnify God. But to say that all men are called to salvation and eternal life, or that all men are sufficiently and powerfully given the means of salvation, is not only contrary to Scripture, but also to experience. For, as God in the past has let the Gentiles go in their ways, so also in the New Covenant He has not sent the voice of the Gospel to many nations.

JUDGMENT ON BEHALF OF THE NASSAU AND WETTERAVIAN CHURCHES.

OF THE THIRD AND FOURTH ARTICLE,

OF THE GRACE OF GOD AND THE CONVERSION OF MEN.

THESIS OF THE FREEDOM OF THE WILL.

Feelings of the Remonstrants.

The freedom of the human will is not otherwise than an indefinite one, both to the one and to the other, and having opposite effects, which cannot exist with any necessity, which would determine the will to the one, nor with that necessity, which is said to depend on the decision of God.

The accepted and true feeling.

Man's will, by its very nature, always remains free, even when it is determined to one thing. And this freedom is not removed by the necessity which depends on the decision of God.

DECLARATION AND CONFIRMATION OF TRUE FEELING.

In the first creation God implanted in all created things a bizarre nature, whose institution He does not overrule. Thus He has adorned the will of man with freedom, so that it cannot be forced. Therefore, this characteristic cannot be taken away from the will. But such is the state of this freedom that it does not conflict with all necessity and provision. True, it is in conflict with a determination made by force, or with the necessity of compulsion; but it is very much in conflict with the necessity of the independence, infallibility and dependence of God. For God necessarily hates sins, Ps. 5:5, by a necessity of His nature, or His immutability; and He hates them freely, that is, not forced. Thus the blessed souls in heaven are endowed with more freedom than we are in this life. But they do not want otherwise as fair and straight dings necessary; because they are confirmed in grace. And this is the highest perfection of the will, to be inclined only to good. Secondly, many things necessarily happen ex hypothesi, that is, that are predestined, that God has decreed, which are freely done with respect to the human will. Thus the Jews crucified Christ necessarily and freely. Necessarily, because they took Christ, by His humble counsel and providence, nailed him to the cross and killed him at the hands of the unrighteous (Acts 2:23). Free, because they, with full will and premeditation, sought to kill Christ, as Evangelian history attests.

THE STATE OF MAN'S MISERY AND UNWORTHINESS TO BE CALLED.

Belief of the Remonstrants, that although in this state there is no free will for spiritual good, so remains.

True feeling.

There is no free will to supernatural good in this state. And though nevertheless having a knowledge of the law of nature and a seed of right reason; for the better use of this God judges some men to be able to endow others with greater grace. The same is to be held of the better use of commoner grace. In the mind of man there are left over some natural sciences, which some men stifle, others use well, nevertheless the right use of these does not move God that He should judge some men capable of others, whom He endows with further grace, namely, with the preaching of the Gospel. The same is to be held of the better use of commoner grace.

DECLARATION AND CONFIRMATION OF TRUE FEELING.

The knowledge of God, as the Creator, is sought from the book of nature and of the creature; that is, arises from the submission of the conscience, and is created from the works of God, Rom. 1. The use of both is, of itself, to lead men by the hand, to know and magnify God, as the builder and preserver of the world; more accidentally, to deprive man of all innocence. When a natural man thus knows and magnifies God, he mitigates the severity of eternal punishment, but does not move God to endow him with further grace. For that is only pure work of mercy, that God makes a citizen of the world a citizen of the Church, Deut. 7:6, 7; but God calls into the Church many men who misuse the light of nature, and many who use it He does not call. As to the better use of the commoner graces, even this cannot move God to give further grace; for it is neither of the willing nor of the suppliant, but of the compassionate God, Rom. 9:15, 16. 25, "to him who has shall be given;" but He does not do so, moved by any ability of man to obtain for himself the right use of gifts, but moved by His unmerited promise.

STATEMENT OF GOD'S INTENTION IN MAN'S CALLING.

Belief of the Remonstrants.

God calls man through the preaching of the Word with this intention, that they all accept the call, repent, believe and be brought to salvation; and therefore He communicates sufficient grace to all whom He calls.

The straight feeling.

With this intention God calls the elect, that through the preaching of the Word they may repent, believe, and be saved, and that His mercy may shine forth in their glorification; the pious, to show that He delights in conversion and salvation, and also, that they may be without excuse, and that His righteousness may shine forth in their damnation, Luk. 8:10; 2 Oor. 2:16. From which it may be seen that the call with which the pious are called is sufficient, partly to convert them, and partly to tell them that they have no excuse.

DECLARATION AND CONFIRMATION OF TRUE FEELING.

The goodness of God proclaims its end and white in the proclamation of the Gospel in two ways. First, when men are brought to conversion and salvation, Rom. 1:16, 17; Eph. 1:6, etc. And this is that bizarre goodness of God toward the elect, 2 Cor. 2:16. Otherwise, if they are not brought to salvation. For then the goodness of God is shown in this, that He is not the author of their destruction, Isa. 5:34. And this is the common goodness of God toward the pious. But God, calling the reprobate, earnestly wills their conversion and salvation with a will by which He knows conversion to be good, but not by which He wills to bring it about. For if He willed, He would bring it about; for the good pleasure of God is infallibly fulfilled. For the counsel of God stands, and no man resisteth his will, Isa. 46:10. So that these things may be better understood, a distinction must be made between the common calling and the special or personal calling. The common calling is the one that also belongs to the pious, and is either preaching or enlightening. In this way, people are called through the Word and the Sacraments. In this way they are taught to know the will of God and the way of salvation, to the extent that they are grieved over their sins, receive the Word with joy, believe, are enlightened, taste the gifts of heaven, partake of the Holy Spirit, and taste the powers of the world to come, Luke 8:12, 13, 14; Hebrews 6:4, 5. The special and proper calling belongs to the elect alone, and is called the gift of renewal, with which by the Holy Spirit the will and hearts are reborn. And this is the new creation of which Scripture generally speaks. As for the common calling, or the grace of preaching and enlightenment, this is sufficient in two ways. First, unto conversion, not simply, but after certain manner, that is, in the order of the second causes or means, so far as no other means of conversion; be they of outward preaching, be they of inward illumination; than these are required; but they are not sufficient for conversion simply, that is, without the grace of inward movement or pulling, without which the Scripture declares it to be impossible that anyone should be converted and come to Christ, Job. 6:44; Matt. 7:18. Further, it is sufficient to take away all innocence, Isa. 5:3, 4; where the Lord charges the ingratitude of the Jews, that He may teach that they had no innocence, as if He had not sufficiently revealed to them the way of salvation and the means. Finally, the grace of renewal; of which John 3:3, and 6:44; is only sufficient to the conversion simple; because it alone is always powerful. If you ask why God does not communicate this grace to all those whom He calls, I will say with Christ, "Yes, Father, for it has pleased You. And with the Apostle: He has mercy on whom He wills; and with the same Apostle: O depths, etc., etc.

STATEMENT OF THE WORKINGS OF DIVINE GRACE IN THE CONVERSION OF MAN.

Beliefs of the Remonstrants.

The Holy Spirit keeps this order in converting man: the Gospel is preached, the deeds of faith and of godliness are required; by the preaching of the Word and the working of the Holy Spirit, man is made superior. Furthermore, through the accompanying Spirit, man believes and does good; through many acts of faith and love he acquires a habit; once these are acquired, supernatural acts are produced with lightness.

. Right feeling.

The Holy Spirit keeps this order in the conversion of man. The preaching of the Gospel precedes, whereby God demands of man faith and good works. Demanding these things through the preaching of the Word, the virtue of faith is infused into the hearts of the elect through the indwelling action of the Spirit. Man, being endowed with it, brings forth the deeds of faith, and, being impelled by the Holy Spirit, works in the field of the heart, which becomes there a tree, and produces ripe fruit, Matt. 13:8, 23; Luke 8:15; Ps. 1:3. This seed of faith is that supernatural virtue which God instills. It is, I say, a virtue, that is, a new quality and ability, and a principle of life, and is the first effect, out of which good works flow, as second works, James 2:22. From this it appears, that it has another occasion with faith, as being that supernatural hoedanity, and another, with the other virtuous qualities. For these are obtained by deeds often and many times done; but it is infused from God, and there an act of God, graciously and powerfully infused at the same time, takes the place of many deeds required to produce other virtuous abilities.

DECLARATION AND CONFIRMATION OF TRUE FEELINGS.

When God, through the Word, with I mind and the will of the elect, works His Spirit in the spirit, He casts the seed of faith, and in this way He establishes the way of conversion.

THESIS OF THE MANNER OF CONVERSION.

Feelings of the Remonstrants.

In the extraordinaire mode of conversion, one will hardly say that one can oppose the action and movement "of the Holy Spirit. But as to the ordinary mode of conversion, it is not brought about by an unresisting grace, but is resisted; so much so that, all the workings of regeneration being set in place, this conversion nevertheless remains in man's power, so that he may convert or not convert himself, and may resist God and his Spirit, having the regeneration before him. But when the will moves itself to consent, and repents, then, and not before, God comes together with it. In which concurrence of grace and the will are two shared causes of conversion, admittedly not equally high and equal, but nevertheless one being placed below the other.

True feeling.

The grace, by which the Holy Spirit works faith in man (tztg that He does so in an ordinary way); this grace, I say, is uncontrollable to the extent that, put as the internal grace of regeneration (which is not a moral exhortation, or a simple and indefinite movement, but a powerful drawing and new creation); that, I say, the man who is converted does not want to resist the Holy Spirit, nor does he want to resist

the will. Spirit will not resist, nor can he, as far as his depravity is overcome by God's invincible power. When God thus works in man, the will does not suffer otherwise when it receives the infusion of grace, now renewed by the Holy Spirit. Therefore, God is the sole cause of the first conversion. As for the second conversion, man works, but being driven by the Holy Spirit. There it is an act of God, occurring and working; here it is a grace occurring, following and cooperating.

EXPLANATION AND CONFIRMATION OF TRUE FEELING.

The grace of preaching and enlightenment is opposed from the side of man who is not reborn and also who is reborn. From the side of the unregenerate, as far as his wrongness is concerned, the grace of God is, alas, only too mutual. For: the natural man does not understand those things which are of the Spirit of God, 1 Cor. 2:14. And: the weakness of the flesh is not subject to the law of God, nor can it be, Rom. 8:7. Furthermore, from the point of view of the reborn man, this grace of God is opposed, inasmuch as the flesh lusts against the Spirit, Gal. 5:17, and there is a constant conflict between the reborn part and the unregenerate part, Rom. 7: yet from God's point of view, as far as his good pleasure is concerned, the grace of renewal is by no means opposed. For God draws man, that is, makes one willing out of one who will not, John 6:44. He circumcises our heart, Deut. 10:6; 'gives us a heart, that we understand; eyes, that we see; ears, that we hear, Deut. 29:4; He raises us from spiritual death, John 5:25, and makes us alive with Christ, Eph. 2:5, from which it may be concluded

that man in this first operation does nothing but suffer, and brings nothing of his own accord, not even the desire to be reborn. For, as man gives nothing at all to his generation, so also to his rebirth; as it is a spiritual generation; and it is such an act, by which God takes away the heart of stone, and gives a heart of flesh, Ez. 11 and 36. Wrongly then are God's grace and the will of man chosen as two working together the causes of regeneration, since God alone regenerates us, and gives a new heart in us. But after God has given in us a heart of flesh, that is, an inward principle of doing good, namely, the grace of regeneration, then we turn to God, begin to meditate on the sins and do good; so, however, for every good work, grace appears, accompanies and follows us. For God makes that we walk, and continue to walk in his ways, Ez. 36; and this is the second conversion, in which man now works, but being driven by grace. But, though man, being now converted, no longer suffers only to be born again, but also, being driven of God, works himself; yet the goodness of the will and of the deed, is not of the will, but of grace, so that the praise of the

ADDENDUM, OF THE WORK

That which God in the end does concerning us to do concerning it.

Explanation and proof.

The action of God concerning sin concerns either the act in which sin is involved or the nature of sin, that is, either the act itself or the depravity of the act, in these ways. First, if one looks at the principle of sin, God prevents it or permits it. But in this permission one sees three kinds of action of God. For either He does not enlighten the mind, or He does not bend the will and affections, or He presents good and indefinite and mediocre occasions, which men misuse.

Further, if one notices the progress of sin, God directs it to a very good end, and determines that goodness should be attributed to God in its entirety, and not shared between the grace of God and the will of man, 1 Cor. 15:10. But, you will say, man can prepare and arrange himself for the first conversion, contemplating God's Word, being sad because of the sins committed, and desiring the grace of God. But I say that all this comes from that common grace of preaching and illumination, and not from man's will, as has been argued before on the proposition of God's intention in man's calling. Then, as regards those things which precede regeneration, whether external or internal, such as sorrow for sin, desire for grace and the like, they are not beneficial in the pious, but are beneficial in the elect, and therefore differ in essence. But the reborn man, though he now will and can; the grace of God accompanying him; avoiding evil, and practicing good; yet, as long as he lives here, he can neither avoid all evil, nor practicing all good, accomplish it. Nevertheless, he can avoid more evil than he avoids, and do more good than he does, if one looks to the living principle that the Holy Spirit has given in him. For the latter is like a living root that never dies.

.GODS CONCERNING SIN.

Sin, which He has decided from eternity, does not rage on without measure and end. Finally, if one looks at the end and outcome of sin. God punishes them according to His justice, or forgives them according to His mercy. All these things, as God does in the tgd powerfully, willingly and freely, concerning the beginning, the progress and the end of sin; so He has decided from eternity to do so. How, then, do sins occur necessarily; indeed, they do, if you understand such a necessity, which depends on two conditions, namely, on the authorizing decree and the good end. Of the former necessity we read Acts 2:23. Of the latter Matt. 18:7, and 1 Cor. 11:19.

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THE JUDGMENT AND FEELING OF THE GENEVA THEOLOGIANS OF THE THIRD AND FOURTH ARTICLES.

WHICH DEAL WITH THE OPERATION OF GRACE AND THE FREE WILL.

FIRST PROPOSITION.

The natural man, not yet having received the Spirit of God, has, either in the mind or in the will, no power, aptitude or ability to understand, believe, do, or hope those things which are of the mind of God; yea, as his mind is only darkness, so is his will enmity against God, by which he is always opposed to God, and never becomes subject to Him.

1, Ear. 2:14. The natural man does not understand those things which the Spirit of God sgn, because they are foolishness to him, and cannot know them, since they are spiritually discerned.

Jud. 19. These are fleshly, having no spirit.

1 Cor. 12:3. No one can call Jesus Lord except by the Holy Spirit.

1 Cor. 2:7. We speak in the wisdom of God, which is in secret, which God hath hath humbly set beforehand, before the world was, for our glory, which no ruler of this world hath known; for had they known it, they would not have crucified the Lord of glory. But as it is written, "What no eye has seen, nor ear heard, nor has entered into the heart of man, that God has prepared for those who love Him. But God has revealed it to us through his Spirit. For the Spirit searches all things, even the depths of

God; for who knows that which is in man except the spirit of man which is in him? And so no one knows that which is God's except the Spirit of God. And we have not received the Spirit of the world, but the Spirit who is from God, that we may know what is given to us from God. For who has known the mind of the Lord? But we have the mind of Christ.

2 Cor. 3:5. We are not able of ourselves to think anything, but all our ability is from God.

Matt. 16:17. Flesh and blood have not revealed it to you, but my Father who is in heaven.

Rom. 8:7. The weakness of the flesh is vengeance against God.

Col. 1:21. To you, who were strangers at first, and vjanden by the sense of evil works, he hath reconciled, etc.

Eph. 2:12. Ye were at that time without Christ, alien to sin, without hope, and without God in the world.

SECOND PROPOSITION.

The salutary sense of sin, accompanied by a thirst for the remedy, a good hope, renewal of heart, hatred of sin, and refuge in God, are verbal works of the Holy Spirit, gradually conforming the Mensch to the grace of justification and regeneration.

Jer. 31:18. I have heard Ephraim complain: You have disciplined me, and I also have been disciplined like a lascivious calf. Convert thou me, and I shall be converted: for thou, Lord, saith my God. For if I am converted, I will repent, and if I am taught, I will strike my hip and be ashamed, for I have borne the scorn of my youth.

Zech. 12:10. I will pour out on the house of David, and the citizens of Jerusalem, the Spirit of grace and prayer; and they shall look upon Me, whom they have pierced, and shall lament, as one lamenteth a child, and shall sorrow for him, as one sorroweth for a firstborn child.

Ps. 27:8. My heart saith from thee, Seek my face.

John 16:8. The Spirit shall convict the world of sin, of righteousness, and of judgment.

John 6:44. No one can come to Me unless the Father, who sent Me, draws him.

THIRD PROPOSITION.

This knowledge and knowledge of divine things, resting in the minds of many unregenerate men, is an effect of that light which is all around in the Churches, in the Word, in the Divine service, whereby, as with a certain radiance, it is wrought in their minds to see through the light and disappearing truth of the bark of the Scripture, together with some movement of sudden joy; but if there is any consent, it is, from a general inward grace of the Holy Spirit, given to the baptized. Spirit, given to the baptized.

Heb. 6:4. It is impossible that those who have once been enlightened, and have tasted the gift of heaven, and have been partakers of the Holy Spirit, etc., can be baptized.

John 5:35. John was a candle, burning and shining, and ye rejoiced in a little while in his light.

Ezek. 33:31. These people come to me, and also to thee, and hear thy words, which are in their mouths like minstrelsy; but their hearts pursue their covetousness. Thou art unto them as a minstrel, clean of wisdom, and sound; they hear thy word, but do not do it.

Matt. 13:20. That which is sown in the stony place is that which has heard the Word and immediately receives it with joy, but has no root in itself, but is a temporary one.

1. Cor. 14:24. Is it that zg all the Prophets, and an unbeliever or unbeliever enters therein, he is punished of all and judged of all, and thus the hiddenness of his heart becomes manifest, and he falls on his face, and worships God, and proclaims, that God is truly in you.

Num. 24:3. 16. Upon Balaam was the Spirit of God, and he said, Thus saith he, unto whom the eyes are opened, he that heareth the words of God, he that seeth the face of the Almighty, he that knoweth the knowledge of the Most High, unto whom the eyes are opened, when he kneeleth down.

John 5:38. Gg have not the Word abiding in you, because gg do not believe that He has sent Mg.

FOURTH PROPOSITION.

But that deep, inward, rooted, lively, amiable, friendly, abiding, powerful knowledge of the heart, assurance, assurance, by which the Word is implanted and blended with faith, this is peculiar to the reborn, and is only beneficial.

2 Cor. 4:6. God, who said that light should shine out of darkness, has lifted up in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Eph. 1:17. The Father of glory giveth the Spirit of wisdom and revelation through his knowledge, enlightening the eyes of his understanding, that ye may see the kind of hope which He has called unto us, and the kind of riches of glory which he will inherit in the saints.

2 Cor. 3:18. And we all, with undefiled faces, beholding the glory of the Lord as in a mirror, are changed in that image from clearness to clarity, as of the Lord's Spirit.

Col. 3:10. Put on the new man, who is renewed in knowledge after the image of him who created him.

James 1:21. Receive with sweetness the Word which is planted in you, which is able to save your souls.

FIFTH PROPOSITION.

This is always sure to follow, by a very powerful and at once delightful working of the same Spirit, with an impression in the heart, with an infusion and flowing in of new qualities, affections, and movements, and, in sum, the heart is quickened in that part of the new life, of which it was utterly deprived at conversion.

Rom. 12:2. Be changed by the I tasting which there zg the good, pleasant renewal of your mind, that gg may be- | and perfected for the sake of God.

Eph. 4:23. You are taught in Christ to lay off the old man, who is corrupted by the seducing lusts, and to be renewed by the Spirit of your mind, and to put on the new man, who is created after God in righteousness and holiness of truth.

Ps. 51:12. Create in me, O God, a clean heart, and renew in me the right Spirit; the free Spirit sustain me.

Jerem. 31:31. Behold, the days are coming in which I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant which I made with their fathers in the day that I brought them out of the land of Egypt, which covenant they broke, though I was their Lord. For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will give my law in them, and write it in their hearts, and I will be their God, and they shall be my people. One shall no longer teach his neighbor, nor his brother, saying, confess to the Lord; for I will know all nations, from the least among them to the greatest among them.

Jerem. 32:39. I will give them one heart and one way, that they may fear me forever, that it may prosper them, and their children after them; and I will put my peace in their hearts, that they may never depart from me.

Ps. 86. Lord, teach me your ways, and unite my heart with your peace.

Ez. 2:19, and 36:16. I will give them one heart, and my Spirit in them; I will take the stony heart out of their flesh, and will give them a new heart, and will give my Spirit in the midst of you. And I will make you walk in my commandments, and keep my statutes, and do them.

Jerem. 17:9. The heart is wrong above all things, and unhealable: who shall know it?

SIXTH PROPOSITION.

The origin of these two parts of our regeneration is our secret, hidden, inexpressible and true union with Christ, our Head, by which we become one Spirit with him, flesh of his flesh, and bone of his bone, so that the Spirit of Christ infuses into us as into his members, and Christ is and works all things in all of us, which again we do in him as in our spiritual support; And there is no part of the reborn man, which Christ does not penetrate, blow through, possess, quicken, stir, and move by a very powerful movement; which we set of the heart, as the stronghold of the indwelling.

Eph. 1:22. He hath given him above all things to be the head of the church, which is his body, the fulfillment of him who fills all things in all.

Eph. 4:15. Following the truth in love, all things increase in Him who is the Head, namely Christ, from whom the whole body, being joined and bound together by all the members added, causes the body to be washed in love according to the measure of each member.

Rom. 7:4. You have died to the law through the body of Christ, that you may be another, namely, the one who rose from the dead, that you may bear fruit unto God.

1 Cor. 6:17. He that followeth the Lord is one Spirit with him.

Gal. 2:20. I am crucified with Christ, and live; not I, but Christ lives in me; and if I now live in the flesh, I live in the faith of the Son of God, who loved me and gave himself for me.

Col. 3:11. Christ is all in all.

Phil. 2:13. God works in you to will and to accomplish according to His good pleasure.

2 Thess. 1:11. Our God fill all things according to his will, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and that you may be glorified in him, according to the grace of our God and of the Lord Jesus Christ.

Heb. 13:20. The God of peace perfect thee in every good work, that thou mayest do his will, doing in thee that which is pleasing to him through Jesus Christ, whom he honoreth for ever.

SEVENTH PROPOSITION.

Yet in this life Christ works in his members in such a way that the old man, and the body of sin, and that spiritual death, still remain and cling to all parts of man to some degree; they always resist the Spirit, not by a simple inclination and appropriation of the will, but by their inborn wickedness and wrongness; whereas on the other hand the new man, the body of Christi and his creature, that is, the regenerated part, will never resist him, not even by affection, nor can he resist him by his characteristic; because the new form, the new image, namely, of Christ, is imprinted in the heart, by which he works and is moved.

Gal. 5:16. Walk according to the Spirit, so you will not fulfill the lusts of the flesh. For the flesh lusts against the spirit, and the spirit against the flesh. And these are so contrary to one another that you do not do whatever you want.

Acts 9:5. It is hard for you to resist the incentive.

Rom. 6:17. Thanks be to God, that ye have been servants of sin, but have now heartily obeyed the form of doctrine to which you have surrendered; and having been delivered from sin, ye have become servants of righteousness. I speak according to the human way, because of the weakness of your flesh; after all, as you have set your members to the service of purity and unrighteousness, so now set your members to the service of righteousness, to sanctification. Having been redeemed from sin, having become servants of God, you now have your fruit unto holiness.

Rom. 7:14, etc. The law is spiritual, but I am fleshly, sold under sin. I find this law, that, desiring to do good, evil clings to me. For I desire the law of God according to the inward man; but I see another law in my members, contradicting the law of my mind, and making me a prisoner of the law of sin which is in my members. I myself therefore serve the law of God with my mind, but with the flesh the law of sin.

Rom. 8:2. The law of the spirit of life has delivered me from the law of sin and death.

And verse 13. If it is that you live according to the flesh, you will die; but if it is that you put to death the works of the flesh through the Spirit, you will live.

Eph. 2:10. We are his work in Christ Jesus, created for good works, which he prepared beforehand, that we should walk in them.

Col. 2:12. You were buried with him in baptism, in which you also rose with him through the faith of the power of God which raised him from the dead.

Rom. 6:4. We were buried with him through baptism into his death, that, as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

Eph. 4:29. Do unto the new man created after God in righteousness and holiness of the truth.

Col. 3:9. Having put off the old man and his works, put on the new man who is renewed in knowledge after the image of him who created him.

EIGHTH PROPOSITION.

The wickedness of the heart cannot resist powerful grace, since it is removed, weakened, killed and finally destroyed by the infusion of grace. And when the reborn man stands before the spirit against the flesh and his own sin, it is a movement of grace, and of the Spirit himself; when the spirit is weakened, then it is inclined to the flesh, and falls; but never does the spiritual will resist the Spirit, but sighs when it is enraptured and oppressed by the fleshly will.

Hos. 14:2. Take away all iniquity, and give good.

Rom. 8:5. Who are according to the flesh, who think what is of the flesh, and who are according to the Spirit, who are of the Spirit.

Gal. 5:25. If we live in the Spirit, let us walk in the Spirit.

Col. 3:7. In whom you also walked, when you lived in it.

1 John 4:4. You are of God, and have overcome him; for he is stronger who is in you than who is in the world.

Eph. 1:19. That gg may understand what is the exceeding greatness of the power of God in us, we who believe according to the strength of his power.

Ps. 18:24. I am without spot before him, and keep me from sin.

Rom. 8:13. If by the Spirit ye put to death the works of the flesh, ye shall live.

Rom. 8:23. We said, having the firstfruits of the Spirit, sigh within ourselves, expecting the adoption, the redemption of our bodies.

2 Cor. 5:4. We that are in this tabernacle sigh, being burdened; desiring not to be unclothed, but to be clothed, that the deathlessness of life may be consumed.

Rom. 7:23. I see another law in my members, striving against the law of my mind, and making me subject to the law of sin, which is in my members. I eldest man, who shall deliver me from this body of death? I do not work sin, which I do not want; but sin dwells in me.

Matt. 12:29. How can anyone go into the palace of the strong, and rob his vessels, unless he has first bound the strong, then he will indeed plunder his house.

NINTH PROPOSITION.

There are many times in the reborn themselves such movements of the Holy Spirit, which do not work and drive with equal power, but only with exhortation, warning and knocking, being fitted for trial, exercise and humiliation; in these the will, though not by any simple indefinite attribute and pleasure, but delighted by the deceits of sin, will often resist, and sin. But if he has not resisted, but has been obedient, for this he is guilty of thanking God with all his heart because of His special powerful help.

Deut. 27:2. You have seen what the Lord has done, those great tribulations, signs and miracles; but the Lord has not given you a heart to understand, nor ears to hear, until this day.

2 Chron. 32:31. The Lord so left Jehiskiah that He tempted him, that He might make known what was in his heart.

Ps. 107:10. Who are in the shadow of death, bound with distress and in sore toes, because they have rejected the word of God, and have been disgusted with the counsel of the Most High.

Rev. 3:20. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in unto him, and will have my supper with him, and he with me.

Heb. 3:12. See, brethren, that there is not in any of you a false heart of unbelief to depart from the true God. But exhort one another every day, when the present is called, that none of you be hardened by the temptation of sin.

Eph. 4:22. The old man is destroyed by the seductive lusts.

Rom. 6:17. Thank God, that though you have been servants of sin, now you have been obedient to the form of doctrine in which you have surrendered.

TENTH PROPOSITION

But in the general conversion the Scriptures testify that God works by the way of generation, creation and raising from the dead. All of which, verily, do not permit a mutual mode of grace. But they are operations of the omnipotence of God, which powerfully and at the same time lovingly bring His work from one extreme to another.

John 5:25. The time will come, and now is, when the dead shall hear the voice of the Son of God, and they that hear him shall live; as the Father raises the dead and makes them alive, so the Son also makes alive whom He wills.

Jac. 1:18. God, according to his will, has

generated us by the word of truth, that we might be one of the honored representatives of his creatures.

Eph. 2:10. We are his creation, created for good works, which God has prepared, that we should walk in them.

ELEVENTH PROPOSITION.

We say that the same power is at work in sustaining, restoring and completing the victory against the devil, the world, the flesh and sin, and that on this alone rests the assurance of salvation.

John 10:28. I give My sheep eternal life, and they shall not perish for ever; and no one shall snatch them out of My hand. The Father who gave them to me is greater than all, and no one can snatch them out of my hand.

Col. 2:12. Ye are buried with Christ in baptism, and are also risen with him through the faith of the power of God which raised him from the dead.

2 Thess. 1:11. Our God fulfill in you all the good pleasure of his goodness, and the work of faith in power.

1 Cor. 1:8. God will strengthen you to the end, unwearied unto the day of our Lord Jesus Christ.

1 Pet. 1:5. We are kept in the power of God unto salvation, which shall be revealed in the last tgeden.

Jud. 24. Him who is able to save you from sins, and to set you before His glory in joy, after God, be glory, etc.

Eph. 3:20. Him who can do abundantly above all things, above what we pray or think, according to the power that works in us, be glory in the church, in Christ Jesus.

Rom. 16:25. Den only wjzen God, who can confirm you, according to my Gospel, be glory.

1 Pet. 5:10. The God of all grace, who has called you to his eternal glory, fulfill, strengthen and confirm you.

TWELFTH PROPOSITION.

But in those in whom the power of God does not show itself unto regeneration, and unto the overcoming of the wickedness and darkness of men, we acknowledge with the Scriptures, that there is a constant and very sad voluntary opposition both to the Word outwardly offered, and also to the Spirit inwardly shining in the mind, and knocking at the heart.

Gen. 6:3. My Spirit will not always contend with men, for they are flesh.

John 21:13. They are rebellious against the light; they do not know his ways, and have not kept his paths.

Isa. 63:10. They have rebelled, and have grieved the Spirit of his holiness, and he has become a foe to them.

Acts 7:51. You, stubborn men, and uncircumcised in heart and ears, have always resisted the Holy Spirit; as your fathers did, so do you also.

2 Tim. 3:8. As Jannes and Jambres stood against Moses, so do these resist the truth, men of withered senses, incapable of faith.

THIRTEENTH PROPOSITION.

Yet this almighty and powerful way of the Spirit's and the Spirit's works does not conflict with the fatherly ordinance of commandments, exhortations, warnings, promises of grace, and other similar things with which God speaks in our way, though He deals with all these according to His way.

Rom. 6:8. Made free from sin, you have become servants of righteousness. I speak according to the weakness of your flesh.

1 Cor. 1:3. Brethren, I could not speak to you as spiritual, but I have spoken to you as fleshly, as children in Christ.

1 Cor. 13:11. When I was a child I spoke as a child, I felt as a child.

We wish that the philosophical sayings that have unfortunately obscured the simplicity of God's Word in this teaching for this and the other day may be excluded from this sanctuary of God.

THE FEELING OF THE THEOLOGIANS OF BREMEN.

ON THE THIRD AND FOURTH ARTICLE.

OF REGENERATION IN COMMON.

L Regeneration is a work of the enabling grace of God, by which He makes us, from unbelievers, believers, and, from no children, makes his children, and makes us, who are by nature unclean, holy beyond nature.

H. To understand this better, it should be noted:

- I. What is being improved?
2. From whom and by what?
3. In what way?

HI. The old man is improved chiefly in mind, will, and all his powers by God through the Word, and the Holy Spirit, by an unwinnable way of working.

Of the mind and will, whence also of the free will.

L The workings of the mind are to know things; to judge by them, saying something plainly, or denying something, or concluding one thing from another, or doubting, and if the reasons of proof are on opposite sides, to consider them.

The operations of the will are called loving and liking, hating and disliking what is proposed, or suspending consent or with consent.

H. We understand some things necessarily by themselves, as there are the premises or first grounds, which do not permit contradiction; some things we conceive by others, where contradiction and controversy often occur, and by things better known we come to understand what is not known.

Likewise, some things we want by necessity, so that we cannot want the opposite things; some things freely, so that we cannot want them either; both, however, without compulsion.

Just as God can incline and determine the will; so He also inclines and determines it when He wills, always well and for good.

IV. The will can by no means of itself have any supernatural powers, and it is not only sufficient for us that God should meet in the work, but it is also necessary that He, by a special grace of His Spirit, should prevent and strengthen us, and should fatherly come to our aid and arm us against all the approaches of Satan, and injuries of the flesh.

V. And so God works in us according to his will, by his singular grace, and pours into us his gifts; but we do not do otherwise here to our perfection, as we suffer and receive from God that which he paternally gives us, to purify and sanctify us.

VI. Our free will is considered in the fourfold state, namely, that of foolishness, misery, grace and glory.

VII. In the state of indolence, the will was free from sin and punishment, but changeable.

VIII. In the state of misery, it has remained free from necessity in natural, civil, and external ecclesiastical things; likewise, free from the necessity of this or that crime, but is nevertheless kept under sin and misery.

IX. Man enters the state of grace, which is mainly a question here, when he is converted. And when God converts him, He pours faith into his heart and begins to renew him in His image.

X. After man is thus established, his will is free from the dominion of sin, but in such a way that great weakness remains, and many a time great transgression, opposing the flesh for a time.

XI. In the state of glory he will be free from all sin and misery.

Of the grace of God.

I. Although the word grace in itself extends wide and far, yet it is used bizarrely in this matter for the grace of calling; as will be seen in the 6th proposition below.

H. This saving grace is ministered by God through the Word and the Spirit.

Through the Word of the Law, He prepares man to the knowledge of his misery, and leads him to distrust of himself; then He teaches through the Gospel, and shows the way to obtain salvation by faith in Christ; where are historical narratives and teachings, commands, prohibitions, orders, threats.

IV. All these things have a taste of divine truth, holiness, goodness, and righteousness; and those who contemplate them with a mind enlightened from above, must necessarily obtain some knowledge of the mysteries of heaven; also, in many there arises from them a consent, whereby they acknowledge the truth in them, and praise the goodness, and all the more firmly, the more clearly the enlightenment of the mind is, and some taste of the very satisfactory goods. However, all these things can also be in those who are not reborn.

V. What then is proper to the elect children of God? Answer: To be powerfully led and drawn by the Spirit of God and Christ, graciously working faith in them, that they not only from the word of the Gospel can and will grant themselves the common grace in the mind; but also, that they create and keep a confidence, with which they trust in Christ's merits and God's favor; therefore, loving God with filial affection, with this hope, that all things will profit them, and they will be brought to glory by this grace.

VI. But what shall we judge of the grace of conversion and regeneration, whether it is oppositional or irreversible?

Answer: To judge more clearly, the word grace must be taken in the broadest sense, to mean these three: the outward preaching of the Evangelies, the inward common enlightenment, and a special enlightenment and attraction, in which the true attribute of regeneration is set forth.

VII. Often the grace of external preaching is resisted: when man either despises the Word, that he does not hear it, or hears it slavishly, or with a fleshly affection, that he bends it to his own lusts.

VIII. The common grace of enlightenment is resisted when, because of preconceived opinions or negligence of consideration, no consent is given, or but uncertainly, and without attribution, or indeed without serious and thorough application by true faith.

IX. In these ways the reprobate resist the grace of God, after they have been variously touched, yea, also sometimes the elect, until the grace of regeneration comes upon them, and tames the flesh; but, in a peculiar and heinous way, by a diabolical wickedness, resist this grace of divine enlightenment, those who commit the blasphemy and blasphemy against the Holy Spirit.

X. But there is also a special grace by which the mind is powerfully and mightily enabled, moved and enlightened to accept the promises promised to it in the Gospel in a special way, and by which the will, being elevated above its natural condition, is led and drawn, so that it is driven to the known object both here and everywhere, now and at all times being good. And thus the will, paternally and lovingly conquered of God, must necessarily, sincerely and steadfastly consent.

XI. Moreover, this grace is given only to the elect, although it is discerned in everyone, according to the measure ordained by God, according to its degrees. For now God teaches and leads with a downward grace, now also with a weaker one, according to His will, and therefore it is also that in the latter the flesh has more, longer and more often, in the latter less its pleasure; but nevertheless the Spirit of God, under whose discipline and command the elect are called, directs this in such a way that the seed of regeneration is nimmerly shaken out at once, and at last gained the blessed victory.

XII. And thus we see that God now works in men in such a way that they can resist at any time if they will, at one time if they will not, though by nature they can, at another time if they neither can nor will.

XIII. This third way perfects most of all the will, so much so that they would knock it over and destroy its nature.

M

AS FALSE WE REJECT THESE POINTS.

1.

That there were never any spiritual gifts in man's will before his fall.

2.

That without the supernatural light fallen man can understand those things which are of the Spirit of God.

3.

That the light of grace is the first gift, which is to be celebrated among the true causes of conversion.

4.

That the nature given by God the Creator, and the grace of God the Redeemer, are one and the same thing.

5.

That men can earn sanctifying grace by the right use of nature.

6.

That the grace of conversion is the one bestowed on man, the other unfortunate; as if the power of grace depended on man's own fitness, and the powerlessness on his unfitness.

7.

That grace is equal against all men.

8.

That man distinguishes himself, so that he can glory in God.

9.

That grace neither inclines our will, nor determines the good.

10.

That the operation by which we are converted is but a moral exhortation by reason, and not truly a supernatural operation, proceeding from the omnipotence of God, and working upon our mind and will.

11.

That it is but a stimulating and helping grace, with which, freely consenting, we cooperate; but not so much as to improve the mind and will in truth.

12.

That for conversion a power is required which in many parts exceeds all created power, and that power is the promise of eternal life.

13.

That the power by which we are converted is but a weak power, which does not give us the sincerity, willingness, and firmness to believe.

14.

That faith is not a gift acquired through Christ's death, nor a possession of the New Covenant, but a condition of it, to be freely performed by man of his own accord.

15.

That there is no deposit of faith.

16.

That faith is not a property or fixed power by which we are inclined to believe God's Word, so that in this sense it cannot be called a habitus.

17.

That temporal faith and rightful salvific faith are not distinguished from one another by a certain peculiarity.

18.

That true and justifying faith is not a sign of election.

19.

That man, being healed in mind and will, cannot abuse the gifts received from God.

20.

That a converted man cannot do more good than he does.

THESES OF THE THEOLOGIANS OF EMBDEN,

STATED

Against the opinion of the Remonstrants. Of the grace of God; powers of man's will; and manner of conversion to God, declared in the 3rd and 4th Article.

To which is appended an examination of the differences made about these matters in the Dutch Churches.

The third and fourth Article of the Remonstrants are in the Haagsche Confer. pg. 8, and in Latin, Brand, pg. 10. The third, which speaks of sanctifying faith; if it be understood, according to the simplicity of the words, and that there be no ambiguity or deceit under it; we deem the Word of God to be conformable. But what can be drawn here in difference will be pointed out in our investigation.

In the fourth we observe what they say, first, of the preceding or external, generative, consequent and cooperative grace; yet they do not explain the nature of each grace, nor the operation of each.

Secondly, we notice what they say: "But as to the manner of the working of these graces, it is not incontestable; for many are said to have resisted the Holy Spirit, Acts 7, and in many other places.

Against these two chapters of the Fourth Article we set forth the following propositions, that the truth of this matter may be seen all the more clearly.

1. At all times, the Church in its right mind has had quarrels with the enemies of the truth, of the manner and order of man's conversion to God.

2. The Pelagians, too much attached to philosophical and Pharisaical error, lest they should appear to deny the grace of God at once, acknowledged that man is saved by grace; but understood by grace the goods of nature, reason, will, free will and judgment, as well as the law and doctrine given by God through grace, by which man is raised up to good works.

3. They have also indeed communicated the Papal Pelagian errors (though they seem to deny it in words), for, first, they deny that original sin is in any wrong quality. 2. They say that the unregenerate will can cooperate with the occurring grace, and that the power of this grace depends on the free will.

4. Grevinchovius v. Ames, p. 198, writes thus: Just as one thing, which is said to depend on another, depends on the other thing on which it looks, not by any pre-eminence of nature, or by the cause which works a part, but by a co-cause; so we say, that grace in the efficacy of the free act also depends on the infusion of the free will, as on a previous condition, without which it does not occur.

5. These (i.e. Grevinchovius') words do not seem very different from the opinion of Bellarminus, who writes: God does not determine the will, nor the will God; but both freely do their work together, and if one does not will, the work will not be done. He adds a parable: If two bearers carry a large stone, which one alone could not carry, one does not give the other strength, nor push him, and everyone is free to leave the work.

6. Conradus Vorstius seems to agree with this, writing thus: Therefore, our conversion cannot be brought about without our cooperation. Therefore, even if God from His side works here sufficiently, and man does not want to cooperate, the common effect does not arise. For such an effect, since it is the same as the child of both, does not immediately follow from the sufficiency of one cause, but both causes must be sufficiently put into operation, so that the work, which depends on both, or the common fruit, may be brought about [See his amic. duplic. contra Piscat. cap. 8, pag. 512 & seq].

7. But, since the Remonstrants in the IV. Article, several parts or stages of the grace of God, namely, a preceding or external, stimulating, following and cooperating grace, and yet they do not explain what they actually understand by each grace and what the effect of that grace is, so we will deal with this more casually.

8. But, at the outset, in order to avoid some of the errors of the Remonstrants, we consider that the workings of God against creatures must be distinguished here; that what else is the help of God, and what else is the grace of God, so that the help flows from providence, but the grace from predestination.

9. Now the help is either general or partial. The general help is the general operation of God, by which He governs all creatures according to the condition and quality which He instilled in each one when He created them; Acts 17, He gives all life, breath and everything; in Him we live, float and are. The special help is through which He has adorned one human race, even outside the grace of Christ, one before the other, with graceful gifts of soul and mind, whether in knowledge or deed, in works or morals. Exod. 35:32; which special help of God some call restraining grace.

10. But this help neither diminishes nor nullifies the innate wickedness of the heart, but only restrains it in some more and in others less; and it is given to man for a testimony that he is without excuse, Rom. 1:20, and to maintain discipline and discipline among men, in political fellowship. According to this kind of help or of restraining grace, so many are called, that they are liberal, just, sober, chaste, etc.

11. Here the Remonstrants err, who teach that a man who has the light of nature is able to do something by that light, although it is very small. Therefore it must not be denied that such a one, if he does that little, and is faithful in that little, will receive from God a greater light and greater powers by

which he can do more. For this can be understood as if the human will, willingly using this light of nature, could gradually prepare and empower himself for his conversion; see John Arnold v. Tilen, p. 159.

12. So here is and remains the main dispute between the orthodox and Pelagians, Papists and Remonstrants, concerning the first moment or beginning of our conversion, from where it comes, whether it comes from God or from man.

13. The upright do not attribute the beginnings of conversion, either as a whole or in respect of any part, to the powers of man, nor to the general [Acts 17:25, 28,], nor to the special [Exod. 35:32] help of God, which is attributed to men, even outside the grace of Christ (as was said a little before), but say that it comes from the mere grace of God.

14. On the other hand, the upright do not understand here the grace of God (which is perceptible), as the Remonstrants do, for any matter, outwardly offered, which may admit or exclude someone as a foreign guest, but of a grace, which works inwardly in men and powerfully.

15. Further, as the grace of God towards us is various and manifold; of all which distinctions it is unnecessary to relate here; so we deem it necessary here after all to speak of his grace moving internally.

16. The moving, inward cause is an inward call of the Holy Spirit, by the illumination of the mind, and renewing of the will and heart; unto which our whole regeneration (Phil. 2:13), direction and perseverance in faith to the end; which Christ calls the attraction of the Father, John 6:44, and which is powerfully given to all who will be saved, for it is really only due to those who will be saved, and of these it is here spoken.

17. This grace is distinguished from some in occurring, working and cooperating. Here, for brevity's sake, we will distinguish between the first and the second, since they amount to one.

18. The first grace (as Augustine testifies), is a powerful movement of the grace of God, when by grace He introduces into the mind of sinful man, which is blind to divine things, a new light, into the wronged will a new capacity, or a new genius, and imprints in the wronged heart new genes. And by this grace we are powerfully called out of the state of sin and into the state of grace; 2 Cor. 6:1; Tit. 2:13; Eph. 2:3.

19. It is called in the Scriptures a new creation, 2 Cor. 5:11; a resurrection from the death of sin, John 5:25; a resurrection of life, John 6:63; regeneration, Matt. 19:28; etc. And this grace some call, with Augustine, occurring and working.

20. The second grace we call that grace by which we are strengthened, governed and preserved in the state of faith, so that we endure to the end, Jer. 32:40; Ps. 143:10; Phil. 1:6; 1 Cor. 1:8. These others call the succeeding and cooperating.

21. The first grace or occurring grace Pelagius called the grace of law and doctrine. This sentiment Augustine expressly condemns, saying [Lib. de gratia Christi; cap. 24]: That then the Pelagians understand eD confess, that God, not by law and doctrine, sounding from without, but by a hidden, wonderful and inexpressible power, works in the hearts of men not only true revelations, but also good wills.

22. Bellarminus, with the Council of Trent and with Pelagius, understands by the first or occurring grace, a moral call and exhortation, offered by reasons outside, whose power depends on man's understanding. And this grace they call a sufficient help for conversion, which they wish to be given to all men, with which, if they wish, they can cooperate and be converted by their own free will, though no other powerful help is given.

23. That the Remonstrants are not alienated from that feeling will be evident to those who read their writings with attention.

24. Bellarminus explains his opinion with this parable, which he uses several times: That God is but a moral or recommending cause of our conversion, as an orator, by his speech, is the cause of movement in the hearts of his hearers.

25. On the other hand, it should be known that someone who advises the act of conversion, in relation to the will of the natural man, will no more effect it than if he told a mortal to shake off his black skin, a leopard to put down his spots, the blind to see, the dead to hear, or the dead to get up and walk.

26. He gives an example of one who will not sail to the East, but who, by the advice of one, finally sails there. But this example is false, and reveals much more clearly his heretical opinion.

27. It is not true because sailing is a mean thing, possible for man's strength; he who does not want to sail can naturally want to sail; he who advises only moves the will of others by external reasons, but he does not have it in his power, etc.

28. But the matter of conversion is entirely different, for it is not indefinite and in our power or will.

29. For the Scripture teaches that the conversion of a fleshly man takes place not only by moral prompting through reason, but also by a much more divine operation of God, and in all parts no less than was the first creation of man.

30. For whereas after the fall man is blind and deaf to the eyes and ears of reason, completely converted in heart, and dead in sin, the Scripture teaches that it is necessary for him to be converted to God; To be converted, reborn and enlightened by a special grace of the Spirit of God, to have his heart opened, his heart of stone taken away and a heart of flesh given to him, and to be drawn out of the death of sin, raised up and made alive. The moral exhortation, then, does not sufficiently express the power of the mighty Spirit, and of our conversion, but diminishes it, denies it, and takes it away [Ps. 51:12; John 3:5; Ps. 11:4; Acts 16:14; Acts 26:18; Ez. 11:9, and 36:26; John 6:44; Eph. 2:5].

31. The Papists say still more, that the divine cooperation with the free will of man exists as an effect or fruit, not as a cause, that is, that the grace of God, added to it, does not determine our will, nor impose anything on it or work it, but without the intervening of anything else enters into an effect, and brings it forth at the same instant of time that it is brought forth from our will. Which is nothing else than to subject God with his movement, cooperation and grace to the will of man, and to put the cart before the horses.

32. The same is the opinion of Gre- vinchov. against Ames., pg. 198; and of Vorstius in his amicable rejoinder against Piscator, cap. 8, pag. 512; etc. Grevincho- vius says: Yea, that I may act more boldly, so I say, that the effect of grace, according to the ordinary rule, depends on some act of free will, as on a

previous condition, without which the matter does not take place. The words of Vorstius are these: Therefore our conversion cannot be accomplished without this cooperation. For such an effect, since it is like a child of both causes, does not immediately follow the sufficiency of the one cause, but both causes must be made sufficient in its working, so that the work, dependent on both, may be produced as a common fruit.

33. But it is false, that the first will of our conversion is powerfully; God's work and ours at the same time, and that we work therein with God, and God does not work it without us. For the Apostel is assured that God, who has begun the good work in us, will accomplish it also until the day Jesus Christ, Phil. 1:6; likewise, that it is God who works in us the will and the accomplishment, according to his good pleasure, Phil. 2:13.

34. But with this our doctrine is by no means confirmed the error of the Enthusiasts (which the Remonstrants pretend), who praise the invocations of God without God's Word. For the use of the service is by no means excluded, but is required here, as a special instrument of God, according to His institution.

35. God does not use the heart and will of man in his conversion, as evil spirits use the members of the possessed. And the will of man is not to be turned into a stick or block; for the nature of man, as to the way of working, is different from the creatures that have no life and understanding.

36. But the source of this error is this, that, without noticing in what order God communicates Himself and His goods to us in this life, they erroneously and Godless separate those things which ought to be joined together, namely, the external service and the internal operation of the Son of God and of the Holy Spirit.

37. For God draws us to Himself not only by the inner calling, but also by the outer calling to His fellowship. And both callings have two stages, which, in order to open this up all the better, we will add here.

38. The outward call is made either by the book of nature and of creatures; it is common to all men, and sufficient not to convert all, but without excuse in the judgment of God; This is not common to all, but some, whom God thus deigns to call, and is sufficient unto conversion by certain means, that is, as far as, in the order of the second causes or means, no other means of conversion are found as these; nevertheless not simply sufficient unto conversion, that is, without the grace of inward movement or attraction, without which the Scripture declares to be impossible, that any man should be converted and come unto Christ, John 6:44; Matt. 6:44; Matt. 7:18.

39. So here the Remonstrants err, when they say. 1. That God administers to all men the means necessary for faith and conversion sufficiently and powerfully [John Amold. cont. Tilen., 369, where he also quotes Arminius]. This error David contradicts, saying: He makes Jacob confess his word, Israel his ways and rights; so hath he not done others nations, and therefore they know not his rights, Ps. 147. And Paul, Rom. 10:19: I will beget them by an ignorant people. Ins likewise Acts 14:16; Eph. 2:11.

40. Also, the accused Remonstrants err, who write in their sentiment of the first article: That God in this view does not cause the Gospel to be preached, men to be called after, etc.; that these may be means by which He would bring some of them to life. The Scriptures teach the contrary; Rom. 10:14, 17; Acts 16:9, 10; Acts 18:9, 10.

41. The inward calling also has two stages. The first is the grace of enlightenment, by which men are taught to know and understand the will of God and the way of salvation. For this is not all men, but some, of whom Peter says, It were better for them not to know the way of truth, 2 Pet. 2:21. And Paul, Heb. 6:4, Who were once enlightened, and afterward fell away, etc. Now this grace is sufficient for the benediction of innocence, but by no means for conversion, without the other and chiefest stage of calling.

42. The other stage of inward calling is the grace of renewal by the Spirit, regenerating the will and the heart, which grace is not a simple and indefinite movement, but a powerful drawing; John 6:4; a conversion, and it is called in the Scriptures a new creation, 1 Cor. 5:17; regeneration, John 3:3. This grace alone we say is simply sufficient for conversion, because it alone is always powerful; the other outer and inner stages of grace, of which has been spoken before, we say is only sufficient in a certain way.

43. Of this grace many times the scriptures testify. David [Ps. 40:7] declares it by a piercing of the ears, made of God; Christ, by ears to hear [Matt. 13:9; Luke 8:8]; and by drawing from the Father [John 6:44]; Paulus by opening of the heart [Acts 16:14]; and by opening of the eyes [Acts 26:18]; likewise, Paulus by opening of the eyes [Acts 26:18]. 26:18]; likewise, God has circumcised the heart of his people [Deut. 30:6]; He takes [Ezek. 11:19, and 36:27] away the heart of stone, and gives a fleshly one; He inclines the hearts so that they despair in his ways, 1 Kings 8:58.

44. That which is born again or converted in a man is the mind, heart, or will, and all the affections of man, in which a change takes place through conversion [Deut. 30:17; Isa. 29:13]; for, as the mind and heart first turn away from God, and upon the turning away of the heart follows a turning away of the other parts, both of the soul and the body, and then of the whole life [Deut. 30:2; Joel 2:12; Eph. 4:22], so again true conversion is in the change of mind and heart chiefly, which the word metanoia, which is conversion, is actually to say, and from this follows a change of the whole life, Isa. 1:16, 17, and 55:7.

45. Thus do the Remonstrants err, who set the chief operation of the prevenient, or of the first grace, in the enlightening of the mind; the second, they say, appears in the affections, and they allow it to be resisted. But they say, that the will retains its freedom from accepting or opposing the grace of God: and therefore conclude, that our conversion is not effected unresistingly; Haag. Confer, pg. 244.

46. Also, this is untruthful. 1. Since the heart, in which is the will, is the seat of all affections, how then can the affections be healed and reformed, the heart itself being left in its full wrongness? But if they decide the will itself in it, and make it partaker of the grace that converts us, then they will have to confess that the whole conversion of man is irreversible. 2. Because the Scriptures teach that God, in renewing man, saves the heart, takes away the heart of stone, and gives a heart of flesh; inclines the heart to Him, that they walk in His ways, draws us to Christ; opens the heart, etc. The places of Scripture are pre-scriptural. How then can they say that God, in this so powerful change of heart, leaves the will untouched, and without any healing? Marked Paul openly contradicts this, "That God works in us the will and the accomplishment," Phil. 2:13.

47. To this change of mind, heart and disposition, the natural will, after the fall, cannot prepare itself, nor remove the obstacles [Jer. 13:23; Matt. 7:18; 1 Cor. 2:4; 2 Cor. 3:5]; for, as man in the beginning could not prepare himself for his own creation [Rom. 9:20,] so too can the sinner be prepared for his own conversion (which is a certain new creation [2 Cor. 5:17; Eph. 2:10], a regeneration [John

3:3], a resurrection from the dead [John 5:25], a living death [John 3:4], a living death [John 3:5], a living death [John 3:6]).

48. Greatly erroneous then are the Pelagians, who there say that man can convert himself without the grace of the Spirit; and likewise the Papists, who there say that he can, by his free will, prepare himself for grace; with which the Remonstrants agree, as has been proved before from their writings.

49. For in the first beginning of conversion, when God puts new qualities and inclinations into the mind, the will and the inclination of the heart, which is a mere work of God in us, it is that man does not do or work anything in it, but only suffers it to be wrought in him.

50. For the Holy Spirit is the working cause of our conversion. The Word, in its proper use, is an instrument through which the action of the Spirit is powerful. But the will of man is found only as suffering, or as 'that in which is wrought, in the begins of conversion.

51. For the Holy Scripture simply denies the first cooperation of man at the beginning of his conversion, so that the honor of our conversion remains with God alone. On the other hand, however, the majority of believers want to maintain both the first and second cooperation. For in the first cooperation they build the merit, which they call congrui or neighborliness, in the second the merit, which they call condigni, or dignity.

52. The sum total of what we have said so far about the first grace is this: that in the qualities or new tendencies which are imprinted in the will and in the heart, man is but like that in which God works, and that the will does nothing else in it but suffers or receives this working of God.

53. And this first movement, which thus takes place gradually, does not in the least shorten the freedom of the will. For freedom of the human will requires that it be driven or worked by its own and voluntary movement and election, even if the movement and election be generated and governed from elsewhere, namely, from grace.

54. This be enough of the first grace. We will now add something about the second grace, of which we spoke before in the seventeenth proposition. We call the second grace that grace by which we are strengthened, governed and preserved in the state of grace, that we may persevere in faith until the end. Of Deke it is said, Jer. 32:40, I will put my peace in their hearts, that they may not depart from me; likewise, Ps. 143, Your straight Spirit led me on an even way; likewise, Phil. 1:6, and 2:13, He that hath begun a good work in thee shall perform it unto the day of Jesus Christ; likewise, 1 Cor. 1:8, God shall strengthen thee to the end unstintingly; likewise, Col. 2:19, The body Christi (which is his Congregation) waxeth up with the growth of God.

55. Under this second grace the will of man is not only that which is wrought, but also an instrument of divine operation, and which by its power inspired from above it works to bring forth the result; and in this operation the will not only suffers that it is wrought, but does both simultaneously, suffering and also working, being marked by the Holy Spirit also to work. He is also moved by the Holy Spirit to work, that he may work that which he wills by him; which happens in all the good deeds of the will; as he is by no means idle also in the evil ones, when he is aroused by the devil or other causes.

56. And thus far of the first, which we have deemed to be observed in the fourth Article. Now we will proceed to the second.

57. The second the Remonstrants have stated with these words, in the Haag. Confer. pg. 8; Brand, pg. 10: but as far as the manner of the working of this grace is concerned, it is not unbreakable; for it is written of many that they resisted the Holy Spirit, Acts 7, and elsewhere in many places.

58. Against this we say, that God moves the will of man by His Spirit, not as the Papists insist (with whom here D. Vorstius seems to agree in his friendly plaint, pg. 507 etc.), that it would then be at our discretion to obey or resist the movement; but that He also moves it firmly to obey.

59. For he whom God wishes to convert, He moves him sufficiently and powerfully at the same time. For regeneration does not depend on the will of man, but simply on the will of God. And if God wills to convert and renew us, though the will by its nature may resist, yet, in view of God's unchangeable will and of the power of its internal operation, it cannot resist, nor repel God's work.

60. For in man's conversion God works the will and accomplishment according to his will, Phil. 2:13; and makes men walk in his commandments, Ezek. 36:16. And being thus moved of God, they are not unwillingly converted; neither are they compelled to do good by a natural necessity, as the fire burns, and the beasts do gelgk; but do with a very free will unfailingly; for God's movement cannot miss its effect, but makes those who are unwilling, unwilling, Ezek. 36:27.

61. Therefore, the opposing grace which the Remonstrants drive to disturb the Dutch Churches is nothing but a Jesuit excrement introduced into these Churches by those who, standing after novelties, have condensed new ways of speaking.

62. But, since in this word, which all right-minded people reject as entirely alienated from the mystery of conversion, the Remonstrants set the head of the whole difference, we will speak more broadly of this opposition, as they call it.

63. Resistance is called *astrgd* or a contrary action of the one who lies against the one who works, by which he prevents or repels the act of the one who works according to his ability.

64. Now, the grace of God works on man for his conversion; man fights against it out of carnal affection, and strives for its opposite.

If this opposition be of equal force with the power of grace which is at work, then no conversion takes place, and none is to be expected. For it always arises from the unequal overcoming that the matter is brought about.

65. But if the power of grace be greater, then, even though there be an insufficiency of resistance from the flesh, it is overcome by grace, because it works more effectively. But if the resistance is greater, and the working of grace lesser, then the flesh overcomes grace, which then prevails and is complete. And this is the opposition, of which the Remonstrants say that God's grace can be overcome, when they say that the working of grace is opposed.

66. But the matter itself is like this. From the side of the unregenerate man, grace is not but too much in opposition, as the natural man does not understand the things which the Spirit of God sends, 1 Cor. 2:14; and the nature of the flesh is enmity against God, for the law of God is not and cannot be subdued, Rom. 8:6.

67. But from the side of God, as much as it concerns zgn good pleasure, grace is very well called unresistant, after all, moving and powerful grace (of which there is only the quaestion here) in such a way, that to say that powerful grace would be opposed is as much as to deny that it would be powerful.

68. Now the obstinacy which the Remonstrants drive is in order that the powers of the human will may be confirmed. But, dear yet what will those powers be? Certainly not other than that by which man can commit the greatest crime, namely, that he can resist the grace of God and the Holy Spirit, who is inwardly seeking to convert man, and can offend God in the most heinous way, and throw himself into destruction.

69. But that man can do this, the Holy Scriptures do not call it freedom, but servitude of sin, Rom. 6. But we shall here add Augustine's saying of this. When, he says [De corrept. et gratia; lib. 14], God wants to save, then no will of man resists. For so willing and unwilling is in the power of the willing, that it neither hinders the will of God, nor overcomes his power.

70. We will give here some testimonies of the Scriptures as articles, by which it is proved that to some is given powerful grace, by which they are infallibly converted, above those who are recorded in various propositions, John 6:45; John 10:28; Rom. 8:30; Ez. 36:37; Jer. 32:40.

71. Of the testimonies brought before the resilience, these are the chief: I. from Isa. 5:3; H. from Matt. 23:27; 111. from Acts 7:51; IV. from Rom. 2:4; V. from Rev. 3:20.

72. We shall reply briefly to some of these. To Isa. 5:4; from the mountain of vines sufficiently labored, and yet bringing forth no skilful fruit; we answer, 1. That parables make no difference; 2. That God speaks of all those things, which were sufficiently wrought in the order of the second cause; for he speaks not as God, but in a human way, as a vinedresser; and that was sufficient x>m to deprive them of their innocence. Alzoo Paul plants, Apollos makes wet, 1 Oor. 3:6. 3. That God repays their ingratitude for so many benefits. 4. But that they would have had sufficient help simple to true conversion, so that under some other previous powerful grace they could convert by their will, is false, as has been abundantly pointed out above.

73. To the place of Acts 7:51, of the Jews resisting the Holy Spirit, we answer, 1. That the Remonstrants misunderstand these words, saying that the Holy Spirit breathed into the Jews good dispositions, against which they opposed him. For by good dispositions one does not resist the Holy Spirit, but obeys Him.

2. Stephen speaks of those who were stubborn and uncircumcised in heart and ears. Therefore, not of those whose necks were bowed and hearts circumcised by the Holy Spirit. 3. They resisted the Holy Spirit, not working powerfully in them internally, but offering grace externally through the ministry of the Word. 4. The text which says: They resisted, as did their fathers. Now these rebelled against the Spirit, because they willfully rejected the Spirit speaking in the prophets, as God complains, Isa. 6:9; and 63:10, and elsewhere. And Christ says to the Apostles, Matt. 10:24, Ye are not that speak there, but the Spirit of your Father which speaketh in you. 5. It is a sacramental way of speaking, by which the reproach done to the signs is said to be done to God Himself, or to the things meant; cf. Genes. 17 :14; Lev. 10:1; Luk. 10:16; Matt. 25:40; 1 Cor. 11:29.

74. To the place Rev. 3:20, Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in unto him, and will have his supper with him, and he with me; to this we

reply 1. 2. They do have sufficient help to open their hearts, as to the outward means, the preaching of the Word, the use of the sacraments and other benefits, by which they were invited to conversion; also as to the knowledge of the divine will, but not enough to open their hearts without the powerful grace of God, by which He causes us to open, yes, opens our hearts, as it is said of Lydia the purple merchant, Acts 16:18. 3. It is not unknown to Christ that when He knocks, we cannot open, but are dead in sin. When He knocks, He does not knock foolishly either; yes, that is why He knocks, because He knows that we cannot open, that He, knocking, may raise us from the death of sin, open the ears of the deaf, instill in us the will and the power to open, not unlike knocking in front of a house, in which He knows that all are buried with dropsy.

75. Qp to the place Matt. 23:37, 38, Jerusalem, Jerusalem, you who kill the prophets, and stone those who are sent to you, how many times have I wished to gather your children together, as a hen gathers her coops, and you have not wanted; we answer, 1. that Christ is to be noted here as God and man, who declares according to his divinity, that He, through the service of the prophets in Jerusalem, wanted to gather her children. For the Spirit Christi, who was in the prophets, declared the sufferings Christi was to bring, as Peter testifies, 1 Peter 1:11. Therefore Christ says in this affected place, Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to you; likewise, how often have I wanted to gather your children together! But this will of His Godhead, declared by the prophets, was not the will of His decree or benevolence, otherwise they would have all been gathered together; but it has been the will of his commandment, presented in his Word, by which God declares what he wills of men to be done or not to be done, which he wills to reveal according to his will, not so that he will please them, but so that he will promote what is good for them. 2. Wg answer, that Chris speaks here also as a man, and as Paul, Rom. 15:8, calls himself a servant of the circumcision, who according to his professional office, and as a servant of his Evangelies, has wanted and also sought to gather all his hearers without distinction, as all faithful servants, leaving God's hidden counsel, tend to do. Now, this will of Christi, as one man, must be distinguished from that hidden and unchangeable will of His Godhead, according to which He knew that among those of Jerusalem were many rejected and once unrepentant people.

76. If someone observes these answers in the indicated places, he can easily explain many others like them. Therefore, we will leave it here, and will proceed to the examination of the matters in dispute between the Remonstrants and the sensible Church in these Articles.

EXAMINATION OF THOSE OF EMBDEN,

ON THE DIFFERENCES CONCERNING THE THIRD AND FOURTH ARTICLE.

OF THE CAUSE OF FAITH, AND OF THE MANNER OF CONVERSION.

FROM THE FIRST DICTATED PROPOSITION.

Whether God calls all men to salvation by one accord, and administers to all the necessary means of faith and conversion sufficiently and powerfully. The Remonstrants say yes; Ar- min. ad Perkins. pp. 259, 260; Haag. Confer. Brand., pag. 189, 190, 192; Joh. Arnold. contra Tilen., pag. 99, 104, 105, 106 etc.; and pag. 367, 369, 370, 372, 373; and against those of Walch, pg. 60, where the Remonstrants say, that God can ~pp another hidden way, introduce the opinions, contained in the preached Word, into the hearts of men, and some also make known the summa of the Gospel; and pg. 61, that God reveals the doctrine of

the Gospel in an extraordinary way to those who do not keep down truth and iniquity, but who, knowing Him, make them great.

Opposition.

God does not call all men, and that according to His will, to salvation, nor does He serve all sufficiently and forcefully the means of faith and conversion. Wg bewg it.

1. From Ps. 147:19, 20; He announces Jacob's word, and Israel's laws; so He has done no other people. John Arnold, v. Tilen., pg. 99, answers this, that the prophet speaks in similitude, and that he only wants to express the disparity and several degrees of rowing.

Wg answer, that wg allow the former, namely, that the prophet speaks in comparison. For he compares the Jewish people, to whom He has given the so-called Word, with other peoples, to whom He had not given it. The second, namely, that only a varying degree of robbing is expressed here, is denied by wg. For here there is no mention of the calling of the Gentiles. Further, the profeet states thereby these words of the Heathen, therefore they know not these rights. Which indeed he should not have said, if they had been called to salvation by any call, and the means necessary for it had been sufficiently and powerfully administered to them.

2. We prove our contradiction from that, that the Apostle calls the past times times of ignorance, Acts 17:30; and compares the Gentiles with those who seek something by night and in the dark.

3. From this, that the Apostle, Rom. 1:20, says, that this general and rough knowledge of God was therefore left to the Gentiles, that they might be without innocence.

4. From the words of Paul, 1 Cor. 1, where he says, That the world hath not known God by its wisdom, and that it hath therefore pleased God by a foolish preaching of the Gospel to make the faithful saved.

5. Finally, if God serves such expedient and powerful means to all, it is a wonder that no one from the most outstanding philosophers, especially Plato and Socrates, has been converted. From which it is clear that it is a human fabrication, which they lie and peddle about the means of salvation sufficiently and powerfully administered.

And as to what they propose in the answer to those of Walchr.; that God would reveal in a hidden way the information contained in the preached Word, and the sum of the Gospel in an extraordinary way, as they say it without proof, we can dismiss it as easily as they say it.

II. Whether men, by the right use of these means, receive more grace. Or, whether those who do use the light of nature, and are therefore more worthy than others, obtain the light of grace. Thus says John Arn. to Tilen. pp. 373 and 437; and to those of Walch., pg. 47; and Armin. to Perkins.

Opposition.

The light of nature, which is very dim, no man can use God's right without special grace, and then, by the right use of it, earn no more grace. For no one can come to the true knowledge of the Creator through the light of nature and the right use of these means, as they call them.

Reason. -

1. Because the true knowledge of God is not revealed except through Christ, John 1: He was in the world, and the world was made through Him, and yet the world did not know Him. So the light of nature, while it does not lead to Christ, does not lead to the true and beneficial knowledge of God the Creator. So what would the depraved man deserve, who himself can earn nothing in the state of grace? For who has given anything to God that He might restore it?

2. Reason, because even the most wicked among the Gentiles have become wicked in their thoughts, Rom. 1:21. One looks at the works, words and laws of the Hebrews. We will find that all these, when compared with those things which are of the Spirit of God, are nothing but idle dreams. One contemplates Theodoretus of the abominable laws of the pagans, Lib. 9, de curandis Grssc. affect; and Hieronimus, Lib. 2, ad Jovinian.

But, says Arminius to Perkins. He that hath, unto him shall be given, Matt. 13, To him that hath not, shall be taken away what he hath.

Antw. 1. Christ does not speak of who has natural, but who has some super-natural gifts.

2. From him who has nothing is taken away, namely, as Luke 8:18 declares, that which he seethings to have, though indeed he has nothing.

Objection of John Arnold. They will go in white, because they are worthy of it.

Antw. The Holy Spirit speaks of the dignity of grace, not of nature.

From the 2nd statement.

Whether every man, after the fall, before the revelation of the Holy Gospel, is in the darkness of ignorance of that good which is revealed in the Gospel, and of himself by his reason and natural powers, without any revelation, cannot find or conceive it, and therefore neither will nor do.

The Remonstrants seem to allow this, especially against those of Walchr. pg. 62. But the deception lies in those words, before the revelation of the Gospel; likewise, without any revelation. For they say, that God in an extraordinary way reveals to man the doctrine of the Gospel. Further, they also deceive the ignorant with the word occurring grace, by which they understand nothing but the light of nature, and the external preaching of the Gospel. And therefore[^] what they say in one place, they deny in another with their mouths full, and at once state the contrary.

For thus say the Remonstrants in the Haag. Confer. page 298: In spiritual death the spiritual gifts are not separated from the will of man, because they were never implanted in him. Where in passing another error can be observed, that they deny that man has received spiritual gifts in creation.

Episcopalian, Thes. 1. privat, disputat, of the clearness of the Scriptures: All that which all and every one (says he) needeth to believe for salvation, the Scriptures also set forth all and every one clearly, so that it may be lightly understood by every man.

And Thess. 2: When we say "can be understood" we do not think we can understand and comprehend anything other than the sense and the meaning of the words by which the necessary things are spoken. We believe that this is not only possible, but also easy.

And even more clearly, Thes. 3, In order to obtain this understanding, nothing else is necessary, except a power of assuming, which is a natural power, common to all who are endowed with reason, in all positions; and no other supernatural light is required for this, etc.

Opposition.

No man after the fall, however much he may be endowed with reason, can, in the state of sin, by his natural power, without any supernatural light, understand the meaning of all that is presented in the Evangelie, which is necessary for conscience, belief, and doing and hoping; 1 Cor. 2:14, The natural man does not understand what is of the Spirit of God; he cannot understand it; it is foolishness to him.

Thus 1 Cor. 1. The preaching of the Evangelies seems to the Gentiles to be foolishness.

John 1; Eph. 5. Man is called foolishness itself.

Deut. 29:3, 4; Your eyes have seen those great visitations, signs, wonders. But the Lord has not given you a wise heart, etc.

Isa. 6:9. Hear it, and understand it not; see it; and confess it not.

Matt. 11. No one knows the Son but the Father, and no one knows the Father but the Son, and whom the Son will reveal.

IV. Whether there are only a few things in the Scriptures which are necessary to believe, to know, to hope and to do. Alzoo says Episcop., Thes. 2 and 4, Disput 2. That some things are but necessary, without which it can by no means come to pass, that any man should obtain eternal salvation, and which cannot be denied, denied, or questioned without the public guilt of man.

Next, in the 3 Thes., that some dingen are but useful and profitable.

Finally, that some things exist only in a bare contemplation, which does not necessarily look on the service of God, or relate to it, and which lightly cannot be known, doubted, and mistakenly believed, without man's willful fault.

And disput. 1, Thes. 3, he says, that there are some slight and light notions in the Scriptures, which a pious and religious mind does not esteem too much, nor seek after them with great difficulty.

Opposition.

Even though some things in Scripture may be called especially necessary and equally fundamental, such as the main chapters of Christian doctrine, the Ten Commandments, faith, etc., we consider everything in Scripture to be necessary and fundamental. yet we consider everything contained in the Holy Scriptures to be of the utmost necessity and profit; nor are there found in them such slight and petty opinions and speculations, which a God-fearing and God-loving man should not strive for with the utmost diligence. For: All the words of the Lord are pure, as pure silver in a precious earthen dish, tried seven times, Ps. 12:7.

Rom. 15:4. All that was written aforetime was written for our learning, that we through endurance and the consolation of the Scriptures might have hope.

2 Tim. 3. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, etc., etc.

V. Or the remnant knowledge of God; the work of the law written in the heart, the conscience, accusing and exonerating the Gentiles; the remnant sparks of the image of God after the fall, though they are all and singly, and of themselves not sufficient to make man alive, yet they are means which God uses to make man alive, or if man does not answer, to deprive him of all innocence. So speak zg against those of Walchr., page 60; and in the Haag, Confer., page 299.

Opposition.

The latter, namely, that to deprive man of all innocence, these are all sufficient, we say with scripture, Rom. 1:20. The former we reject at once. For nowhere do we know to have read, that God, by the law inscribed in our hearts, by an exculpatory or accusing conscience, and by sparks of the image of God, as by means, makes man alive, but by his Word and Spirit, John 3; Acts 2:10; and 16 etc.; 1 Pet. 1; born again by the imperishable seed.

But here we see how they reveal themselves, what they feel, namely, that the remnants of God, in man separately, and in themselves are not sufficient to make man alive. From which it may be concluded that, accompanied by some grace and help, they are sufficient. Therefore, added to the first grace; that is, to the remaining knowledge of God, of which in the answer to Walchr's, pp. 53, 54, is spoken in passing; the second grace, which is the preaching of the Evangeline, then, by sufficient grace, man can be made alive. Which frequent error we reject at once. But of this we shall deal more fully in the following.

VI. Either that which makes man without innocence before God, or the remnants of this natural light, so called knowledge of divine things, and which belong to immortal life. So say the Remonstrants in the reply to those of Walchr., pp. 53, 54.

Opposition.

Since man before regeneration is not endowed with any wholesome knowledge of God, but is at once blind in what belongs to God, and does not understand what the Spirit of God is, we learn from this that there is no knowledge left in man until immortal life. For this is eternal life, says Christ, that they know thee, to know the one and only God, and whom thou hast sent, Jesus Christ, John 17:3.

Against this the Remonstrants, against those of Walchr., page 53, set forth the words of Paul, Rom. 1:10.

Here no mention is made of immortal life, but only of being without innocence.

Secondly, they object to Article 14 of the Dutch Confession. Antw. This is not found there. For nothing else is said there, than that only some small sparks and remnants, sufficient to deprive man of all innocence, remain.

Thirdly, they object to a D. Wilhelmus Teilingius of Middelburg, a person gifted with unusual learning and Godliness, who said that there are six chapters that are truly necessary for salvation, known and believed, which can be known by the light of natural understanding, and, without special revelation, are known even to the unregenerate.

On the other hand, the Apostle says in Romans 8, "The wisdom of the flesh is enmity against God", and in the preceding passage from 1 Corinthians 2, "The natural man cannot understand", Eph. 2, "Alienated from the life of God, without God, without covenant, etc.". From these and similar places it is clear that there is nothing left in the mind of the unregenerate man with which to effect and promote his salvation. And that it is therefore quite false that the unregenerate man can know, without special revelation, by the natural light of understanding, those things which are necessary for salvation and which are believed.

VII. Whether the dispensers of the mysteries of God are bound to preach the Gospel to all creatures, not only in the place where they live and are, and that it is their fault that the Gospel is not preached everywhere, because they refuse to go with Jonah where they are sent. Thus John Arnouldi says to Tilen, page 105, and adds these words: If it were true that we were so eager for the honor of God as we are for the love of gold, we would not complain that so many nations are deprived of the knowledge of Christ.

We answer, that it is a wonder that the Remonstrants, who are so free to rebuke others, said they do not free themselves from that punishment, and do not go forth to the East and West Indies, and other wide places, to preach the Gospel. If this is so much to blame on the preachers of the Word, why don't they do it? And if with them there is more honour of God than love of gold, why do they not do what they say with their mouths?

Next, if someone without a calling and mission were to go to the barbarian nations, such as the Indians, Chinese, Turks, Tartars, etc., and preach to them, should he not be considered to be interfering in the affairs of other people?

Wouldn't he offend God if he, without such a calling, were to throw himself into a prison?

Finally, it is mainly the Dutch among the Reformed who seek the gold of India, Brazil, Peru, and other peoples. Therefore, since the Remonstrants are Dutchmen, and are found nowhere but in Holland, in the Sticht of Utrecht, Gelderland, and Overijssel, let them precede with their example, to seek the salvation of the Gentiles, since they seek their gold and treasures.

VIII. Whether the grace, which is called common, is any "common grace, namely, the light of nature, and of the natural knowledge of the law, etc. Thus say the Remonstrants to those of Walch. pg. 47. Likewise, the outward preaching of the Word, accompanied with some pulling, which is done by the Spirit; thus say they in the Haag. Confer, pg. 97 lin. 13, 14; which working of the Spirit should always accompany the word, and work in all outwardly called men. This is what Joh. Arnouldi says to Tilen, page 431. Arminius, he says, feels that the internal help of the Spirit is joined to the external preaching of the word, and that the internal working of the Spirit is not to be separated from the external working of the word; and pg. 432, The opinion of Arminius is, that the internal assistance of the Spirit commonly and ordinarily reverences those who are called by the Word of the Gospel; and page 125 he says, that no one reverences the external calling without the internal reverencing. From this they argue, in the answer to Walch. p. 65, that grace is the same in all, as regards the gracefulness of grace.

First Opposition.

Many are called outwardly, who by no means partake of the inward and powerful calling, for many hear, who do not understand, Isa. 6; and Matt. 13 many hear Christ teaching, but few are given to understand

the mysteries of the kingdom of heaven; Acts. 2, not all believe by the preaching of the Apostles, but some mock at it; Acts 17:9, 12, some stir up the people, but some believe; and in the same cap. those of Athens, hearing Paul teach, laughed, but Dionysius Areopagita and Damaris and others believed, and adhered to Paul. From this the

Second contradiction.

The inward grace, by which the Holy Spirit moves, changes, awakens and improves the hearts of men, is not only sufficient, but also powerful; and therefore, this distinction of grace into 'one sufficient and one powerful, if we speak not of the outward means, but of the real and inward flow of the Spirit, does not suit us at all. Let Bel- larminus and Arminius v. Perkins. pg. 245, reserve this for themselves. For so whom the Holy Spirit draws, He gives him not only to be able to walk, but also to walk with action, Rev. 1:3. And God giveth not only that we may walk in his ways, but also that we may walk aright, Ez. 36:27; and giveth not only that we may be quickened, we who are dead in sin, but also that we ourselves may be quickened aright, Eph. 2.

Third contradiction.

With Augustinus and others, both old and new orthodox teachers of the Church, the grace that occurs is not that common and natural grace, with which God enlightens every human being coming into the world, as the Remonstrants erroneously feel, but with which the Holy Spirit, through the voice and preaching of the Holy Spirit, enlightens every human being coming into the world. Spirit, by the voice and preaching of the Gospel, powerfully works in the hearts of the elect good thoughts, a good intention, a desire for good, and by which He prepares their minds and wills so that they consent to and obey the Holy Spirit. This is proved by the examples of the converted sinners, Acts 2:8, 9, 10 and 16, etc.

Fourth contrast.

This occurring grace, as well as this preparatory, working, cooperative, internal grace, accompanied by the outward preaching of the Word, is not common grace, but is only proper to the converted. For if it were common, no other grace would be given to the elect than to the rejected, which is too unwarranted. Secondly, if the same grace is offered to all, from where does such an invalid effect or generation come? They say, from the unequal character or arbitrariness of man, whereby one accepts the good offered and another rejects it. But from this it necessarily follows either that the remedy has been unlucky, which does not cure both, or that the disease and corruption has been unlucky, which Pelagius says. Now let them choose, which of the two they want, and save themselves without knibbles, excuses and ambiguous manics of speech. If Christ could not save them all, then He is an incomplete Savior, which is blasphemous; if He did not will it, then their doctrine is false, which they maintain in Article 2.

Further, if all men were not equally depraved, but that they knew how to use common grace better than others, then Pelagius has won.

But if all men are equally depraved, so that not one is good, yea, not one, so it won Paul, Bom. 3. Let Paul win and put Pelagius and his ' supporters to shame!

We do confess that many common gifts are given to the pious, even apart from the outward preaching of the Word, and the enlightenment of the mind (though not the special gifts given to the elect, through

which they thus know God as their God, just as a son of the household knows his father, with a sundered affection and love for the father, being assured of the special love of the father toward him); but no more will we allow that some of these gifts, singularly, or all together, since they are common, would be sufficient to achieve linguistics.

IX. Whether the power of illumination and vivification in the mind is irreversible. The Remonstrants say, yes, page 273, where they confess, that our mind cannot escape knowing itself, but, will it or will it not, is compelled to know that- itself.

First contradiction.

The enlightenment of the mind, that is, the true enlightenment proper to the elect, and the renewal of the will and the heart are never separated. For God, the only author of our conversion, renews the whole of man, in mind, heart and will, and accomplishes more and more His work begun. And therefore, just as the mind of man whom God wishes to convert does not reject knowledge, which it can and does do by nature, Rom. 1:22, 28, so also the will of him who is converted wants to be converted.

Second contradiction.

We deem that the new ways of speaking; and introduced to covertly introduce new teachings of the unresisting power of reason, and of the resisting power of the will, because therein lies guile, and the free will of man is thus unduly exalted; ought to be cast out of the Church of God. For it is incongruous to say that God, in turning man, would do violence to him, which seems to be something hostile. But God, making children of wrath and darkness into children of light and grace, does so by a gentle touch, so that they no longer resist. What then does this unresisting power in the mind mean?

As to the will, if we consider the depraved nature of man, it can alternately resist, and cannot but resist God, especially in relation to the external preaching of the Word, calling man; but when it is powerfully called, the will is so affected that it freely and of its own accord, without any compulsion, wills the good which it did not want before, and that without any act of resistance. We have an example in Paul, Acts 9, Lord, what do you want me to do? and Acts 2, Men and brethren, what shall we do? and Acts 16 in the jailer. What willingness there was everywhere, when the heart was touched within by the Holy Spirit! Why, then, this story of resistance, except to hide under its shadow the attacks of those who seek to spread new teachings?

X. Whether the free will is by nature so capable of receiving grace that it does not need the ability to receive grace as a gift first. Thus says Arminius explicitly to Perkins, page 244. And he adds, that grace is like the being, which produces the ability and capacity of the thing to act.

Opposition.

Since man is by nature a servant of iniquity, Rom. 6; dead in sin, Eph. 2; has a heart of stone, etc., he is not able to receive any good, unless he receives that ability from grace in every way. For how can the nature be capable of receiving good, which is not even capable of thinking good? Very well does Augustine say: that we will, Hjj works without us, but when we will, Hjj works with us; De Grat. & Lib. arbit, cap. 17.

From the third Theorem.

XI. Whether by that common grace of illumination the heart is at once roused in such a way that the affections, which because of the darkness of the mind were disordered, are kindled with the love of the truth, and renewed and quickened. Thus say the Remonstrants in Haag. Confer, generally

Opposition.

Marked the heart of man is evil, and bet wickedness of man's heart from his youth, Gen. 6 and 8; Jerem. 17; so the heart can by no means by that common occurring grace; which they hold to be the light of nature, and the outward Btem of the Gospel; be refreshed and kindled with the love of the truth; but it is necessary that the heart and affections be renewed by that power by which God raised Jesus from the dead, Eph. 1, and by which Hy created a new heart in David, Ps. 51; and by which, according to His promise, He changes the stone heart into flesh, Ez. 11 and 36.

XH. Whether the Spirit, wherever Hy knocks, and desires to enter, does not come, and upon the opening of the heart attentiveness does not always follow. The Remonstrants say so in Haag. Confer, pg. 294, lin. 14, 15. There is not, they say, such attentiveness in everyone to whom the heart is opened, as there was in Lydia, so far from it, that it would necessarily follow the opening of the heart. Yes, one would first have to prove that everyone has their heart opened by the Holy Spirit, which we deny. For wherever the Spirit knocks, there Hy wants to open and enter; but not wherever Hy knocks, the heart is opened; nor does the Holy Spirit enter wherever He knocks. For Hy calls, but men refuse to come, Spr. 1:24; Matt. 13:37. Thus also, wherever the Holy Spirit wants to open, the heart is not always indeed opened.

In the same place, pg. 322: Many can come, who nevertheless do not come; and pg. 328: But the last part, namely, that the action by which God gives us faith is always powerful and uncontrollable, we simply deny that, yes, we believe that this is directly related to the nature of faith itself, and to the very condition of the gifts, most of which are of such a nature that they can be received or rejected.

First contradiction.

Wherever the Holy Spirit is knocking with the inward and powerful knock, there He goes in, and always attentiveness follows the opening of the heart. For the wind blows where it wills; so it is that is born of the Spirit, John 3:8. Furthermore, when the Lord closes a council, who will nullify it? And who shall turn away his outstretched arm? Isa 14:27; For the counsel of God shall stand, and shall do all that is pleasing to Him, Isa 46:10,

The matter will become clearer by examples, Acts 2:9, 10, and cap. 16; here it is clearly taught that the Holy Spirit has come into the hearts of many, and has opened those hearts, so that true attention has followed.

What is brought against this from Proverbs. 1 and Matt. 23, that is, from the brethren Counter-Remonstrators in the Confer. is sufficiently refuted. For there both places speak of the external calling alone. The place pok, Acts 16, from which the example of the conversion of Lydia is drawn, has been sufficiently defended from Amesius.

Second contrast.

All those whose hearts are touched by God's grace so that they can come, Hy works in them so powerfully that they also come, and, like the prodigal son, rise up and return to their father, from whom they were turned away. For God adds all these things together, can come, will come and indeed come,

Phil. 2. Can it be imagined that the Father would draw some to Christ who would not come? John 6. Now, that in no way contradicts the nature of faith, since it has been proved in the consideration of the 2nd Article, that God gives both, the ability and the willingness to believe, marked that the two must go together. This is indeed the nature of faith, if you look at the growth, that it grows and grows through the preaching of the Word, and through the timely and untimely apprehensions, exhortations and supplications of the pastors; but otherwise it is the case with the beginning of faith, as has been pointed out at other times.

Nor is it in keeping with the conditions of all gifts, as the Remonstrants speak of them in the relevant place, for so great is the sweetness of spiritual goods, so great is their enjoyment, so desirable are they, that it may justly be said of them, the more one drinks of those spiritual waters, the more one thirsts for them; which is evident from these examples, brought forward from the Acts of the Apostles, especially from the example of Paulus, Lydia and the multitude of believers, Acts. 2, and from that of the Huguenot, who, trembling, fell at the feet of Paul and Syllas, saying, What must I do that I may be saved? and when Jesus was preached to him, immediately believed him; was baptized; rejoiced and was glad with his whole house that he believed God.

XIH. Whether man before his rebirth can know, lament, and repent of spiritual death, desire salvation, and hunger and thirst for life, and do other things required in man when he is born again. The Remonstrants say yes, Haag. Confer., Brand, pg. 290, lin. 22. etc. Nevertheless, they say, we prove from this text (I will give them a new heart; for they shall return to Me), that conversion, being a man's work by God's grace, does not immediately follow the giving of a new heart, but precedes a condition on which God promises a new heart. There they also say that man can contribute anything to his conversion until the inner virtue of faith is instilled in him.

And page 300 they say, that some of the unregenerate are called, raised up by God's grace, and brought to this point by His help, that the mind, having been enlightened, knows the salutary truth, and the affections are kindled with the love of virtue. And pg. 302: Thus a certain work of man precedes his bringing to life, namely, to recognize his death, to repent, to want, to pray that he may be delivered from it, to hunger, to thirst, and to seek for life. All this, and more, is also required of Christ in those whom He will make alive and restore. Also to those of Walch, pg. 64; Episcop. disput. de Psenit. Thes. 1, 9, 13; John Arnoldi v. Tilen., pp. 396, 397, where he ascribes the confession of sins, sorrow, and initial grief, to the rebirth, and says, that the sinner is prepared for regeneration by the power of the Spirit from the preaching of the law. He proves it from Ps. 51, and Isa. 66.

In this there is an abyss of error, against which we set at least these brief oppositions.

First contradiction.

Since man by nature is blind, dead in his sins, a child of wrath, and lives in the lusts of the flesh, doing whatever pleases the flesh and its desires, and has a heart of stone from which no good juice can be expressed, we reject once and for all that Pelagian doctrine of preparatory works before regeneration, as being in direct opposition to the holy Scriptures.

Second contradiction.

No one can know, weep, lament, long for salvation, hunger and thirst for it, and seek it, etc. without the special grace of the resurrected Spirit, from whom we must first be sought and found before we seek

Him, Isa. 65. And found of God, we know or confess sin no sooner than when God gives it away; and we neither hunger nor thirst for righteousness through His grace, or we are immediately satisfied, Matt. 5. Therefore, to attribute these things to man either wholly or in part, before regeneration, is to reproach God.

Third contradiction.

Conversion does not precede the giving of a new heart as a prior condition, and man can do nothing before the giving of faith for his conversion, since he is hard of nature and uncircumcised of heart, Acts 17. And this is an outrageous distortion of the place of Isaiah 24:7, which is so clear, when they conclude from it that conversion is a condition precedent to the giving of a new heart, as if it were written there, Because they turn to My, therefore I will give them a new heart. Yet it is written: I will give them a new heart, and they shall be My people, and I will be their God, when they are converted from all their hearts to Me. The meaning is, that God will convert some who are compared to good genes. And when He will have converted them, and they, being converted from Him, will return to Him, then He will pour out on them abundance of physical and spiritual goods, and crown His own gifts in them. Therefore conversion does not precede the giving of a new heart as a condition, but it is the giving of a new heart itself, and, on the other hand, the giving of a new heart is conversion itself, and contains everything that belongs to it.

Fourth contradiction.

The minds of the elect are not enlightened with the wholesome knowledge of the truth, nor are the affections kindled with the love of truth, unless the will is at once quickened and changed, and new powers given to man to obey God. For (Yod, converting man, converts not a part of him, but the whole man. Therefore we see, Jerem. 24:7, that the new heart and the knowledge of the Lord are joined together. Mainly also, Jerem. 31, 33, 34, and elsewhere generally. Note here, that they reject the collapse of all capacities in the mind, will and affections after the fall; against that of Walchr. page 56, which is noted in the second appendix of the third proposition. From which it is clear, what this illumination and vivification of the mind and the senses is in them, with which they so often come to the track, and also from where it has its origin, namely not from God, to whom they do not attribute the collapse of qualities and new qualities after the fall, but from the powers themselves of the human free will.

From the fourth proposition.

XIV. Whether in the will of man there have never been spiritual gifts, and therefore the collapse of holiness cannot take place therein, and whether in spiritual death such gifts have not been separated from himself, or whether there has only been a freedom to do good or evil,- and the good or evil will is called such because of the good or evil deed. The Remonstrants say so, Haag. Confer, pg. 298, lin. 16; But, they say, in the will such an inst. rting could not take place, as it is of itself free to will good or evil, and whose work or good or evil; which the mind appoints him and to which the affections drive him; must be called; and lin. 24; But, they say, in the spiritual death the spiritual gifts are not actually separated from man's will, because they were never implanted in him, but only a freedom, by which hy could either do good or evil; to those of Walchr., 56, 57,

First contradiction.

Whereas man is created in the image of God, which is in the true knowledge of God, Col. 3, and in true holiness and righteousness, Eph. 4. From this it follows, that not only the mind and faculties of man, but also the will were endowed with excellent spiritual gifts, namely with righteousness, sincerity, and perfection; with which man was fully obedient to the will of God, both internally and externally (from which it came to pass that the first men walked naked and were not ashamed); adorned and gifted.

It is therefore a falsehood of the Jesuits, with whom the Remonstrants seem to agree, that man was created in only natural gifts, and' that righteousness was thereafter infused into him; that it was lost as a supernatural gift, the natural being left.

It is also false for the Remonstrants to say that in the will there has only been a freedom to do good or bad.

Second contradiction.

Although it is true that after the fall some remnants of the image of God remained in man, nevertheless that image has been so obscured that the most excellent gifts, such as holiness, righteousness, uprightness, ability and wonderful ability to obey God, so that he who before the fall gladly, willingly and joyfully served God, now opposes Him and is at one time averse to Him, marked by the evil of his heart.

XV Whether the freedom to will good and evil is left in man after the fall, as a part of created nature, but he cannot use his powers because of the duality of his mind and the corruption of his affections. Thus say the Remonstrants, Haag. Confer, pg. 298, lin. 28, 29, pg. 300. lin. 14, pag. 301. God, they say, has not deprived sinful man of nature, of which the will is a part, whose property is freedom, to either accept or reject a proposed thing; and pg. 302.

Opposition.

Even though the faculty or power of willing, even of free will, remained after the fall, yet in depraved man there is no freedom for good, but only for evil, which he freely wills and practices without any compulsion. And this lack of good in the will is not only from the darkness of reason and wrongness of inclination, but also from the corruption of the will itself through the fall. This is proved by the same testimonies and proofs that have been brought before.

XVI. Does the same freedom of the will remain in the reborn, which was in the dead man? The Remonstrants say so; Confer. Haag. pg. 301.

Antw. We deny it. For the dead man is but a slave of sin, and therefore can will nothing but evil. But the reborn man is a servant of righteousness, and therefore he can also will and do, and does indeed will and does that which is good, Rom. 6 and 7, in the end. Therefore, these two states of man, before regeneration and after it, must not be mixed together.

XVII. Whether the rebirth and living work are begun in the way that God commands man to do, and, as man does it, gradually becomes alive. And whether any work of man goes before his vivification. The Remonstrants say so; Haag. Confer, pg. 302, lin. 18 and 27.

Opposition.

Since God gives the will and accomplishment; instills his law in our hearts; changes the heart of stone into flesh; only makes us alive, and raises us from the dead; gives a new spirit, etc., it follows that the

principle of conversion is not of any work done by man, but that which God alone does according to his manifold promises of it. We reject the contradictory blasphemy.

XVIII. Whether the mind and inclinations being quickened, the will by the power of the mind and inclinations is made strong, to exercise the implanted faculty or power of not wanting and of wanting, and whether the quickening of the will actually lies therein. The Remonstrants say so, Haag. Confer, p. 300; where they say, that the affections, kindled with the love of the truth, urge the will to embrace it; and little after: For both the mind and the affections are now quickened, and so the will is empowered, that it puts into operation the inborn faculty of willing and unwillingness, in which the vivification of the will is proper.

First contradiction.

The mind and faculties being quickened do not quicken the will, or make it powerful to will or not to will, but only the Spirit of God, enlightening the mind and kindling the faculties with the love of truth, changes the will at once to will good, and delight in it, which, before this powerful working of the Spirit, could not but will evil. For usually these things are ascribed to God alone in Scripture. Thus Paul says, after saying that we were all dead in sin, and by nature children of wrath, he says, not that we ourselves, but that God made us alive, speaking of the whole man, not of a part of man alone, Eph. 2.

Second contrast.

The vivification of the will is not, in fact, that the will, having been made alive by the living mind and senses, can put into operation the innate faculty of willing and unwillingness; but that the Lord, who beforehand had become a slave to sin, can now will and indeed does will the good, and earnestly desire the growth of conversion.

Third contrast.

That offering of a broken heart, and a defeated and broken spirit, which God does not despise, Ps. 51, is not by the unregenerate, gelgk Joh. Arnoldi dreams, pg. 307, against Tilen, but only by the true reborn as David was, when he poured out these prayers.

XIX. Whether the will, by the knowledge of the Evangelic commands, motive exhortations, exhortations, currents, by very external promises of eternal life, lamentations, protestations, threats, etc., is necessitated, aroused, impelled, and urged, to consent, that is, to believe and to obey. The Remonstrants say so, Haag. Confer, pp. 322, 323, Joh. Arnold. v. Tilen. pg. 11.

Opposition.

Though God uses commands, exhortations, exhortations, exhortations and threatenings, in addition to which we do afflictions and punishments, etc., ordinarily to convert men, yet by no means are all these things sufficient to convert men, but there is another and more infinite manner; more supernatural power, and exceeding magnitude of the power of God, wherewith God raised Jesus from the dead; necessary unto man's conversion. What power of the resurrection of the Lord Paul desires the Ephesians to know, and therefore prays the Lord fervently, and being himself unconverted, desires to feel it more and more, Phil. 3:10.

Therefore, these statements of the Remonstrants are false.

1. That in these exhortations and other exhortations lies the edifying message concerning the will, being the powerful call, the power to believe, communicated in common to all attentive hearers.
2. That in this lies the will and purpose of God to regenerate man.
3. That this is that supernatural power by which man is converted.
4. That this is the greater and more powerful nature, by which nature itself can be won over and converted.
5. Finally, that by this recommending grace alone, natural men become spiritual.

Fifth Thesis.

XX. Whether; all the workings of grace being set forth, which God uses for conversion; conversion nevertheless remains in the power of man, that he may convert or not convert himself, believe or not believe, and may oppose God and the Holy Spirit, if they have conversion in mind, and wish to work it, and hinder or not hinder it, etc. The Remonstrants say in Haag. Confer, in innumerable places, chiefly, pg. 273, lin. 18. where they say, that many resist the Holy Spirit so effectually and powerfully, that they hinder the work of their conversion, and that the grace of God remains opposed; Joh. Arnoldi to Tilen., pg. 337. This, says he, is the opinion of Arminius, that grace thus does not endow man with new powers, or it remains in man's power to use or not to use them. To those of Walch., pg. 66, lin. 25, and pg. 68; Arminius, to Perkins, pg. 243. It remains, says he, always in the power of the free will to reject the grace given, and to reject the following grace, because grace is not an almighty act of God, which the free will of man could not resist.

Opposition.

When God, by His grace, converts man, and works in the mind, heart and will, by His internal and immediately powerful grace, it is by no means in man's power to hinder or not to hinder his conversion. For, if it were otherwise,

1. God would only recommend conversion, and not move to accept the recommendation, but He would leave it in man's will, to obey or disobey. And so He would not do otherwise than what a friend does, who with many reasons and proofs seeks to draw his friend to his own opinion; which is absurd to say of God, who has our hearts in his power, and inclines them where He wills.
2. Thus God depends on man, and not man on God.
3. Thus powerful grace would depend on the outcome, which would still be uncertain, namely, if man willed or would not.
4. Thus it would be of the walking and willing of man, and not only of the compassionate of God; which certainly follows if man can either accept or reject grace. But it is not of the willing, but of the compassionate God. Therefore, etc.
5. One looks at the examples of the Apostles, who, when they almost heard the voice of Christ, "Follow me "1; immediately leaving everything, followed Him. Where did this come from? Was it only a moral exhortation? By no means, Christ was the most elusive and despised among men, afflicted, etc., according to the outer form; Isa. 53. So it is then from the inward and powerful pull. The example of the

murderer is marvelous, who, being touched and drawn by the Spirit of Christ, cries out, "Lord, have mercy on me, when thou comest into thy kingdom," etc. And he immediately hears that lovely voice, "Verily I say unto thee, this day shalt thou be with Me," etc. Can it be thought that the working of God in them at that time was faint and weak, so that they could reject the offered grace at will? No, the Holy Spirit has guessed so much, that He advised them perfectly at once.

6. Further, if God converted man in such a way that man could hinder his conversion, etc., God did not give the willing and the completing; Phil. 2.

7. Thus God would not distinguish man, 1 Cor. 4, but man God.

8. Thus man may boast that he has something he did not receive, namely, the right use and operation of the free will, being given power to use it only by grace.

9. Thus Christ alone would be a Savior of man by opportunity, but man would be his own Savior in deed.

10. Thus man would bring more to his salvation than God, the deed being far more remarkable than the possibility.

From which it is clear that this doctrine of the Remonstrants is blasphemous, and therefore to be rightly repudiated by the Church of God.

Second contradiction.

Man, when he is converted, is converted unconstitutionally, although before conversion he did not resist God, and after conversion he could not resist weakness, and resisted many times. For God, converting man, works so powerfully in him, that He makes him, not wanting, willing, and thus actually removes all opposition. For those who are converted become children of God, friends of God, brothers of Christ, fellow citizens of the saints, living stones, who with great joy, when God calls, obey Him; so far from resisting Him. Therefore, since venom is lurking under this resistance and unresistance, we think that these new terms should be cast out of the church.

XXL Whether it is not the grace of God alone, but also man's will, as following, and going with grace, not working of its own accord, but by the power of grace, to bring about immediate faith, and that there is thus a dis-empowerment of divine grace and of man's will. And, whether this is not *z.g.* the healing, accompanying and following grace. The Remonstrants say so; Haag. Confer, pg. 271, lin. 18, 19, 20, 21, pg. 275. The will, say *z.g.* raised up by the occurring grace; which *bg.* them are the light of nature, and the preaching of the Word; is made competent, that he may work with the joining grace, and by it; and pg. 290: Conversion is an act of man by the grace of God; and, to those of Walch. pp. 62, 64, it is said, that the will of man is a cause set under the grace of God, and comes together in 'working to accomplish that very good work.

First contradiction.

Since the powers of the free will to do good have not only been injured by the fall, but are at once lost and nullified in man, we utterly reject such a coming together of the grace of God with the human will to work together for the conversion of man. It is true that the mind and will, or the power of will and

thought, etc., are man's, and that by the beneficence of the general grace of God, but the goodness, purity and sincerity of mind, will and heart, are God's work alone and in full.

Second contradiction.

From which we earnestly conclude, against these various fallacies of the Remonstrants, that man does not do anything until his first conversion, but does nothing else but suffer him to be converted, like the blind man in John 9, when he received sight, and Lazarus, when he was raised from the dead.

Nevertheless, man, now converted, in the progress of his conversion to the co-worker of God, is rightly said to desire increase of spiritual gifts, of faith, hope, love and all Christian virtues, and therefore hearing God's Word, reading, practicing, praying habitually, etc., so that he is not converted. yet, that principle, means, growth and end all good things must be fully attributed to God alone, who gives the will and accomplishment. From this it is that David, now converted, still prayed fervently, "O Lord, incline my heart unto thy commandments, and let not my heart deviate to covetousness! Ps. 119:36; likewise, Ps. 143; Teach me to do thy pleasure, for thou art my God; lead me on an even path!

Therefore, we do not recognize a cooperation of grace and free will in our first conversion.

Reason.

1. For we are dead in our sins, Ephesians 2.
2. Create me a pure heart, O God! Ps. 51. From which it is evident that man's conversion is a new creation. Therefore, the will of man no more works with God's grace than the creature works with the Creator when he is created.
3. Confess that the Lord hath made us, not of ourselves; Ps. 100. Now, that the prophet speaks there, not so much of the first creation, as of the rebirth, is evident from the following: We are his people, and the flock his pasture.
4. God gives will and accomplishment. Therefore, not only does He help, but He does all the work Himself.

Thus Augustine expressly says: If we will, He works without us, but if we will, He works with us.

5. I have labored more than they all; nevertheless not I, but the grace of God which is with me. These few will be enough, noticed the matter is clear and public from the Holy Scriptures.

Therefore we cannot marvel enough at the supreme audacity and impertinence of the Remonstrants in presenting the vanities of their brains, when they expressly say to those of Walch. p. 63, that the will of man works together (they speak of the principle of conversion) unto the accomplishment of the good work. Likewise, that the will is the cause by which he wills, believes, hopes and loves good without any interference. Likewise, that all action proceeds from some neighboring power, and therefore that this working of conversion, namely, believing, hoping, loving, sorrowing and repenting, must be brought to the will, not to God. For other such strange disciples they did not hesitate to bring forth too audaciously, which we rightly curse and hold to be blasphemies.

But those subtle and lofty disputations, of the cooperation and meeting of the grace of God and of the will of man, we leave to those who would rather brave with the sharpness of their intellect, than be satisfied with the clear simplicity of holy Scripture. Yes, the most subtle philosophers, disputing subtly

about this, do not agree among themselves, which is evident from the book of Suarezius, describing this cooperation of God and man. From these, thus stated and confirmed by God's Word, there are other questions, touched upon by the Remonstrants here and there, which only need to be pointed out in brief words, noticed that they have indeed been sufficiently refuted.

XXII. Whether these things are not in conflict with each other, to discuss a condition, and make it unconstitutional, and to promise something, and to fulfill it unconstitutionally. The Remonstranten say so, Haag. Confer, pg. 282.

We answer, that they are in no way contending. For God requires of us that which we cannot accomplish of our own accord, that we may know what we should earnestly pray for from the Lord. Therefore we must say with Augustine: Lord, give what God commands, and do what God wants! Therefore, the condition that God commands of us, He accomplishes in us Himself, because of the depravity and wrongness of our nature.

Secondly, He fulfills His promises, but not because we have fulfilled the required condition, but by grace alone, and so crowns His gifts in us, that thus all honor may be given fully to God alone.

Thirdly, if these things contradict each other, then the Holy Scriptures, even God Himself, contradict each other. For He desires that the Israelites fight their hearts, Deut. 10. But Deut. 30 promises Him through Moses that He will bring about what He demands of them, and circumcise their hearts. Thus God commands, Ez. 18: Make ye a new heart and a new Spirit. Then. Ez. 36 the Lord promises: I will give you a new heart and a new Spirit. What foolishness of man is it then to want to fish this out of inconsistency!

XXIII. Can man do or refrain from what God commands? The Remonstrants in the Haag. Confer., pg. 282, do not obscurely confess, that zg of this gevoelen are zgn.

Opposition.

Man after the fall can by no means do what God commands; no more than a murderer can change his skin or a leopard his spots, Jerem. 13:23. The Lord therefore commands many things in the Law, that we may know, not what our powers are, but what our guilty duty is, and what we must do, not what we can do; and He promises at once, that He will bring about what He commands in us, and work it out, that we may know from whom we desire it, and whom we shall know to be grateful, namely, God alone, to whom be all honor throughout all eternity.

XXIV. This question is consecutive to the preceding one: Whether, namely, God cannot justly command what He unwillingly works in us. Thus say the Remonstrants, Haag. Confer, pp. 291,292.

We answer, that God rightly demands of us all that He commands; for He had given the ability to do; and since man has lost it through his own fault, therefore God does not forfeit His right to demand it.

Further, when God promises to work in us that which He justly requires of us, and which we can by no means do, are we not rather guilty of embracing, praising and esteeming with wonder this infinite goodness of God, than, so to speak, to take God to court, and to want to arrange and fit these sacred mysteries to our understanding?

XXV. Whether the infusion of new good qualities in will, reason, and effects, is contrary to the ministry of the means by which God intends to work in man a new life, and for that reason the powers which are in the reborn man are rather said to be obtained from himself, than to be infused from God. The Remonstrants say so, Haag, Conser, pg. 292, lin. out, and to those of Walchr, pg. 56.

Wg answer, that they by no means strjjden, marked things, which are set among each other, do not strjjden. For God uses these things as means, namely, the preaching of the Law and the Gospel, and by these means is powerful, working in the elect, what He requires in the Law and in the Gospel. Where is there any contradiction here? But that God requires of us many things, which we cannot do, is pointed out beforehand, and in itself public enough.

But whether the virtues, which are in the reborns, are better called obtained from man, or poured in from God, is not much matter, provided that all that is obtained or poured in is attributed entirely to divine grace alone. But in the sense of the Remonstrants, which now can hardly be unknown to anyone, they cannot and should not be said to be obtained, without shortening the glory of God.

XXVI. Whether the liberty, appertaining essentially to the will, by which they can will and unwill the* thing proposed, in other words, whether the unwillingness of the will is taken away, when it is said, that God in the conversion of man removes all opposition. The Remonstrants say yes, to those of Walch. pg. 55; Haag. Confer. pg. 292.

We answer, first of all, that we do not in any way allow that such freedom, by which the will can want and not want the good, should attach to man's will before his conversion. For man is by nature a servant of sin, Rom. 6, and consequently in him is no freedom to will good.

Secondly, we deny that this is what the Remonstrants say follows from this mode of conversion, which we defend from Scripture. For God, converting man, moves and renews not only the mind and affections, but also the will, so that the will freely and unconstrainedly wills the good that God also wills. And thus He does not take away from the will the freedom but, by a gentle drawl, the resistance, so that man, who by nature cannot but resist God, does not resist God in his conversion, but even, being awake and freely moved of God, wills without opposition the good and his conversion.

XXVII. Whether, if we are thus converted, all the power of exhortation, all the diligence of diligence of conversion in men will be extinguished. The Remonstrants say so, in the Haag. Confer, pg. 279.

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1. We reply, that it is clear from the foregoing that this by no means follows. For after all exhortations are as many means by which God converts us, and by his power works in us that which we can by no means do with our powers, how then would the power of exhortations be extinguished in this way, and not much more confirmed?

2. We say that such desire, diligence and diligence of conversion cannot be in any man for his conversion without God's special grace.

3. When man is converted and gifted with faith, then man's desire, spirit and care to preserve what he has received is wonderfully sharpened, so far from being extinguished. Then they cry with David: Lord, establish in us what you have wrought; with the disciples: Lord, increase our faith; and again with David: Lord, show me your ways, teach me your paths, Ps. 25; Unite my heart to you, that I

may praise your name, Ps. 86. That the Remonstrants then so often renew this, they do so without cause, and it serves to deceive the ignorant people, and to make the orthodox doctrine suspect to the careless.

XXVHL Or from this doctrine it follows, that God is not sincere in offering his word to men, nor just in punishing them. The Remonstrants say so, Haag. Gonfer. pg. 296,

We answer: 1. That God does not offer his word to men in any small way. For He does teach and sharpen with earnestness and sincerity, what He demands of man, and what the guilty duty of man is to God; and earnestly wills, concerning the approval, the conversion of all. But why He does not want to give them all, let those who are so covetous investigate, who want to go astray, as Augustine says.

2. That God also justly punishes those who do not obey His Word. For the Lord is just, and loves righteousness, Ps. 11; likewise, He is just, and all His judgments are just, Ps. 119. Consider the IXth Question of the Heidelberg Catechism. Those, then, who dare to accuse God of iniquity here, will remember that God is just in His words, and overcomes when He is judged, Ps. 51. For he hath borne with great longsuffering the anger of men, wherewith they have provoked him to wrath, and have despised his longsuffering and forbearance, Rom. 2.

XXIX. Or so the will is deprived of its essential indefiniteness, and the indivisibility of works. With this schijn- bare uninhibitedness the Re-monstrants generally amuse themselves very much, especially against those of Walchr. p. 66.

We reply, that we do not allow such indeterminacy and indivisibility of will, to good and evil, after the fall of man, as indicated above. The sum total is this: We do not recognize in unregenerate man a free will to good, but only a slave to sin. That is why they so often propose this indeterminacy to us in vain.

XXX. Whether by this orthodox doctrine of the way of conversion, the reason to command and obey is taken away. So thinks the Remonstrants, to those of Walch. pg. 70.

Antw: We say, that neither follows from this.

1. That the reason to command is not taken away, which is wholly necessary. For all men must always know what is right and just before God, and what men owe to their Lord.

Secondly, that this way of commanding, and of constantly tightening the commandments, and of presenting and explaining them with promises and threats, is a means used by God to repel man, as mentioned above. Therefore, the way of commanding is necessary for this reason.

2. Not also the reason for obeying, because man, having been turned by these means, begins to obey God sincerely. Furthermore, if God has converted man, He nonetheless wants His commandments to be presented, taught and explained to him, and He requires obedience in accordance with these, which the sincerely converted demonstrate willingly with childlike fear and with great pleasure, seriously and heartily grieving when they go off track. steadily praying to God for the forgiveness of sins and for the constant guidance of His Holy Spirit.

Very seriously do the Remonstrants err when they think that we do not obey God unless this obedience comes from our powers and will, which is indeterminate and indiscriminate to good and evil.

XXXI. Whether then there is no difference between the bringing to life of a block and of a man, and whether this way of doing things is not different, as if God begot Abraham's children out of stone, and then He made Adam out of the mire of the earth. Thus say the Remonstrants, against those of Walch, pg. 71.

But this frenzied frolic of blaming, and blaspheming the truth, is not worth answering; since it is well known and repeated many times, that man is a living creature, gifted with reason, and with the ability to will, and to will what he wills, freely and not forced. That God works in such a man in that He enlightens the mind which is blind in spiritual things, heals the evil and depraved inclinations, changes the will which is only naturally inclined to evil, and inclines it to obey freely and without constraint. Is that to work on a block, or stake or stone, which have neither sense nor life? But they are worthy, that they deceive every one with such fine fables, because they have rejected the love of naked and simple truth.

XXXII. Or, if we say, that the will is of man, and the will of grace, this brings with it a date distinction. Likewise, if it is false, that goodness is something added to the act. The Remonstrants say so, against those of Walch: page 72.

We answer 1. That the act of willing and the act of wanting do not differ from each other, that they would not be one and the same act. For it is one and the same act, which, inasmuch as it is an act of willing, is man's, but nevertheless sustained by the general help of God; but inasmuch as it is a good act, is God's.

2. They say too boldly that it is false to say that goodness can be added to the act. On the contrary, everyone is taught by experience that this is true. Alternatively, if sometimes wickedness is added to an act, can a good quality not on the contrary be added to an act which in itself is indefinite?

XXXIII. Whether "repent, Lord," is the same as "chastise me"; Jer. 31:18. So wgs zgn the Remonstrants, Haag. Oonfer, pg. 283.

We answer briefly, that which Fi- lippus Mamixius, whose remembrance zjjj in blessing, has answered, in his Bjen- hive, where he deals of 'theilig cross, the ones, who from the letter Thau, Ezek. 9, have made the sign of the cross. Although there is as great a difference between the letter thau and the sign of the cross as there is between a cat and a duck bird, one must nevertheless believe that it has been noticed that the Holy Mother, the Roman Catholic Church, has chosen to interpret it in this way. There is almost as great a difference between the two: Chastise me and convert me; but so it has chosen to explain to those who play with the Holy Scriptures, just as children play with clubs and tarrows. But if we have to see the place itself, the words and the meaning, it will be clear that the prophet speaks of conversion, not of chastisement. And who is there, dear reader, who has ever prayed like this: chastise me, Lord, as you chastised Ephraim? as the Remonstrants explain it. We often read that the saints repented of punishments and chastisements, whether present or pending, as Ps. 6 and 38. The opposite is seldom found, namely, that someone prayed that the Lord would chastise him.

SIXTH PROPOSITION.

XXXIV. Whether the Remonstrants truly feel in their hearts what they confess with their mouths and hands, Article 3, namely, that the principle, progress and fulfillment of faith⁸ is primarily due to the grace of God. Behold the 3. Art. of the cause of faith; and Jok Arnoldi v. Tilen., pg. 441, lin. 5, 8.

We answer, that experience, and the busy and frequent reading of their

writings has taught us, that these words are but compacted to deceive. For how many errors slip under them, and what these various distinctions of grace have for monstrosities in them, no one will know fully but he who has been among them. Let others, passing by the words of Johan. Arnoldi, in the affected place. But the consent, says Arminius, is partly from the impelling of the occurring grace, partly from the free power of the will; if it does not oppose the impelling of the occurring grace, then this grace works a consent with the will, more pleasing to it, to which it had previously been compelled, more preventive. Behold there a portion of monstrous and derisory words. He who has time may explain; we must hurry to the end.

Then the faith, which is mentioned in the appendages, how it is, and what it is, and whether it is a result of election, of which we have often warned before, and therefore let us leave it at that, praying God that He will protect us in the truth, Amen.

OPINION OF THE THEOLOGIANS OF GREAT BRITAIN.

OF THE FIFTH ARTICLE.

WHICH IS OF THE PERSEVERANCE OF THE SAINTS.

In this Article, when there is a question of the perseverance of the saints, it is clear that only those saints are spoken of who use reason, and are justified by the act of faith received from the preached Gospel, and who are placed in that faith by the act of their own will, either to persevere, or to depart from perseverance. For it is evident, first of all, even from the fifth Article of the Remonstrants [Haag. Confer.; Bert., 2 vol., pg. 10], that it speaks of those who have entered Christ by true faith. Now the adults alone are incorporated by true faith. Secondly; the same also appears from the conjunction of the Articles. For in the fourth Article the Remonstrants assert, that God works faith in man by a resisting power and grace; and therefore, that God also preserves and maintains the faith once it is wrought in the hearts of believers by a resisting power; then, that he who has once acquired faith can lose it. As it appears in the state of this creation, made by the Remonstrants [Confer, at the same place, page 150]. Now, God works and preserves faith more resistingly only in adults; as by which alone they can freely resist grace. Therefore, etc. Thirdly, the Remonstrants say, that perseverance, which is here spoken of, is a benefit equally offered to all believers, on this condition, that they do not neglect sufficient grace. Which says clearly, that the Article must be understood of the perseverance of adults, who alone can freely neglect sufficient grace, as by whom alone is the use of liberty. Were it the case that the Remonstrants had thought of this, they would have allowed the evidence taken from the little baptized children [Haag. Confer^terzelfder plaatsste, p. 19] to be circulated, in order to claim the deviation of the justified, especially those, who deny there, that in the baptism of little children there is any communication of divine grace.

Since in this Article there are two things that are commonly searched for; the first, whether the non-elect to the state of sanctification and justification, from which they are reckoned among the number of the true saints, always become more; the second, whether the elect justifies and sanctifies ever depart from this state at one time; so we will first state the proposition, by which it is proved, how far the non-elect can proceed in the way to justification.

Concerning the non-elect.

FIRST PROPOSITION.

Some non-elect are given some supernatural enlightenment, by the power of which they understand that the things proclaimed in God's Word are true, and give to them a consent which is by no means imagined.

The truth of this proposition, in regard to the first part, namely, the illumination of the mind, is evident from the Scriptures, Heb. 6:4; where the Apostle speaks of those who have sinned against the Holy Spirit, saying that they have been illumined, and Cap. 10:16 tells he that they can sin willingly after receiving the knowledge of the truth. Likewise, the Apostle Peter, 2 Peter 2:21, speaks of some who, having recognized the way of righteousness, nevertheless turned away again from the holy doctrine given to them. Judas was a child of perdition, John 17:12; yet he was gifted with the knowledge of the Gospel, and therefore sent by Christ with the other apostles to preach the Gospel to the Israelites, Matt. 10:7. Christ threatens the same punishments both to those who despise the preaching of Judas and to the others, verse 9. These were all enlightened with a supernatural knowledge of the truth of the Gospel, which enlightenment, emanating from the Holy Spirit, gave birth to a true knowledge in their minds, from which they produced works in accordance with it as often as necessary. Yes, it may happen that a heathen sage will grasp more distinctly and accurately the mystery of the Incarnation of Jesus, and more subtly understand and discern the unity of the person, and the distinctions of the natures, than a poor Christian.

Of the unfeigned consent, which men do and tend to do to the Gospel, who are not elect, it is equally evident, Luke 8:13. The seed that fell on the stony ground means those hearers who believe for a time, that is, who permit the things revealed of God, and especially the Gospel covenant; and that this permission was by no means feigned, is evident from the fact that they received the Word with gladness, Acts 8:12. Simon the magician himself believed Feignus when he evangelized what belongs to the Kingdom of God, and was baptized as a witness of faith. Hymenaeus and Alexander had been shipwrecked in the faith, which was not a feigned but a true faith. For that is none to be mistaken, that he departs from a feigned faith, and there is no shipwreck in a feigned faith, but only a discovery and revelation; neither can he be shipwrecked, than who has been true in the ship. 2 Pet. 2:20 some are said to have escaped the afflictions of the world by the knowledge of the Lord, whose last condition is worse than the first. Now this knowledge does not mean a bare knowledge, but a permission, given to known things, from which has arisen that escape from the defilements of the world. John 12:42, Among the rulers many believed in Him, but for the Pharisees' sake they did not confess it, lest they be rejected from the assembly. For they preferred the honor of men to the honor of God; for they believed with a faith that permitted the doctrine and was unfeigned, hiding in their hearts at the time, but not breaking out into an outward confession, out of fear of perjury. If these (says Augustine) of the love of human honor, increased in this entrance of faith, they would also overcome with increasing [Tractat. 53. in John].

All such abandoners are fairly rebuked and punished, not because they have feigned faith, which they never had, but because they have abandoned that faith which they had; and much more seriously do they sin who deviate from the grace communicated, as those who have never known the predication of the Gospel, as our Savior teaches, John 15:22.

H.

In them arises from this knowledge and faith some change of inclinations, and some improvement of morals; of the former it is evident from Matt. 13:10, They hear the word, and receive it with joy; Insgelgks, 1 Kings 21:27, When Ahab had heard these words, he tore his garments, and put on a sack, and fasted, and lay in a sack, and went with hanging head. That these gestures were signs of true sorrow, taken from the words of the prophets, is evident from the fact that God rewarded this humiliation with a reprieve from the temporal punishment, verse 29: Because he humbled himself before Mg, I will not bring this misfortune into his days; Hebrews 6:4; the apostates described there are not only enlightened, but have also tasted the gifts of heaven, the good word of God and the powers of the world to come. And verse 6 teaches that they have been somewhat renewed. And cap. 10:26, those who had received the knowledge of the truth; verse 29; are said to trample on the blood of the covenant, by which they were sanctified; Mark. 6 : 20, Herod heard John gladly.

The same Herod, who loved John the Baptist, and did many things after hearing of him, may be an example of improvement in some measure; 2 Pet. 2:26, They had escaped the contamination of the world through the knowledge of the Lord and Savior Jesus Christ. These by the working of this knowledge and faith have rejected the contamination of the world. Likewise cap. 1:9; some forget that they are cleansed from old sins. And Matt. 12:43; from such the unclean spirit is said to have gone out. In this; as the enlightenment and consent, which are proved to things revealed of God, were by no means feigned, but were true in their degree and order; so were the affections and change of morals. These principles were not feigned or ornamented, but by the power of the dispositions to grace, and the effusion of the Holy Spirit, which they felt in themselves for a time. This is shown by the affections, joy, sadness and joy, which they do not so much pretend as actually find in themselves.

Of such, Augustine says: [De corrept. & gratia, cap. 9:] They were not children, even if they were in the profession and name of children, not because they feigned righteousness, but because they did not remain in it.

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From these principles, expressed also by outward works of obedience, they are held, and according to the judgment of love must be held, to be believers, justified and sanctified.

Those who add to such internal gifts of the Holy Spirit a strengthening of faith and an outward profession of Christian faith are to be rightly held by us (who neither know nor can fathom the inner workings of the heart) as believers, justified and sanctified, as is clearly demonstrated by the Apostle Paul, who in the letters he writes to the private churches of Rome, Corinth, Ephesus, etc., refers to all of them indiscriminately as beloved. Rom. 1:7; 1 Cor. 1:2; Eph. 1:1; Phil. 1:1. Likewise the Apostle Peter, in the op-ed of the first epistle, addresses the scattered strangers thus: the elect according to the providence of God of the Father, for the sanctification of the Spirit. Let us add the sentiment of Augustine, who thus speaks of the non-elect; De Corrept. & Gratia, cap. 9: These, when they do live, are called children of God, but, since they will live in Godlessness, and die in the same Godlessness, he does not call them children of God according to the providence of God, and afterwards: There are some again, who are called children of God because of the grace taken; and yet they are not God's.

IV.

The non-elect, having thus come a long way, never attain to the state of adoption and justification; and therefore from the apostasy of these is erroneously concluded the apostasy of the saints.

Although the non-elect, brought up in the bosom of the Church, are made fit through the aforesaid beginnings in mind, will, and disposition, in some way conducive to justification, yet they are not thence brought to the state of justification or adoption. For they still retain the fibers and firmly-rooted roots of depraved desires, which give them control; they are too overcome with the love of worldly things, and the hardness lurking in the depths of their hearts is not removed. Therefore, in great persecution or temptation, they turn away from grace, and, either redeemed by love of lusts and temptations of the flesh, or enraptured by some other depraved passion, they show in the last analysis that they love themselves, That they love pleasure more than God, and that they delight in nothing less than God, even though they have deluded themselves in this, but have indeed wanted to use God to enjoy the world, as Augustine says elsewhere (*De Civit. Dei*, lib. 15). From this it appears that they never indeed come to that change and renewal of mind and spirit which accompanies justification, nor even to that which makes them ready and capable of justification. For they never make earnest repentance, never have any earnest sorrow that they have offended God with their sin; they do not come to the humble crookedness of heart, and make no earnest resolution that they will not sin in the next time; they are not given repentance for life, Acts 11:18, not the sorrow that comes from the sins of the Lord. 11:18, not the sorrow that is toward God, which works an unrepentant improvement for salvation (2 Cor. 7:10); they are not poor in spirit, for the kingdom of heaven belongs to such as these (Matt. 5:13).

To this end is the saying of Augustine, who, speaking of the rejected ones, says: God does not bring any of them to salvation and spiritual conversion, reconciling man to God in Christ, *Contr: Julianum*, lib. 5, c. 3.

We are sworn that they never again feel a serious desire for reconciliation; they neither hunger nor thirst for righteousness; for such shall be seated, and shall be given from the fountain of living water, which shall be a fountain springing up unto eternal life. Furthermore, they will not renounce themselves, nor forsake their desires all at once, nor will they ever feel a slight regard for all things, compared with the knowledge of Christ which was in the Apostle. Finally, that true and unfeigned faith, which justifies the sinner and is powerful through love, they never get. For this faith is the property of the elect, and is not given to the unelect. Matt. 5:6; Rev. 21: 6; John 4:14; Kil. 3:8; 1 and 2 Tim. 1: 5; Tim. 1:1; Jn. 10:26.

Moreover, it is evident, that the elect are justified only by that golden chain of the Apostles; Rom. 8: 30: Those whom He has praised, He has also called; those whom He has called, He has also justified; these namely, and not others, as we have pointed out from Augustine on the 1. Article.

The same Augustine says; *Contr: adult: leg. & prophet*, lib. 2, c. 2: God does not forgive the sins of all, but of those whom He has known and predestinated beforehand. That these non-elect are never again brought to the state of adoption is also clear enough from Scripture. For first of all, the grace of adoption is grounded in predestination. He who praedestined us, whom He would adopt as children through Jesus Christ; Eph. 1:5. Second, the state of adoption, as well as the right and privilege of children, are not obtained except by living faith. When many have accepted Him, He has given them the right and privilege of being children of God, namely, those who believe in His name; John 1:12. Likewise, you are all children of God through faith in Jesus Christ; Gal. 3:27. Now this faith is proper to the elect, as was said before. Third, all who are adopted as children are born again of incorruptible seed through

the Word of the living God; 1 Peter 1:23; "He who is born of God does not sin, for the seed of God abides in him; 1 John 3:9.

Fourth, these adopted children are also heirs, heirs of God, co-heirs Christi; and also receive the pledge of inheritance; Ro. 8:17; Gal. 4:7; Eph. 1:14. But the non-elect are nimmermore reborn from the unregenerate seed, nor have in them gladly the seed of God, nor are inscribed in that same inheritance with Christ.

For this reason Augustine says (De Corrept. & gratia cap. 9): They were not in the number of children. Again, just as they were not true disciples of Christ, so they were not true children of God, even when they seemed to be, and were called so.

Ambrose (Lib. 1. de Jacob & vit. be. cap. 6): Can God the Father himself nullify the gifts which he communicated, and which he accepted by adoption, from the grace of the Father's heart? - Gabriel Biel (3. diff. 10. q. 1. art. 1): they are not foreknown for adopted children. It appears, because they are not preordained to the inheritance by the will of God.

Only those who never come to the end of true justification and to the state of adoption are given the true name of apostasy.

But those who are accepted children of God and gifted with true holiness, whose perseverance is sure and certain, as we shall prove later.

Therefore, either one had to prove the apostasy of these children with clear testimonies of holy scripture, or omit the unholy name of the apostasy of the saints.

Of the Perseverance,

Concerning the elect, and the certainty of them as far as the matter itself is concerned.

FIRST PROPOSITION.

the faith by which the doctrine is accepted, and upon which some improvement of mind and morals follows, so in due time the elect are given justifying faith, and regenerating grace, and all things by which they are transferred from the state of toom into the state of acceptance and salvation.

When God deals with the elect, it does not stop with the preparations, or with a few initial works, but He always accomplishes His work, endowing them with true faith, justifying, accepting, and transferring them from the state of death into the state of life. This the Apostle proves, Ro. 8. 30, Those whom He ordained beforehand He also called, and those whom He called He also justified, and those whom He justified He also glorified. And Col. 1:12, I thank the Father, who hath made us capable of the inheritance of the saints in the light, and hath delivered us from the power of darkness, and hath transferred us into the kingdom of his beloved Son. From which it appears that all the elect are given a certain continual continuation of spiritual benefits, which never leaves them, but accompanies them to the state of glory.

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Although the elect, being in this state, with respect to the remnants of lust, omit something in every good work, and commit the lesser sins of subterfuge, negligence, and carelessness daily, yet the state of justification is not broken, and the right of inheritance to the heavenly kingdom is not interrupted.

According to the strictness of the law, every sin, even the lightest one, is mortal, and excludes the sinner from favor and from the Kingdom of God. But with the children, now accepted and justified in Christ, God never deals with the most severe. There are some sins for which God threatens these children with wrath and wrath, yes with expulsion from Heaven and eternal death; which are these, may be learned from 1 Cor. 6:10; Gal. 5:25; Col. 3:6; of which, in the Bible, there are many. 3:6; of which will be spoken in the next proposition; but there are also some other sins, for which the merciful God does not deprive his children, even for a time, of the light of his face, nor instill in them the fear of damnation or death. Such are the recalcitrant movements of lust of which the Apostle complains, Ro. 7; likewise, the facts and faults that afflict the very best workers of the elect; finally, those daily facts of human weakness, which are committed without any certain intention of committing them, and are forgiven by simultaneous prayer for forgiveness. Of these Jacob says. 3:2, In velen we all stumble; and 1. John 1:8, If we say that we have no sin, we deceive ourselves. Notwithstanding these sins, every believer may well say, There is no condemnation for those who are in Christ Jesus; Rom. 8:1. Yes, in the midst of these infirmities, God says to the righteous, what He said to the Apostle: My grace is sufficient for you; for my strength is accomplished in weakness, 2 Cor. 12:9. They do not fall from the position of righteousness because of their weakness, through whose weakness the power of God is accomplished, and they can boast that the power of Christ dwells in them, as it is written in this passage.

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Those reborn and justified sometimes by their own fault fall into abominable sins, and thereby incur the paternal wrath of God, attain a damnable guilt, and lose the present ability to enter the Kingdom of Heaven.

From the examples of David and Peter it is clear that the reborn can fall into very grave sins and prostrate themselves as if from above, sometimes allowing God to do so; that they may learn to recognize with humility that they have been saved from eternal death not by their own strength and merits, but only by God's mercy, and have been endowed with eternal life. While they remain in such sins and rest in them, the fatherly wrath of God arises against them. If they forsake my law and do not walk in my rights, I will seek their sin with the rod, and their crime with plagues, Ps. 89:31; Sorrow and anguish for every soul of man that works evil, Rom. 2:9. Yes, they also attain a damnable guilt, so that, while they persist in that state unrepentantly, they neither should nor must let themselves pretend otherwise than that they are guilty of death: If you live according to the flesh, you will die; Rom. 8:13. For they are guilty of a mortal sin, for the merit of which, according to God's ordinance, they are subject to death, although they have not yet been given up in death, nor, if you look to the fatherly love of God, will they be given up, but will first be drawn out of these sins, that they may thus be drawn out of the debt of death.

Finally, according to the present circumstances, they lose the ability to enter the Kingdom of Heaven, for there shall not enter therein anything that is unclean or does abomination; Rev. 21: 27. For the crown of heaven is only laid on those who have fought a good fight and completed their course in faith and holiness; 2 Tim. 4:8. Thus, anyone who is still clinging to the works of ungodliness is unable to come to this crown.

IV.

God's unmovable ordinance requires that a believer, thus going off track, should first return to the right path by a renewed act of faith and repentance before he can be brought to the end of life, that is, to the Kingdom of Heaven.

By the decree of election, the faithful are thus predestined to the end, that they may not be brought to that end except by means set up by God, as by a royal way. And these decrees of God are as sure and certain of the means, the manner and order of their outputs, as of the end and the outputs themselves. If, therefore, any man treads a path contrary to God's ordinance, namely, that broad path of impurity and unrepentance, which leads straight to hell, he will never be able to reach Heaven in this way. Yes, if God overtakes him, erring in this wrong way, he will n't fail to fall into eternal death. This is the constant and clear voice of Scripture; Unless you repent, you will perish; Luke 13:3; And do not be deceived: Neither fornicators, nor idolaters, etc., shall inherit the Kingdom of God; 1 Cor. 6:10. In vain then do some think that an elect, wallowing in such sins, and thus dying, will nevertheless necessarily be saved by virtue of election. For by God's decree the salvation of the elect is sure and certain, but by God's decree it is not certain except by the way of faith, repentance and holiness. Without holiness, no one will see God; Heb. 12:14; The foundation of God is certain: that by waiver of iniquity, whoever calls the name of the Lord Jesus Christ; 2 Tim. 2:19. Gelijk

68 it was then certain by God's decree and promise, that all those who sailed in the same ship with Paul would be preserved, and yet also that saying of Paul was certain: Unless these remain in the ship, you cannot be preserved; Acts 27:31; so it was certain: Unless these remain in the ship, you cannot be preserved; Acts 27:31; so it was certain that Paul would be saved. 27:31; thus it was certain that the chosen servants of God, David and Peter, would come to the Kingdom of Heaven, and yet no less certain, if the one in manslaughter and adultery, the one in forsaking Christ and false swearing, had remained unrepentant, neither of them could have been saved. For this is a true theological rule: Evil arises from every defect, good from all or any causes. That great good of eternal life cannot become us from the mere fact of our election, unless the other things that are required for the fulfillment of the election, from the necessary ordination of God, are added to it. If these things are missing, and the opposite takes place in the elect, there seems to be some impossibility on both sides. As an example: It is impossible that Paul, the chosen one, should be lost; it is also impossible that Paul, a blasphemer against Christ, and an unbeliever, should he die in this state, should not be lost; or it is impossible that David, the chosen one, should be lost; it is at the same time impossible that David, an adulterer and manslaughterer, should not be lost if death should befall him in impenitence. But this knot is lightly loosened by God's providence and mercy, causing none of the elect to die in the state in which he would be excluded from eternal life by any order of the divine will.

V.

In this intermediate state, which is there between the guilt obtained from a grave sin and the renewed act of faith and penitence, such a sinner stands to be condemned according to his merit, to be absolved according to Christ's merit and God's firm intention, but not until he has obtained forgiveness through the resurrected faith and penitence is he indeed absolved.

Of the merit of condemnation on account of such sin, there can be no question. Those who do so will not possess the Kingdom of God; Gal. 5: 21.

Yet under such culpability the condition of the faithful and the ungodly is not one and the same. The believers have the blood of Christ as a prepared antidote, which they can use to overcome this deadly venom as soon as their faith awakens. But the unbelievers lack this inward principle, namely, faith, without which the remedy is set as of afar, and cannot be made their own, nor can it be applied to them. Added to this is the special love of God, which, although it does not make his paternal wrath not to be kindled against a disobedient son, nevertheless turns away the enemy's hatred, which is joined with an intention to condemn; When we are punished, we are taught of the Lord, that we should not be condemned with the world; 1 Cor. 11:32. However, this Father of mercies, who does not want to condemn his children, who are also laden with the guilt of sin, to be condemned with the world, does not want them to lie in their sins and bask gently. Therefore He has established this order, that the act of repentance shall precede the act of forgiveness; Ps. 32:3, I have made known unto thee my sins, and mine iniquity have I not forgiven. I said, I will confess my iniquity against me to the Lord. And thou forgavest me the crime of my sin. And Ez. 18:27: In what time the ungodly turn from his iniquity which he hath done, he shall make his soul alive.

If someone desires to know the very moment in which, after having been proven guilty of some grave sin, he is actually absolved, Cyprian seems to have indicated this with these words:

When I see you sighing in the presence of the Lord, I do not doubt that the Holy Spirit is doing His work; when I see you weeping, I hear Him forgiving; Cyprian. de Coena Dom.

VI.

The right to the Kingdom of Heaven is not taken away in the intervening interval; general justification is not rendered powerless; the position of adoption remains unchanged, and through the Holy Spirit the seed of regeneration, together with all the basic gifts, without which the position of born-again man cannot exist, is preserved unsealed.

Our right to the Kingdom of Heaven does not lie in our deeds or works, but in our gracious acceptance and union with Christ. Therefore, the right to the Kingdom is not taken away, except when that in which it is founded is taken away. If we are children, then we are also heirs; heirs of God, and co-heirs with Christ. 8: 17. If acceptance and incorporation remain, a believing man can wander outside the way of the Kingdom, but he cannot fall out of the right of inheritance. For, just as the one who became ill had to miss his own home until he was cured of the illness, and yet had not lost the right to his home; Thus, an adopted child of God who is afflicted with the leprosy of adultery, manslaughter, or any other serious sin, cannot enter Heaven unless he is first cleansed of this uncleanness by renewed faith and penitence; and yet his inheritance rights are not removed in between.

Nor is that general and actual justification, (which the Apostle describes in Romans 3:24, 25), destroyed by the guilt of a private sin, though it may be heinous, and grievously hurt the conscience. For against this justification it is not all kinds of guilt of every sin, but a general guilt of all sins, which is not yet expiated, nor the guilt of all kinds of persons, but the guilt of unbelievers, who have not yet been washed away with the blood of Christ, nor the degree of all kinds of guilt, but such guilt, because of which the merciful hatred of God hangs over guilty persons. He who is justified once by true faith will never again become guilty in this way afterwards.

We may say, therefore, that the fruit of justification, when such private sin intervenes, is suspended for a time; because from this new guilt the person needs a private forgiveness or absolution.

But we cannot say that the state of justification is therefore broken; because this person has not fallen from the general forgiveness of previous sins, he is not deprived of that special intercession which Christ promised to all believers, nor of the gracious love of God his Father.

Equally the same opportunity has it with adoption. For God never accepts a son in Christ, whom He then either has to disinherit or reject and cast out of His family. The children of God may sin, and sin severely, but that they should sin in such a way that they should be deprived of their Fatherland and their Heavenly Father, the Divine providence and mercy will not allow it. The servant big ft not onewigljjk in the house; John 8:35; For, geljk Ambrose says, the gift of adoption snjjdt not God; Ambros. de Jacob & Vita Beata, lib. 1, cap. 6.

Finally, the seed of regeneration, and those fundamental gifts, without which spiritual life does not exist, are preserved unsealed. This is evident from the fact that the Holy Spirit, who pours this seed into the hearts of the reborn, also imprints a heavenly and undefiled power on this seed, and maintains and preserves it: "He that drinketh of the water that I shall give him shall not thirst for ever: but the water that I shall give him shall become in him a fountain of water springing up unto everlasting life. 4:14; Every one that is born of God does not sin, for the seed of God abides in him; 1 John 3:9. While this seed of life remains in them, it is impossible for the gifts of living faith and love to be extinguished at one time. Therefore Gregory says with truth: The Holy Spirit always abides in the hearts of the saints after some gifts; after some He comes again; departing He goes away to come again; but in these virtues, without which one does not come to life, He abides in the hearts of His elect; Greg. mor., lib. 2, cap. 42.

VII

That the reborn do not at once fall away from faith, holiness, and adoption, this springs by no means from them or from their will, but from a special love of God, from a Divine operation, and from Christ's intercession and preservation.

Certainly, if God wished to deal with us according to strict justice, He could justly withdraw His fatherly favor and salutary gifts of grace from us because of our ingratitude and frivolity. But, according to the rule of the School itself, sin does not take away grace, but merits it; unless it be proved that God deals with His own according to their evil merits; so it does not follow from the commission of any grievous sin that they should at once lose faith, or fall from the position of justification and adoption as children. For that which may justly come to pass through our evil merit is prevented by the mercy of the good Lord, and by the intercession of Christ, and by the working of the Holy Spirit. No creature can separate us from the love of God, which is there in Christ Jesus our Lord, Rom. 8, in the last. Not the devil; for he will trample God under our feet, Rom. 16:20. Not the world; for Christus has overcome the world, 1 Job. 5: 4; and he thus works in all his own, that they also may at last obtain the victory. Finally, not our weakness (of which we have most to fear), or the inclination and bending of our will to evil. For the power of God is always shown in the weakness of believers, and through Christ's intercession for them, it is always obtained that they do not depart from their faith: I have prayed for you, that your faith may not depart; Luke 22:31; I pray not only for them, but also for those who will believe by their word; John 17:20 etc. The perseverance of believers in faith and in the grace of God does not come from their own free will, but from their Savior Christ Jesus;

The Lord shall deliver me from all evil work, and keep me unto his heavenly kingdom; 2 Tim. 4:18.

To this end are the words of Augustinus: Is it, that we give to God all, and not ourselves; we live more surely, than that we recommend onB partly to Him, and partly to ourselves; Aug. de Bono Persev., cap. 6.

As He works, that wg come to it, so He also works, that we go not away; Ibid., cap. 7.

V1H.

The perseverance of the saints is a gracious gift of God, which flows to us from the decree of election.

This conclusion arises from all that has now been said. But to make it clearer, we will add some more.

First, that it is a gracious gift of God, is evident from the words of the Apostle: What have ye that ye have not received? And if you have received it, what glory do you have, as if you had not received it? 1 Cor. 4:7. If there is anything that gives men just cause to boast, it is indeed to have persevered in goodness to the end, even if they could have freely used the means sufficient to persevere. Therefore, either this is given to the believers by a special gift, or they have something that they have not received, in which they can boast. We say, however, whether we understand by perseverance the power itself which supports and transforms the believer, or the firm and unbreakable strength of faith, or finally the very act of perseverance, that there is none of this, unless it is a gift of God.

As to the strength with which the will is supported, so that he may persevere, the Remonstrants do not unwillingly admit that it is God's grace alone, which provides man with these powers of perseverance; in the answer to Walch. p. 75.

Concerning the firmness and strength itself, which is considered to be a wise or added thing of faith, this must also be considered among the gifts of God. For he who gives the thing itself, namely, faith, gives also at the same time the manner, namely, the firmness of that faith or strength; God is faithful, who will confirm us; 2 Thes. 3:3; You are not deprived of any gift, but you expect the revelation of our Lord Jesus Christ, who will strengthen you until the end; 1 Cor. 1:7, 8. From which words it appears, that faith is a gift of God, both in its growth and firmness, and in its principles, and, to say so, in its tender years. Finally, if we wish to take the healthy ways of speaking from the Scriptures, we must call our perseverance a gift of God. For if the Scripture not only calls the very act of faith a gift of God, but also declares faith itself not to be given to man Phil. This is clearly taught in the quoted passage, where the Apostle says that it was not only given to the Philippians to believe in Christ, but also to suffer for Christ's sake; what else is this but to persevere in the faith of Christ under the cross? In this sense Augustine says: "We say that perseverance is a gift of God, by which to persevere in Christ until the end [In Epist; Hilarjj ad Aug.]; and among the errors of the Massilians it is said, that they denied that anyone was given such perseverance, from which it is not permitted to depart; Aug. de bono Perseverantiae cap. 1. Which error

Augustine refutes, De bono Persev. cap. 6.

Now it remains for us to prove that this gift of perseverance flows from the fountain of election, to the proof of which we shall therefore bring some argument.

That which is given from a powerful intention to infallibly save those to whom it is given must necessarily flow from the decree of election. For what else is electing someone but ordaining him to infallibly obtain salvation? Now, such is the power and nature of this gift, that we cannot even think that perseverance is ordained or given to anyone, except from the previous intention of infallibly ordaining and bringing them to salvation. For whatever benefit flows to a person from a divine benefit, all this the author of the benefit has decided without question to share with those to whom he has neglected to share it. Now, this is God's unmistakable ordinance: whoever perseveres will be saved. Therefore, if God is willing to give him perseverance, this is clear evidence that he has been ordained to salvation by God's previous decree. This is what Matt. 24:24 says. Where the impossibility of some persons, known to God, being tempted is founded in their previous election. And what Rom. 11:5 says. Where the salvation of the few who have not departed from God is said to be by gracious election. See more of this in Aug, de bono Persev, cap. 17.

OF THE ASSURANCE OF PERSEVERANCE, AS FAR AS WE ARE CONCERNED.

FIRST PROPOSITION.

Every believing man can be sure that he will be preserved in the true faith by the mercy of God and brought to eternal life.

We have spoken of perseverance in terms of the certainty of the matter from which it proceeds; now we are to speak of it in terms of the certainty of the matter, which is and must be in this perseverance, namely, inasmuch as we, in whom the matter, being certain in itself, is accomplished, assume it to be certain and infallible. If we allow every believer to share in this benefit, we say that this benefit is given not to the few, but to all believers, as believers, in such a way that it is always peculiar to all believers and to them alone.

But we prefer to say that they can be thus assured, rather than that they are indeed always assured, because this assurance, although it arises from the very nature of faith, nevertheless does not always show its effect as it can and should, but is sometimes suppressed, as we shall say shortly hereafter. But we say here, that every truly believing man has at himself, both always and forever, such a foundation firm enough at hand, upon which, if he considers his position and the divine promise and preservation well, he can build this sure assurance of his preservation in faith unto eternal life.

1. It is not enough for God to preserve us to his glory, unless he also assures us of this preservation: Praise be to God, by whose power we are preserved through faith unto salvation; 1 Pet. 1:3. But we do not thank God for things unknown to us. It was not enough for Christ to pray for Peter's perseverance, the fruit of which was in itself infallible; but Peter had to know that himself, that he might enjoy the firm assurance of it: I have prayed for you Peter; that your faith may not depart; Luke 22:32.

2. It is not enough for us, for our comfort, to sail in the ship of the Church to the harbor of salvation, unless we are assured that no storm will keep us from the desired harbor. It was not enough for Noah to be shut up in the ark, but he was also, to strengthen his confidence against shipwreck, armed with a divine promise: I will make my covenant with n, and thou shalt go into the ark, etc.; Gen. 6:18.

3. The firmness of this assurance comes from the special nature of faith itself, namely, that it not only leads straight to the promised thing, but also turns back to accept it.

The words speak of the first: Justified by faith, we have peace with God; Com. 5:1; My sheep shall not perish for ever; John 10:28. Of the last, these: We know that we have known him; 1 Jn. 2:3; Inasmuch: He that believeth on the Son hath the testimony in himself; 1 Jn. 5:10. Likewise, "We have received the Spirit which is from God, that we might know what was given us of God; 1 Cor. 2:12. Therefore, every believer, by the inward working of his faith, believes the preservation of his faith.

4. The same is confirmed from the testimonies of this faith. It is an outstanding sign, spiritual joy: Believing, you rejoice with joy unspeakable and glorious; 1 Petr. 1:8. Now, this joy is not vanishing: Thy joy shall no man take from thee; John 6:22. Likewise, the spiritual glory: We have access by faith into the grace in which we stand, and glory in the hope of the glory of the children of God; Rom. 5:2. Now, this glory stands on the thing, on which it looks and is founded, as now present and obtained, though it shall yet be obtained indeed. Thus Chrysostomus says in this place: One boasts of those things which he now has in his hand. Since then the hope of things to come is so fixed and clear as now given, so much so, says the Apostle, do we also boast of them.

5. Finally, the assurance, not only of perseverance, but also of the persevering man, proves the mutual covenant between God and the believer, on the one hand, of that which is laid up for us and preserved in the hand of God, and on the other hand, of the divine pledge inspired in our hearts. Both pledges are given, not for the comfort of either party, but only of the one party; namely, of ours. Although both are possessed by both parties, yet they are kept by the faithfulness of the one party alone, namely, God's.

Of the first, Paul says: I shall not be ashamed: for I know whom I have believed, and am assured that He is able to keep what I have with Him to this day; 2 Tim. 2:12. That which I have with him is the pledge of salvation. He is able to keep; there is the strong keeper. I know, and am assured; there is faith. I will not be ashamed; there is confidence.

Of the last which is with us, the Apostle says: Believing, ye are sealed with the Holy Spirit of promises, who is the pledge of our inheritance. Similarly, He has given us the pledge of the Spirit in our hearts. Were it the case that God, having given us this pledge beforehand, did not then add the remaining possession, He Himself would suffer the loss of the pledge; as very well and thoroughly Chrysostomus concludes; for if He had not come to give it altogether, He would have wanted to give and lose the pledge, and that in vain and without cause; Chrysost. Homil. 3, in 2 Cor. 1.

It also says, Who are truly partakers of the Spirit, that the pledge of the inheritance is partly ours; Idem, Homil. 2, in Eph. 1.

n.

Apart from the diligence of holiness, and the use of the means, this assurance of faith cannot come to the deed.

We bring the firm assurance of perseverance, and of obtaining eternal life, to God's mercy, and to the intercession Christi, as the cause of it; so much so, however, that we send it also to sanctification, as an inseparable companion, and a sure proof at once. This is made an evidence of firm faith: "By this we know that we know him; it is that we keep his commandments; 1 John 2:3. There is no condemnation for those who are in Christ Jesus, who do not walk according to the flesh. 8:1. But this holiness we do not say that it should be in the highest degree, but that it is measured by the diligence or good

intentions of men, and we say that holiness and the security of faith can and should be established and confirmed by prayers, fasting, vigils, killing of members, and other means instituted by God; Watch and pray, lest ye fall into temptation; Mark. 16:28; I kastijd my body, lest I be rejected; 1 Cor. 9:27. However, this diligence and this godly use of these means we count and set under the course and exercise of our will, which is now made free, that we count them at once under the help of helping grace, and under the movements of indwelling grace.

And it is evident that this firm assurance, of which we speak, does not appear without these things.

1. Because sanctification, which is a companion of justification, does not exist without a good intention of obedience. What good intention, though often broken by many sins, is nevertheless enough for the elect to preserve the state of justification in them beyond all doubt, but, for the present consolation of faith, such a good intention is necessarily required. And no one can say from the testimony of the Spirit, speaking to his heart: I now firmly believe that I will persevere unhesitatingly in the state of grace; unless he immediately adds from a carefulness of upright heart: I have firmly resolved to walk in the ways of the holy commandments of God.

Much less may it be thought that the act of this trust can stand with a deliberate and intentional intention to sin; since, as one internal force is set against another, so is one effect set against the other. And not without a foolish contradiction of reasons will we thus imagine ourselves, that someone will decide: I firmly trust that eternal life cannot be taken from me; nevertheless, I have immediately decided to serve the tempting desires. Our Savior proves, that these things cannot exist to seed; No one can serve two Lords; Matt. 6:24.

HI.

This assurance has not that degree of perfection, which always excludes all apprehension of the contrary; but sometimes it is awake, sometimes weak, sometimes, as in very severe temptation, as none.

In the spiritual gifts with which we are gifted in this life, one must look for sincerity, not expecting perfection in the highest degree; also, as in all other things which one assumes, the hand with which one assumes has its infirmities and weaknesses often, so that the assurance of the believer does not always enjoy the highest degree of the certainty of his salvation and endurance.

The weakness of the former derives from what actually depends on the certainty of this confidence that the person will persevere, which is not as strong and firm as the certainty of faith, with which we accept the articles of faith. For the articles of general faith move our assent, as first principles or grounds, which we believe without the interposition of anything else. But the truth of this special faith is not drawn from it, as something that is necessarily subsequent, but is merely added to it, as that which is brought into it. Thus there can be no more certainty of this decision, 'twelk this assurance works, as there is in the weakest part of the preceding representations. And this second conception rests on signs of faith, which we find by experience, and which are particularly considered by man's own conscience. Since these signs are sometimes questioned as to whether they are true and proper signs, and are often obscured by some cloud of temptation that they do not illuminate to present consolation, what wonder then if there is not always an awake and firm assurance of the faithful of their salvation?

We are silent, that even the principles and grounds of the general faith, though they are clear in themselves by the light revealed, yet although they are known to us by a certainty, not shown to us clearly, but only appealing to us, they do not obtain for us such a firmness of assent, as do the mathematical demonstrations, or common fundamental truths, which are naturally planted in our hearts. But sometimes, when we look at them, out of the remnants of our fleshly love mistrust, rise certain vapors, by which the light of Divine unchanging truth seems to be broken and waver to us. How much busier and longer is the doubt of such believers to be felt in the special confidence of their persons? Whose eyes would always waver, were it not for the Spirit of God's general revelation of universal faith, and that application of each person's conscience, confirming this promise, and sealing it in our hearts, which Spirit testifies with our minds that we are children of God. Now, that testimony of the Holy Spirit; although the seed itself never perishes at one time; nevertheless, as to the fruit and the feeling, sometimes it departs, that we may know our weakness, or is overwhelmed for a time by our rebelliousness and ingratitude.

The other weakness arises from the requests with which this assurance is disputed. These are partly temptations, which threaten the evil of punishment; partly our wrong lusts, which imprint the evil of the guilty with guilt; partly the devil's snares and temptations, with which he fights us in both ways; but the main struggle is in the battle of the flesh and the spirit. During this struggle, faith is faint. If the spirit overcomes the flesh, it is awake and sings triumphantly, Who shall separate us from the love of God? But if the spirit, which often happens, being weary and broken, lies down for a time, beset by the heaviness of afflictions, or beset by stains of grievous sin, then there is no such immediate assurance, all spiritual comfort ceases, and the light of God's face is hidden. From this come those complaints of the saints, Job. 6:4; The arrows of the Lord upon me, whose bitterness pours out upon my spirit, and the terrors of the Lord struggle against me. Lament. 3:42; We have done injustice, and have aroused to wrath; Therefore let God be not confounded; God have set a cloud before you, that prayer may not penetrate. If the beasts of enquiry rise higher, and the fiery angels of Satan come to injure the conscience, which lies oppressed with its own burden, then not only is this sweet assurance destroyed, but something entirely opposite takes its place, so that the saints, moved, seize God as wrathful, and think that they will be cast into the open mouth of hell. This is indicated by the almost despairing words of Job; 3:2; Perish the day in which I was born; of David; Ps. 31:25; I speak in my verse: I am hid from thine eyes.

FOURTH PROPOSITION.

After the believer has been wrestled out of such temptations, the act by which he grasps the fatherly mercy of God upon him, and that he will be infallibly granted eternal life, is not an act of an uncertain imagination, or of a guessing hope, in which falsities and deceit may be found, but of a true and living faith, raised up and sealed in his heart by the Spirit of adoption.

As it happens in nature, so it also happens in grace; when the clouds are dispelled, the day is brighter; and some diseases are salutary for the future. The believer, having overcome the waves of heavy temptations, not only revives that confidence which was almost suffocated, but also acquires a greater measure of it; for it becomes stronger through this exercise, and happier after victory. If in the same battle his bones were broken, they are much more firmly comforted again, Ps. 51:10^ The bones which thou hast smitten shall be glad.

As the life and state of a reborn man is spiritual, and as against nature is held back, so it is that the spirit lightly returns to its former habit, and confesses its former trust of God's fatherly mercy. This is evident

from the examples of the saints, who, ending their most vehement struggles, have burst forth in a lively voice of faith; Jonah in the belly of the whale: I am hid from thine eyes; yet will I see thy holy temple again; Jon. 2:5; Paul: I wretched man, who shall deliver me from the body of this death? I thank God through Jesus Christ; Rom. 7:24.

While the soul; as being at the end of its breath, and thirsting after the Fatherly atonement; runs to the fountain of living water the more eagerly, and drinks the more deliciously of the enjoyment of the reconciled God, of which it has seen itself a little tgds deprived; so it is that from it she recognizes the seed of faith in herself, by the power of which she rises up to replenish that which has fallen away; the root of which grows by languor, and shoots new seals, from which sprout the shoots of greater assurance. From these struggles and afflictions she learns endurance, wherewith she tames herself; from endurance tribulation, wherewith she examines herself; from tribulation she climbs up to the hope of overcoming the temptations to come; 2 Cor. 1:10. Who hath delivered us out of so many troubles; in whom we hope that he will deliver us yet; from endurance, and from giving us eternal life; 1 Cor. 1. He will strengthen thee unstintingly unto the day of our Lord Jesus Christ. Now, this hope does not shame, as there it follows the Apostle. It is therefore not an uncertain opinion or conjecture, but a hope, which, as it is read out of faith, has the same certainty that faith has, and is therefore definite, and cannot be disgraced.

We have an example in David of this renewed and confirmed confidence, after the stain of his grievous sin had been washed off, Ps. 51; after the storm of dangerous temptation had receded, Ps. 73. In both is evident the Spirit of prayer, spiritual joy and the seal of adoption: Take not the Lord's Spirit from me; Gg have held mg bg the right hand, etc. From this comes the inference of a child of God: But it is good for me to cling to this, to put my trust in the Lord.

FALSE PROPOSITIONS, WHICH WE REJECT.

FIRST PROPOSITION.

That the perseverance of true believers is not a fruit of election, but a benefit, offered equally to all men under this condition, that is, if they do not neglect sufficient grace.

We have refuted the first paragraph of this statement in our statements of the first Article, in the third scriptural and in the third unscriptural. Likewise, in this fifth Article, in the eighth scriptural statement of the perseverance of the saints, which concerns the matter. The second paragraph of the same understands many incongruities.

1. It is false, that perseverance alone is a gift offered, and not given at once. For the Scriptures testify that God not only offers the grace of perseverance to His own, but also gives it and instills it in their hearts, Jerem. 32:40; I will put my peace in their hearts, that they may not depart from me. John 4:14. The water which I shall give him shall become in him a fountain of water springing up into everlasting life, 1 Cor. 10:13.
2. It is false, that this is offered equally to all men, as appears from our statements of the first Article, brought forward; where we have proved, that perseverance in faith belongs to the elect alone.
3. It is false, that perseverance is a gift offered under condition. For it is a gift absolutely promised by God, without any conditions. The reason is this: Some of the promises of God go to the end, some the

midparts to the end. The promises of the end, as by example, of salvation, are conditional: believe and you will be saved: be faithful unto death (or, persevere) and I will give you the crown of life. But since no one can fulfill the conditions, God has also made free and absolute promises to give the conditions themselves, which He works in us, that we may come to the end by them as by means; The Lord God will circumcise your hearts, that you may love the Lord your God with all your heart, and with all your soul, that you may live. The end promised here is life, which the Israelites will never obtain except by fulfilling the condition of loving God. But God promises here absolutely that He will give them this condition.

Therefore, since the promises of faith and of perseverance in faith are promises of means, they are promises of absolute gifts, whereby God promises, seeing the inability of men both to obtain the end without means and to fulfill the means themselves, or the conditions of their own accord, that He will make them fulfill these conditions. God promises life to those who fear Him steadfastly. The promise of life is conditional, but the promise of peace of mind is absolute. I will put My fear in their hearts, that they may not depart from Me.

4. Be that as it may, this gift is conditional. However, it is not offered on this condition, if they do not neglect grace. Against this condition are contrary to the reasons brought forward by us against the powers of free will in the conversion of man; to which we add these.

1. It will follow from this condition that we pray in vain for some men that He will give them the gift of perseverance; for He usually offers those men a general and sufficient grace; and if they do not neglect it, they will persevere.

2. This condition is in vain, for it makes perseverance a condition of endurance. For not to neglect grace is to persevere. If, then, God offers perseverance under this condition, He offers it under the condition of this very one.

Finally, this second member of this contradiction is concisely overthrown by Augustinus; the summa of whose disputation is this: To Adam it was given to be able, if he willed, to persevere in goodness, but he was not given to will. But to us who are truly incorporated in Christ such grace is given, that we not only can if we will, but also that we will persevere in Christ [Aug. De corrept. & Grat. cap. 11, & 12].

Similarly, De vinitat. Ecclesiae, cap. 9, the same Augustine condemns this same doctrine against the Donatists: If men will, they believe; if they will, they persevere in what they believe; if they will not, they do not persevere.

SECOND PROPOSITION.

That perseverance is a condition of the New Covenant, previous to election.

Behold the second and fifth false propositions, which we have rejected in the first Article.

THIRD PROPOSITION.

That a true believer can sin against the Holy Spirit.

Against this proposition these reasons militate.

1. To sin against the Holy Spirit is to sin unto death, 1 John 5:16. True believers cannot sin unto death. For to sin unto death is to commit that sin from which certain death follows, namely, eternal and

second death; which yet never again has power over true believers, if they die to sin and rise from sin to a newness of life, Rev. 20:6. Blessed and holy is he who participates in the first resurrection; over such the second death has no power.

2. Those who sin against the Holy Spirit will never again attain to glory or the kingdom of heaven; to which yet believers infallibly attain. For to be a true believer is as much as to be justified and an adopted child of God. Now, those who are justified will come to glory, Rom. 8: Those whom He has justified, He has also glorified. And the children of adoption will enter the kingdom of heaven; Gal. 4:7; If you are children, you will be heirs of God.

3. 1 John 3:9: "If he who is born of God (as all true believers are) cannot sin, which, according to the Apostles' interpretation (verse 8: He who commits sin is of the Devil), is to be understood of such sins as put man under the power of the devil, the chief of which is sin against the Holy Spirit.

To this also belongs what the Apostle says: "The Lord will save me from all evil works, and preserve him unto the kingdom of heaven. How, from all evil works? No, not that way; but from all evil works, which at once deprive him of the right to the kingdom of heaven. Howsoever without doubt; not only because of the wickedness implanted, but also because of the finite unrepentance; is the sin against the Holy Spirit.

FOURTH PROPOSITION.

That no true believer and reborn person can be assured in this life of his perseverance and salvation without special revelation.

The first part of this contradiction has been dealt with previously in this Article. But that perseverance can be known in the future, without the benefit of bizonlar revelation, is thus proved with this reason. It is beside the point, that some saints, especially Paul, have received this assurance, Rom. 8; I am assured that neither death nor life, etc., can be known. But Paul himself did not create this confidence from an extraordinary revelation, but from those reasons common to him with other believers, verse 32; Who spared not his own Son, but gave him for us all, how should he not also with him give us all things? Who shall accuse the elect of God? It is God who justifies; it is Christ who prays for us. Was Christ given to Paul alone, and not also to other believers? Is Paul alone an elect of God? Does God alone justify Paul? Or does Christ pray for Paul alone? From these reasons, then, the whole Church of the elect in common with the Apostle there draws a resolution of confidence: "Who will separate us?" and "I am assured, etc."; so it appears that other believers, too, who have a right to the same salutary means, can draw from it, and appropriate for themselves the assurance of their salvation and perseverance. Every believer can draw the same conclusion from other ordinary reasons.

1. From God's faithfulness, 1 Cor. 10:13; God is faithful, who will not leave you, etc. 2. From the experience of a previous favor, Phil. 1:6; Trusting that He who began the good work in you will accomplish it until the day Jesus Christ.

3. From the exercise of good works done in faith, 2 Pet. 1:10, For if ye do this, ye shall not fall out at any time. What these things are is evident from verses 5 and 6. 4.. From the testimony of conscience, 1 John 3:21, Is it that our hearts do not condemn us, so we have faith. 5. From the testimony of the former life, 2 Tim. 4:7; I have made a good camp, etc. Furthermore, I have been given the crown. Finally, all this seals the testimony of the Holy Spirit, Rom. 8:16, The Spirit of God testifies with our spirit, etc.

These and similar reasons are known to every believer. Hence the conclusion.

Were it the case that this certainty flowed only from an extraordinary revelation, in vain would Peter exhort all believers: be diligent to make your election sure.

FIFTH PROPOSITION.

That as often as a grave sin of the flesh is committed, so often the state of justification and adoption is lost.

Against this thesis, among other reasons, are these.

Man cannot destroy the divine works by any sin. Now justification and adoption are divine works, and flow from the good pleasure of God. Therefore, etc. When it is asked, then, whether through sins of the flesh the justification can be cut off, it is not only asked whether a man can lose any capacity through sin, but we must take this difference more seriously. Whether, namely, human sin can set off the divine workings, or change the decree of God by which God has declared us righteous with Himself, and has accepted us into the right of childhood. And here it is pretended in vain that the believing man is weakened, inasmuch as God steadily strengthens the believing man, who without doubt would succumb of his own accord, giving him perseverance, that he may not fail. For if He preserves us by faith, He also preserves in us faith itself, as the E. Sarisburiensis says.

2. It is so far from there that even the grievous sins of the flesh always cast believers off from the position of justification and acceptance, that, on the contrary, theologians, especially those who take heed of practice, say that God often allows them in the justified and accepted, so that afterwards justification and acceptance may be all the more certain to them, as the prophets say, Psal. 119:72: It is good for me that thou hast humbled me, that I may learn thy righteousness. This is seen, not only in the example of the fall of David, but also of Hezekiah and Peter. By which, as by one occasion, the diligence of the saints, the knowledge of their weakness and the fervent adoration of God for the gift of perseverance, was aroused and kindled in them. Thus we conclude that justification is not interrupted by the falls or sins of the saints, or the acceptance is lost, but is brought about so that they rise up all the more cautiously with fear and trembling to work out their salvation.

SIXTH PROPOSITION.

That the doctrine of the assurance of perseverance and salvation is by its nature harmful to true Godliness, and pernicious to the whole religion.

But this blasphemy is lightly ver- I human experience. This, namely, the driving through the Godly truth and | Christian certainty of perseverance

and salvation, brings forth wholly opposite fruits not only as to the nature of the matter, but also as to the exit itself in the Church, through the blessing of the Lord.

1. Concerning the nature of the matter, the infallibility of the end does not remove, but confirms the use of the means. And the same saints, who assure themselves both of the perfection in life, and of the enjoyment in the Father's country, know at once that the same is not accomplished without the intervening duties of holiness, and the avoidance of contradictory things; and therefore do not forsake the means, but put them to work diligently, 1 John 3:3. Every one that hath this hope in him sanctifieth

himself, even as he is holy, Isa. 38:5. Hezekiah, having received the divine promise of fifteen years of life, did not therefore reject all use of medicine and food, but in order to carry out the promise, he put the plaster prescribed by the Prophet on the ulcer to heal it.

This inference of fleshly peace from this doctrine the Apostle at once rejects, as with wrath, Rom. 6: 1: Shall we remain in sin, that grace may abound? Far be it from that. For we who have died to sin, how shall we live in it any longer? As indicating not only the absurdity, but also the impossibility.

2. Concerning the exit, it is true that all kinds of God's truth, however beneficial it may be, can be taken wrongly by the misuse of men. But we do not know from this teaching that there is any actual example that proves such an inconvenience. Let us look at the Reformed Churches, in which this reliance on perseverance and indissoluble acceptance is in vogue. Does it give wide rein to the lusts? Is Godliness trampled underfoot? We thank God through our Lord Jesus Christ, that with those of us who enjoy the full assurance of this consolation, and firmly trust that they will be preserved an unredeemable inheritance in heaven, no less care for Godliness is found than with some others, who hang their perseverance on the free will, and do not allow it to come from any previous election of God.

We have declared our opinion of these five very famous Articles, which we believe agree with the Word of God and the Confession of so many Reformed Churches. That these Nether- lands should be separated from those, no one will consider it advisable without danger or being Godly, who have but a little of the true wisdom or a spark of true Godliness.

Verily, so has our Great King of Great Britain, who is a dapper protector and champion of the Christian faith (who is also above all things wishing, that in these flourishing Provinces the sincere faith, and the peace of the Church and Republic may be preserved unbroken), especially wanted, when he, having sent us here, charged us that we would promote the common peace of your Churches by the most moderate advices to the best of our ability, and that we would be our honourable co-workers in this effort: fellow workers, assembled in this illustrious Synod, that nothing should be determined in the Synodal decisions, which should be contrary to the accepted doctrine, confirmed in so many Papal Confessions of the Churches.

This accepted doctrine has long displeased some people who are eager for novelty, which they seek to denounce with all their might, but which nevertheless, like a heavenly fire, has shone all the more brightly because of it. As for us, we wish our brethren, the Remonstrants, that their eyes of understanding may be enlightened, and that they may have minds that are not alienated from peace. Yes, we also wish the other honourable brethren this love towards them, that they may not fail to want the people whose errors they are fighting.

And let us here be permitted to address our speech with a few words to the High Majesty's States and their Esteemed Commissioners, yes, also to all who sit at the helm of the Republic in these Netherlands. It is entrusted to you, Supreme Gentlemen, to take as much care, that the orthodox religion does not suffer any disadvantage, as the Republic is entrusted to you; for in this the Magistrates serve God, when they do this to serve Him, which they cannot do except as Magistrates. Therefore, what is needed here is not only Godliness and example, but also your power and dominion; your dominion restraining that freedom, as they call it, of prophesying, which some use, first of all, lightly daring to question the fundamental doctrines of our faith, then openly fighting it, and last of all, mocking and whistling. If it is a matter of everyone being allowed to challenge the orthodox doctrine, confirmed by common consent of

all the Reformed Churches, then it is to be feared that those who, with the indulgence of the Magistrate, seek to introduce novelties into the Church, will also seek to do the same in the Republic, against their gratitude, when the opportunity arises. But the Ed. But the Honourable Lords do not need our admonition, who, with great labor and expense, have already taken in hand everything that can be desired to confirm peace and truth in these Churches.

It is not to be doubted then, that those people, whose prudence, godliness and diligence we have observed, will persevere in this. And we will pray God that what they have planned with a Godly mind may be brought to a happy conclusion.

We will address you too, dear Brothers and Fellow-Dears, in brief words. It cannot be unknown to your modesty that, among these main differences, there are sometimes certain minor points of difference, which neither all have the same certainty of faith, nor do much for true godliness. They are such that without them the undeserved grace of God to promote man's salvation would be shortened and the free will placed in the throne of God; of these one must, as for the most precious, contend, and by no means allow the certainty of our salvation to be transferred from the firmness of the divine decree to the frailty of man's will. But if there are some among them which have not yet been defined in the Reformed Churches; and about which, from learned and godly men on both sides, without abridging the faith, there is a dispute; it is not befitting for proper and temperate theologians to urge what they feel about such on themselves to be believed. In this matter the matter is not in danger, provided one sees to it that the different opinions among the ministers do not break the bond of peace, or sow any seeds of factions or divisions among the people.

We further admonish that among those things which are certain, and firmly founded in God's Word, there are nevertheless some things found, which one must not indiscriminately enjoin upon all, but in due time and place address with modesty. Among these is the great mystery of the Prædestination, which, it is true, is very sweet and very comforting, but only for those who are rooted in faith and practiced in Godliness, for whom in times of heavy trial the conscience can be a solid bulwark.

But when, through the imprudence of some preachers, those are called to see through this abyss who have not yet learned the first foundations of the religion, and whose minds are still full of fleshly affection, they do nothing else, but, while they lie contending about the hidden prædestination, neglecting the salutary Eucharist, and while they dream of nothing else but the prædestinatio to life, they never tread the path of life prescribed for the reprobate. Concerning the hiddenness of the reprobation, one must take more care, that it is not only presented moderately and distinctly, but also, that in the explanation of it, those horrible and in no way well-founded notions in Scripture are avoided, which serve much more to despair, than to edification, and vex some Reformed Churches with great annoyance. Finally, let us feel of the precious merit of Christ's death, that we do not set aside either the opinion of the early Church or the beliefs of the Reformed Churches, nor (which is the head of the whole matter) invalidate the Gospel promises, which must be presented in common in the Church.

We want to admonish these few, rather to show our love and guilty duty to the Rev. Brethren, than to say that we think they need our admonitions.

Further, we humbly pray to the Almighty good Lord, that the counsels of the Regents, the efforts of the ministers, the assistance of the natives, the prayers of all, may have and obtain this purpose, that these Dutch Churches, having eradicated all errors and having stilled the disagreements, may enjoy the

righteous faith, and a steady peace from century to century, through the Mediator of our peace Jesus Christ, our Lord, Amen.

This was subscribed and signed.

GEORGIUS LANDAVENSIS. JOANNES DAVENANTIÛS. SAMÛEL WARDUS.

THOMAS GOADUS. GUALTERÛS BALCANQUALLUS.

THE JUDGMENT OF THE THEOLOGIANS FROM THE PALATINATE.

OF THE FIFTH ARTICLE.

EXPLAINED IN VARIOUS REPRESENTATIONS.

FIRST PRESENTATION.

The perseverance of true believers in faith is not an effect or fruit of Election, nor a gift of God, but is a condition of the New Covenant, which is commanded of God, and must be freely accomplished by man for his peremptory or final Election.

- a. Surrendered Theorem, 1, of the 5. Artik.
- b. Hague Conference, page 407.
- c. Surrendered Declar. of the 5. Artik: 7, 8.

Judgment.

That the perseverance of true believers in the faith, is flowing from the fountain of eternal election, has both been proved beforehand on the first Article, and may also be proved still more clearly by this and similar testimonies of the Scriptures, Rom. 8. 29,30. Whom He knew beforehand, whom He also predestined beforehand; whom He called, justified, glorified. From which the Apostle, verse 35, concludes: Who shall separate us from the love of Christ? Cap. 11:11, The elect have obtained it (namely, faith and salvation); the others have become hardened, 2. Tim. 2, verse 18, 19; Hymenaeus and Philetus have gone astray concerning the truth of the faith, and have reversed some faith. Yet the foundation of God stands, having this seal *. the Lord knows who are his; Matt. 24, verse 24, There shall arise false Christs and false prophets, and shall do great signs and wonders, that they may deceive (if it were possible) the elect. In all these places believers are promised election to life, and their perseverance in believing that they will not be tempted or resisted, but that they will obtain and be glorified. Thus it must be an effect or fruit of election. It is not before the election, and does not precede it as a previous condition. Having established this, the other thing is obvious, that perseverance is not a gift of God, and is therefore commonly referred to as such. For everything that God grants to His elect, that is, His grace and gift, belongs to the blessing with which He blesses us in Christ, Eph. 1:3. And, beloved, what else is perseverance but persevering faith? Thus the Apostle justly calls faith a gift of God, Eph. 2:8; when he has begun the good work of faith in us, which he accomplishes until the day of Jesus Christ, Phil. 1:6; when the saints daily pray to God for perseverance, they indeed confess that it is a gift of God; they expect it only from his bounty, and when they have received it, they praise it, as a benefit of God, with gratitude. This is also evident from the famous testimony, Jerem. 32:39; I will put my peace in their hearts, that they may not depart from me. This fear, by which we hold fast to God and persevere, as

Augustine speaks, is a gift of God. Therefore perseverance itself is His gift. But the Remonstrants are deluded and deceived by this, that they believe that perseverance, if it is held to be an effect or fruit of election and a gift of God, cannot be a condition of the new covenant, which is commanded of God, and which man is free to fulfill. Just as if these things could not exist together, and contradict each other, and were not many more things, the one being placed under the other, and which may very well agree with each other. For God, who in the New Covenant has prescribed for the adult allies the condition of perseverance, and requires it according to His commandment, does not in any way make them depend on their free will and powers, but He works them powerfully and puts them into effect. And what He requires by the Word of the commandment, He brings about by the power of the Spirit, which is joined to the Word, 2. 3:8. If it were otherwise, the covenant of grace would not be more excellent than the covenant of law and works, and that would be vain as well as this, if both were due to man's incapacity and responsibility. And to this end serve the promises of the covenant, of which the Scripture teaches with clear words, that the fulfillment of the conditions attached depends on God, Deut. 30:6; The Lord shall circumcise your hearts, and the hearts of your seed to love the Lord your God with all your heart, Jerem. 32:39, 40; I will give them a pure heart to turn to Me, and My fear in their hearts, that they may not depart from Me, Ezek. 36:26, 27, I will give you a new heart, and will take out of your flesh the heart of stone and give you a heart of flesh, and will give My Spirit in the midst of you, and will make you walk in My ways. Similar sayings are found elsewhere, Isa. 59:21; Zech. 12:10; 1. Cor. 1:8; Phil. 1:6; 1. Pet. 1:5. To conclude with one word, it has the same occasion with the perseverance, which it has with repentance and with faith, which are equally prescribed as conditions of the new Covenant. Now, repentance is required of us by God, and He gives it immediately, Matt. 3:2; Repent; the kingdom of heaven is at hand; Acts 5:31; God has appointed this one a Lord and Savior, to give Israel repentance and forgiveness of sins; chap. 11:18; So God has also given the Gentiles conversion unto life. He also requires faith and gives it, Mark. 1:15; Believe the Gospel; Matt. 13:11; You have been given not only to believe in Christ, but also to suffer for Him. Therefore, to command perseverance and to give perseverance cannot be contradictory matters, but rather concurring, yea, very closely joined in the ministry of the gracious covenant, where the command of perseverance is an instrument to work it in us by the Holy Spirit, Isa. 59; 2 Cor. 3. Therefore, rejecting both this and the other errors of the first proposition, we substitute this true contradiction from Scripture.

The perseverance of true believers in faith is an effect or fruit of election and a gift of God, which God requires of them in the new covenant, that He also work it in them through the Holy Spirit.

SECOND CONCEPTION.

When a God has abundantly provided the true believers with grace and supernatural powers, sufficient and necessary to persevere, b and the believers themselves have obtained an inner strength of faith through many acts of faith and obedience; yet it always remains in their power to persevere, or not to persevere; c whose will, working freely according to its nature, is the nearest and only natural cause of perseverance.

- a. In the handed down Theses and declarations of the 5th Article.
- b. In the handed down statement, page 11.
- c. In the letter to the Walachr: pg. 74.

Judgment.

The Remonstrants lay two foundations for the perseverance of believers in faith, namely, opposing grace, which also brings about initial faith, according to the sense of the fourth Article, and an interior power or virtue of faith, obtained through many acts of believing and obeying. If, then, the others are not more definite and concise than these, then it is no wonder that the perseverance of the faithful is put in doubt and on the slippery slope. For, however much the faith enters into their hearts internally, enlightening their minds, awakening their appetites, and enlivening their spirits; yet it does not change their spirits by the influx of non-philosophical qualities, nor does it change evil desires into good ones. And that power of faith, as it is lightly obtained, so it is also lightly lost, according to the opinion of the Remonstrants, yes so lightly, that as many times as true believers do any work of the flesh, so often they shake off the true faith completely. But the Scriptures establish other supports for faith, and on these it remains immovable against all the gates of hell. Of these, the first and highest is the intention of election, "the foundation of God's rod"; which is fixed and unchangeable in all the elect, Com. 9:11; 2 Tim. 2:19; since the will of God, who elects there, cannot be far-and-away, Mal. 1:6; nor his power prevented, John 10:29. The intermediary is Christ, who is there our Savior, according to merit and power, on whom, as on a rock, the faithful are timed, Matt. 16:16; and who proceeds before them to the Father, that their faith may not fail, Luke 22:32. The nearest and innermost support is the Holy Spirit, abiding with us forever, John 14:16, 17; that incorrupt seed which abides in our hearts mixed with faith, 1 John 3:9. Because the faithful are preserved to salvation with these possessions, they persevere in the faith, and therefore they do not prove perseverance of themselves, nor do they obtain it by their own, though often repeated, works, but they obtain it from the bounty of God, which gives it, and which alone gives the principles, progress, growth, strength, and constancy of faith, Phil. 1:6; Heb. 12:1. The will, working freely and not constrained, may well be said to be the cause of perseverance, inasmuch as, being renewed, it will persevere, and will not depart from its God; yea, it is not evil to say it is the proximate cause, since it is the proximate cause of the act of perseverance. But he is the cause of it alone; for, renewed, he is moved and driven by him who is working by the Holy Spirit in unspeakable ways; according to these words, "from God is the will and the accomplishment," Phil. 2:13. Nor is he the natural cause, to speak properly, or indeed the natural cause, working naturally, because he works according to the supernatural power, having been inspired by a supernatural rebirth. Therefore we also reject with good reason this thesis of the Remonstrants, and put this ridiculous thesis in its place:

True believers are provided by God with grace and supernatural powers, so sufficient to persevere, so powerfully moved, and so powerfully preserved, that not only can they persevere, but that they are willing to persevere, even to persevere in deed. But of both, the power and the will, the Holy Spirit is a supernatural cause.

THIRD PRESENTATION.

True believers can not only sin a sin that is once for all and unto death, and not only can they fall away from righteous faith, grace and salvation once and for all, but they also often sin in this way and consequently fall away completely and finally.

Haag. Confer., pg. 353, w.

In the letter to those of Walchr. pg.

75, and in the surviving Theses and statements.

Judgment.

Here it is not in dispute, whether the believers, in the state of grace

70 believers, being placed in the state of grace, can fall into sins, whether minor ones, which they commit out of weakness, against their will, or more serious and heinous sins, which they want to commit against their conscience. Scripture, the conscience of each one, and the pitiful falls of the saints, leave no one in doubt. Nor is there any difference whether believers lose the sense of the grace of God for a time, prevent the working of faith, and also distress and diminish the power of faith. Scripture and experience testify to this clearly. Yes, there is no dispute about whether they can fall from the grace of God and salvation in themselves, and in view of their weakness, to which all men are subject. All this together is allowed on both sides. But this is in difference, whether the faithful, having been elected to eternal life, reconciled to God through Christ, and endowed with the Holy Spirit for preservation in faith, can fall out of the election and reconciliation, lose the Holy Spirit and be lost forever. This we judge that cannot be said and taught of the Remonstrants without considerable error; for the Scriptures, with round and naked words, not only reject the act, but also the possibility of committing sin unto death, and through it lapsing and perishing, of the elect, reconciled and sanctified, as such; the act, John 2:19; If they had been of us, they would have remained with us; chap. 3:9; So he who is born of God does not sin, for his seed abides in him; Ps. 37:24; If he (namely, the righteous) falls, he is not cast away, for the Lord holds him by the hand; Matt. 16:15; The gates of hell shall not prevail against the Church; Rom. 8:32; Who shall accuse the outcasts of God? It is God who justifies; who is he who condemns? Also the possibility, 1 Jn. 3:19; He that is born of God cannot sin; Matt. 14:24; There shall false prophets arise, and shall do great signs and wonders, to tempt (were it possible) the elect; Jn. 10:29; No one can snatch them out of my Father's hand; Rom. 8:39; Nothing can separate us from the love of God which is there in Christ Jesus. This being so, we set against the affirmative statement of the Remonstrants this denial.

The true believers do not sin alone, not one sin at a time and unto death, and not only do they not fall wholly and finally from grace and salvation, but also they cannot sin and fall away.

FOURTH PRESENTATION.

There can be no assurance of perseverance to salvation in this life without a special revelation, nor is it necessary for the firm comfort and peace of the consciences of believers.

Haag. Confer; pg. 409, and in the surviving thesis and explainer.

'Judgment.

Just as faith has its ups and downs, is at one time greater and stronger, at another time less, weaker and weaker; so it is that the certainty of perseverance is changed according to stages; yea, also by sins against conscience, and by heavy temptations, which cause a weakening of faith, the feeling of it is lost for a time. In this we lightly agree with the Remonstrants. But we can by no means agree with them in this, that they do not recognize the certainty of perseverance unto salvation apart from a special revelation. For thereby they deny the certainty of the promises of God, the assurance of faith, and furthermore the hearing of the prayers of Christ and of us. The promises of God promise us perseverance in grace and faith, as well as grace and faith itself in us, Jer. 31:40; I will put my fear in

their hearts, that they will not depart from me; Is. 46:3, 4; Thou that art borne of me in the mother unto old age, unto the gray hairs, I will bear, and lift up, and deliver; Phil. 1:6; He that hath begun the good work in thee, the same shall perform it; Heb. 13:5; I will not leave thee, I will not leave thee. So sure is perseverance, then, as the promises of God, who cannot lie, are sure.

Tit. 1:2. The faithful believe these words of God, accept them with assurance of heart, rest on them with childlike confidence; and their faith is an assurance of things hoped for from the truth of these words. How, then, can those who believe perseverance be uncertain of it? Or those who believe the eternal life, how can they remain in doubt of its perseverance? Was David uncertain, when he professed faith in perseverance? Ps. 23. Or was Paul uncertain, when, forbidding himself, he boasted therein? Rom. 8:39; 2 Timot. 1:12. And they need not say, that these were effects or workings of a special revelation, which they themselves make common to all believers, and draw from the general promises; though every believer also receives a special revelation of the Spirit of God, which testifies to every one in particular what God has given them; 1 Cor. 2:11, 12. Lastly, Christ also prayed for the faithful, that their faith may not depart, Luke 22:32; John 17:24. And they also draw perseverance from faith saying: Lord, increase our faith; Luke 17:5; Thy kingdom come; Thy will be done; Lead us not into temptation! Matt. 6:10 etc. Now, believers know from the mouth of Christi that the Father always hears Him, John 11:42. It is also evident that He hears them likewise when they pray in His name, chap. 6:23. Thus they can be completely assured of their perseverance in this life. This is said of the assurance of perseverance. He who does not admit the necessity of it for a firm consolation and rest of conscience has never felt the temptations, and does not contemplate the dangers of our spiritual warfare, and, as the Apostles say, without hope is the most miserable of men. We then, refining those statements as ungodly and as a teacher of despair, assert and confirm this contradiction.

The assurance of perseverance to salvation in this life is obtained by believers without special and extraordinary revelation, and is needed at most for a binding consolation and rest of the conscience of believers.

APPENDIX.

Temporary faith is true and justifying faith; is pleasing to God while it lasts, and is not different in kind from the faith that endures to the end.

In the handed down explan. pp. 4, 5, and elsewhere generally.

Judgment.

The Remonstrants only distinguish temporal faith and persevering faith from each other, with respect to time and permanence, and do not admit that they differ from each other in truth, nature, and workings or fruits, that is, wholly in essence.

And yet they are clearly distinguished in the holy Scriptures, both in the latter and the former manner; yea, from the distinction, which is there from continence, the foundation is laid, to prove the variety which is in truth and in essence; for continence is a proof of truth, and truth is the principle of continence. This appears, if one presents the main distinctions, according to contrast.

First of all, they differ in the working cause, whether it is a widespread cause or the nearest cause. The proximate cause of persevering faith is the grace of election, Acts 13:48; Rom. 8:29, 30; of temporal

faith it is common grace, from which God extends to the rejected also various gifts for the edification of the Church, which are to be called graces given free of charge; from the places, 1 Cor. 12:8, 9, 10; chap. 13:1, and continued. The nearest cause of that faith is the Spirit of renewal, Tit. 3:6; of regeneration, John 3:5; of adoption, Rom. 8:15; of this temporal faith, the Spirit of illumination, Heb. 6:4.

Secondly, they differ in the persons, in whom both faiths are; the person, in whom the persevering faith is, is an elect, Tit. 1:1, Rom. 11:7, Acts 13:48; he, in whom the temporal faith is, is an outcast, Matt. 24:11, and 24; 1 Jn. 2:19; as well as in the parts of the soul, in which both are; for the beatific faith is not only in the mind, knowing God, but also in the will or heart, resting on the afflicted, and feeling of grace, Luke 8:15; Acts 10:37; Rom. 10:9,10; Eph. 3:17. Temporary faith is in the mind alone, or also in the heart, from other causes, as from the living sense of grace extended, Luke 8:13; Heb. 6:4, 5.

Third, they differ in essence itself. For in persevering faith the essence consists in accepting Christ with confidence, by which the believer is rooted in Him, Col. 2:7; Jer. 17:7, 8; and which the Apostle calls the firmness of faith, Col. 2:5. By contrast, tide faith has no root, Matt. 13:20; Luke 8:13.

Fourth, they differ in end and in fruit. The end of persevering faith is the salvation of souls, Heb. 10:39; 1 Pet. 1:5, 9; of temporal not, Matt. 24:13. The effects or fruits are also various; of which it is read, Rom. 5:6; but chiefly the fruit of the true faith is a steady and abiding joy, John 16:22; abiding in the midst of tribulation, Rom. 5:3; which therefore is called a joy of faith, Phil. 1:25; but neither this joy, Luke 8:13, nor the other effects or fruits, arise out of temporal faith. For the joy of it is vanishing with that faith.

Fifth, they differ in the inherent and accessory things, of sincerity and of duration. Of sincerity, because persevering faith is unfeigned, 1 Tim. 1:5; temporal is feigned, 1 John 2:19; Luke 8:18. Of duration, because the persevering abides, Luk. 22:32; the temporal succumbs, Matt. 13: 20, 21; 1 Jn. 2:19. This then be the antithesis.

The temporal faith is not the true and justifying faith, nor pleases God for salvation; and is different from faith, persevering to the end, even in its very essence.

DECISION.

We have spoken of the five Articles of the Remonstrants, as they themselves have declared them in their published and transmitted writings, which God has given to those who have searched for the truth in his Word. All together they are of one mind; all together they bring the idol of the arbitrariness of man, with Pelagianism, back into the Church. For in the first Article it is said that God chose those who would believe, obey and persevere in faith and obedience. In the second Article it is driven, that Christ would have obtained reconciliation with God and the forgiveness of sins for everyone and every one, provided that they accept his benefits with faith.

In the third and fourth Articles, the power of the grace of conversion is linked to man's will, that it is powerful for conversion if man wills it, but powerless if he will not.

In the fifth Article, this will is attributed to perseverance in faith. Thus the principle of salvation, which first springs from it, and in which it is finally ended, is placed openly in the will, and in the hand of man himself. And what is that but to rob God of the honor of unmerited election, Christ of the praise of redemption, the Holy Spirit of the power of conversion, to overthrow the Christian consolation in life and death, to overthrow the certainty of our salvation? Finally, to destroy the childlike fear and

confidence in the hearts of believers, and on the contrary to inflate man against God with pride, so that he does not glory in God, but in himself, saying: I have distinguished myself, so that he rests not on the strength of God but on his own strength, putting flesh as his arm, yea, ascribing the whole glory of his salvation to himself with a devilish exaggeration, if he has willed of himself to believe, obey and persevere? This is an abyss of hell and a pool of despair.

Therefore we deem, that these five articles of the Remonstrants, all and any, because of the unbearable ambiguities, and many and grave errors, both public and secret, ought to be condemned by a solemn sentence, and eradicated from the Dutch Churches, as an unholy weed of the Pelagianistery, by public authority.

And we pray God and the Father of our Lord Jesus Christ with fervor, that He, according to the multitude of His mercies, will restore the authors and proponents of these articles from error to truth, from schism to unity, forgiving them their very great guilt of having so grieved and disturbed their own Churches, and that He will forgive the Dutch Churches with all those, who everywhere call upon the name of our Lord Jesus Christ in the truth more and more will sanctify, unite and bind them together, that they may proceed by the way of truth, and arrive at the life which was prepared for us before the foundation of the world, in Him who is the way, the truth and the life, Jesus Christ, our Savior.

THE FEELING OF THE THEOLOGIANS OF HESSEN,
OF THE ENDURANCE OF TRUE BELIEVERS AND MEN REBORN BY THE SPIRIT OF GOD,
WHO TEACH THE RIGHTEOUS REFORMED CHURCHES FROM GOD'S WORD
AND OF THE APOSTASY AND THE WHOLE AND FINAL DEVIATION OF THEM,
WHICH THE REMONSTRANTS DRIVE OUT OF GOD'S WORD.

In order that the proposed question of the perseverance and apostasy of true believers and those reborn by the Holy Spirit may be dealt with competently and clearly, it is especially necessary that an explanation be given of the words used in this difference.

What is to be understood by true believers; where the distinction between a believer's spiritual faith and a believer's ability to justify and beatify is also discussed.

When we call true believers, we do not mean those who have a historical faith, or a faith of miracles, or a temporal faith, but those who are truly gifted with justifying and sanctifying faith in Christ.

For the word faith is ambiguous, having essentially four (so that we may pass over the others which do not so much belong to this present matter), meanings.

For first, it is taken in Scripture for a bare and single knowledge and consent, or also confession of the doctrine revealed to us in God's Word; which faith is called a historical faith, which even the devils themselves believe, Jacob. 2:29.

Second, it means a special gift of God to do miracles, and is called the faith of miracles, 1 Cor. 13:2.

Third, there is faith, which is only such a bare and singular knowledge and consent of the doctrine contained in God's Word as is accompanied by some joy, but disappearing, which is caught in the hope of some tgdelgke benefits, without a sure confidence of the forgiveness of sins, and without

acquiescence in the promise of God made to us for Christ's sake; which faith, because it endures in prosperity, and at once disappears in adversity, is called *tgdelijk*, Matt. 13:21.

Fourth, there is faith, which is a knowing and trusting consent, whereby we accept the promise that God has made to us in Christ, and lovingly resign ourselves to God's mercy, love, and fatherly favor to us, obtained through the merit of Christ, vouchsafing that not only others, but also us, and that in particular me, you, etc., will receive the forgiveness of sin, righteousness and eternal life, is given by God's pure grace, for the sole merit of Christ; thus the word acquiesced, when by it we are said to be justified and eternally saved before God, Rom. 3 and 4 and 11; Gal. 2 and 3, and elsewhere. For this reason this faith is called a justifying and beatifying faith.

And this justifying faith is in many ways different from the temporal faith, and these faiths are different in being themselves. For they are distinguished.

1. According to that in which both are. For temporal faith is only in the mind, and does of itself produce some joy in the heart, but an unsteady one, from vanishing causes, after all, from the hope of temporal ease, to be obtained from the doctrine of the Gospel. But justifying faith, though, so far as it is a knowledge and consent, takes place in the understanding, nevertheless, so far as it is a confidence and acquiescence in God, so it is rooted in the will and in the heart, Rom. 10:9, 10; With the heart one believes, etc.

One can grow up and is sometimes washed up in a field that is not good, but stony, Matt. 5:6, 20, 21. This one does not come up except in a good field, that is, in man, to whom God has taken away the stony heart, and given a fleshly heart, Ezek. 11:19, and 36:26.

2. They differ in being even. For the essence of righteous faith consists in a trusting apprehension of Christ and his merits, or a firm assurance, by which every believer is certain that the gospel promise is due to him, and grants it to himself. But the essence of temporal faith consists in a consent of the Word of God, with a vanishing joy, which rises from a hope of temporal ease.

3. In the effects or fruits by sanctifying faith we are incorporated into Christ, and become his members, so that he is in us and we in him, Johan. 6:59; Eph. 3:17. By the temporal we are not incorporated into Christ, nor do we become His members. For otherwise by no persecution or tribulation would we be separated from Christ, who have that temporal faith, Rom. 8:35.

By true faith man is justified before God, Rom. 3 and 4; Gal. 2 and 3. By temporal faith righteousness is not obtained.

True faith produces good and God-pleasing works, love, hope, endurance, etc.; as fruits, in some a hundredfold, in some sixtyfold, in others thirtyfold, according to the measure of the gift of Christ and His Spirit; see Matt. 13, and 27; Eph. 4:7; Cor. 12:11; Gal. 5:6, 22, 23. The temporal does not bring forth these fruits, but before it comes to maturity it perishes in vegetables before it takes root; Matt. 13:6, 21.

True faith produces a firm, concise and lasting joy, by which we resign ourselves sweetly to God, which is also a principle of that unspeakable heavenly and eternal joy, Rom. 5:1, 2, and 14:17. This is accompanied by gladness, but which is vanishing, and in adversity not only slackening, but also at once refreshing and strengthening, Matt. 13:6, 22.

4. In the enclosed things and peculiarities. Justifying faith is ever lasting. From which the true believers and righteous are said to be like a tree planted by the streams of water, which brings its fruit in due season, and whose leaves do not fall off, Ps. 1:3. Temporary faith, when persecution arises, perishes at once, for it has no root, Matt. 13:6, 21.

WHAT IS UNDERSTOOD BY THE SPIRIT OF REGENERATION.

When we call the Spirit of regeneration, we do not mean those gifts of the Holy Spirit which are common to the rejected and the elect, as well as those extraordinary miraculous gifts in the early Church, of which Christ speaks, Matt. 7:21, 22, 23, and the Apostle, 1 Cor. 12:4, 5, 6, 7, 8, 9, 10, 11, as also those ordinary gifts, enlightenment of the mind, knowledge of the mysteries of the kingdom of heaven, and a, so to speak, taste of God's Word and of the powers of the world to come, Heb. 6:4, 5, and 10:29, which are also given to the rejected; but we understand those gifts of the Holy Spirit, by which the elect are distinguished from the rejected, the true believers and the sanctified from the pious, as there are a sincere love of God and neighbor, true holiness, righteousness, endurance, hope and other fruits of the Spirit, which the Apostle describes, Gal. 5:22, 23.

WHAT PERSEVERANCE ZLT.

We call perseverance in faith and holiness, not a continual production of the effects of faith and holiness, which is not broken by any fall or sin, but rather a continual continuance of the qualities of faith, love, holiness, and abiding in the true believers and saints.

WHICH IS A WHOLE AND FINAL APOSTASY.

We call a complete apostasy or fall away from faith and grace, a complete and utter extinction or loss of the qualities of faith, and of the gifts of the Spirit of adoption, so that man is at once deprived and deprived of the faith and of the gifts of regeneration of the Holy Spirit, with which he was previously gifted by God, and becomes a believer, again a disbeliever, a spiritual, again a natural, a free son of God, again a slave of the devil.

We call this a final defection from faith and grace, by which man so at once departs from faith, and is so deprived of the Spirit of renewal and his gifts that he is never again enriched therewith, but persists in that defection, and is lost forever.

These things being set before us and distinguished, we understand our sense of the matter presented, of the perseverance of true believers, in these following points.

FIRST POINT.

Those whom God, according to the good pleasure of His will, elected from among the fallen human race before the foundation of the world, to eternal life, in whom He also works in time, not only according to the marvelous greatness of His strength and by the power of His might, the true and sanctifying faith in Christ, manifesting it by His Holy Spirit, and making it from natural men spiritual, but also preserving it by His divine power, so that both perseverance in faith and holiness, as well as faith and holiness itself, from election to eternal life, is a fruit and effect of His cause, and arises necessarily from it, and that all the elect, and also those alone, who truly believe in Christ, are sanctified by the Holy Spirit. Spirit, and persevere in true faith and holiness to the end.

That faith necessarily flows from election to eternal life, and is inherent in the elect, is proven by the following testimonies of Scripture. Acts 13:48; There believed as many as were ordained to eternal life; Rom. 8:30; Whom He hath predestinated, whom He hath also called; namely, inwardly, or, which is the same thing, endowed with faith.

2 Thess. 3:2. Faith is not of all men.

Tit. 1:1. According to the faith of the elect of God.

That the sanctification of the Spirit, or regeneration, proceeds from election, as a fruit and effect of its cause, is evident both from the indissoluble connection with each other, both of the saving faith and of the Spirit of regeneration and renewal, and from the following sayings of Scripture.

2 Thess. 2:13. God has chosen you from the beginning for salvation through the sanctification of the Spirit and the faith of the truth.

1 Pet. 1:2. To the elect from the foreknowledge of God, of the Father, unto sanctification of the Spirit.

Eph. 1:4. He hath chosen us in Christ, that we should be holy and undefiled before him with love.

That perseverance in faith and salvation comes from election, as an effect of its cause, is evidenced by the following Scripture testimonies.

John 6:29. This is the will of him who sent me, the Father, that of all that he gives me I should not lose, but should raise it up at the last day, that is, to eternal life.

Rom. 8:30. Those whom He has praised, etc., He has also glorified. And from 't 35 vs. to the end of the capitulation; Who shall separate us from the love of Christ, etc.? I am assured, that neither life nor death can separate us from the love of God, which is there in Christ Jesus our Lord.

Rom. 11: 29. Those gifts and that calling of God (namely, powerful, or the gift of faith) are such that He cannot repent of them.

1 Pet. 1:5. We are kept by the power of God through faith unto salvation.

SECOND POINT.

And this perseverance in true faith and holiness, God works in His elect, as well as faith and holiness itself, by certain means, which He uses powerfully to that end, both external and internal.

THIRD POINT.

The outward means are, on the one hand, the preaching of the divine Word, and the holy commands of God, earnest admonitions and warnings, and sweet promises, stern threats, which are recited to us therein; by which we are exhorted to persevere in faith and holiness, and, on the other hand, the paternal chastisements, crosses, afflictions, by which God sometimes sharpens our faith and diligence in Godliness. Of which external means there are very many testimonies of Scripture.

FOURTH POINT.

The inward means are the powerful working of the Holy Spirit in the hearts of the elect by those outward means, with which true believers are not only endowed with supernatural, necessary, and

sufficient power to persevere, and to overcome the temptations of devils, the flesh, and the world, so that they can, if they will, to persevere (which the Remonstrants seem to acknowledge), but moreover to be powerfully preserved from the temptations, wiles, stratagems, and deceits of the faith and of the devil, the world, and the flesh, and their supernatural powers, necessary to persevere, to be brought to the act of perseverance. And their reborn will is bent and inclined to this end, always wanting to cling to God steadfastly, so that God not only works powerfully in true believers that they are able, but also that they want to persevere, and indeed do persevere.

That God endows true believers with supernatural powers necessary to persevere, and causes them to persevere, is evident from the following Scripture passages, Eph. 6: 10, 11. Put on the whole armor of God, that ye may be able to stand against the stripes of the devil.

Phil. 4:13. I can do all things in the Lord, who strengthens me.

That God strengthens true believers in true faith and holiness, and also makes them to persevere, and indeed to persevere, is evident from the following testimonies of Scripture,

Phil. 1. 6. I trust this, that He who began the good work in you will accomplish it to the day of Jesus Christ.

Phil. 2:13. It is God who works in you to will and to accomplish, according to His pleasure.

1. Cor. 10:13. God is faithful, who will not let you be tempted beyond ability, but will also give an outcome, that you may be able to endure.

1. Pet. 1:5. You are kept by the power of God, through faith unto salvation, which is prepared to be revealed in the last times.

FIFTH POINT.

This perseverance of true believers does not rest on the strength of their supernatural powers, nor on the natural ability of their will to voluntarily will the supernatural and heavenly good. For even in true believers there is such a weakness of human strength, and even in their reborn will (for it is not wholly, but only partly, renewed in this life) the variability is so great that true believers, left to themselves, could not for a moment stand against the looseness and power of the devil, the stratagems and wiles of the world, even against the lusts of their own flesh. That is why the Scriptures so often exhort us to watch and pray, and to work our salvation with fear and trembling, Luke 21:37; Philippi. 2:12; 1 Pet. 5:8, 9, and elsewhere, etc. But it rests much more

1. On the unchangeable counsel of God to keep his elect in the true faith to the end, and by this to bring them necessarily and infallibly to eternal life. Which counsel of God is powerless from no creature, nor of God himself, because of his immutability, can be recalled, Isa. 46:10; Ps. 33:11; Malach. 3:6; Matt. 24:24; 2 Tim. 2:19.

2. It rests on the unchanging and steadfastness of supernatural powers in true believers, with which God provides for true believers to persevere. For God, powerfully engendering faith in His elect, plants in them the principle of eternal endurance, and gives them such powers to persevere, which cannot in eternity be withheld from any creature, nor ever be shaken out by them. Which principle is

called in holy scripture, to have a root in himself, Matt. 13:21; a lasting seed, 1 John 3:9; and immortal, 1 Peter 1:23; likewise, a lasting anointing, 1 John 1:21.

3. To the constant assistance of the Holy Spirit, and his dwelling in the true believers, as well as to their mighty protection and guidance by the power of God, and upon those supernatural powers being put to work, and being brought to the act of perseverance.

See John 13:15, 23; 1 Cor. 3:16, and 2 Cor. 6:16; 1 Pet. 1:5.

4. To the unfailing promise of God, whereby He promises to give to the true believers both the necessary strength to endure, and the continual assistance of His Holy Spirit, and their preservation, protection and instruction in the ways of His commandments.

See Isa. 46:4; Jer. 32:40, 1 John 2:25, 27; 1 Cor. 1:8, and 10:13.

5. On the intercession Christi without ceasing for true believers and for their perseverance in the faith, and on the acquisition of the Holy Spirit from the Father, Jn. 14 : 16, and Cap. 17 : 15, 17, 20; Luke 22:32.

SIXTH POINT.

And this perseverance of true believers excludes not only the finite, but also the entire deviation from the faith, so that the one to whom God has once given true and sanctifying faith does not finally or completely lose it, nor can he lose it because of the foundations laid above.

That they do not lose it at last is proven by the testimonies of the Holy Scriptures, which testify that the true believers and the reborn have eternal life, and have passed from death to life and have been transferred, John 5:24; 1 John 3:14. Those who already have eternal life and have been transformed into it can in no way be deprived of it.

That they do not completely and completely shake off faith and the Spirit of regeneration is clear from the following.

Jer. 32:40. I will put my fear in their hearts, that they may not turn from me. Now those who do not turn from God never lose faith and the Spirit of regeneration completely and utterly, but remain steadfastly devoted to God. Behold also Isa. 54:10; Luke 22:32; Rom. 11:28, and that excellent place, 1 John 3:9. He who is born of God does not sin, for his seed abides in him, and he cannot sin, because he is born of God.

SEVENTH POINT.

Though therefore true believers sometimes also fall into grievous and abominable sins, whereby the outward acts of faith, love and other Christian virtues are prevented and broken down, and externally succumb and cease for some time, and the Holy Spirit is grieved within their hearts, Eph. 4:30: and his gifts so diminish and weaken, that sometimes the inner man seems to be driven out and killed, nevertheless it is that God; according to the covenant of His mercy, through and for Christ's merit, and His intercession for His believers, sustains them with His hand, so that they do not completely perish; He preserves in them powerfully and mercifully the seed of faith, and raises them up again from their fall, and the spark of faith that was left in them He thus kindles; externally with the word of the law and the Gospel, sometimes also with paternal chastisements, internally with the power of the Holy Spirit, which

is renewed in them. Spirit, who reveals himself anew in them; that faith to the deed, which was broken off by these traps, breaks out again.

The truth of this point is evident from the following.

Ps. 37:24. If he falls, that is, the righteous man, he is not cast away, ⁷¹ that is, to perish, for the Lord holds him by the hand.

2 Cor. 4:9. Persecuted, but not forsaken; cast down, but not perverted.

Spr. 24:16. Though the righteous fall seven times, yet rise again.

Luke 22:31, 32. Simon, Simon, Satan has sought to sift you like wheat, but I have prayed for you, that your faith may not depart.

1 John 3:9. He who is born of God does not sin, for his seed abides in him.

And this is proved by the examples of David, Peter, and other true believers and saints, in whom the seed of God, which seemed to be choked by their fall, at last began to green and bear fruit again, when by the power of God they rose from their fall and returned to God through true penitence.

EIGHTH POINT.

From this it is easy to understand that there is a great distinction between the sins of the unregenerate and the falls of the true believers and the reborn. Some throw themselves headlong, in contempt of God, with whole-heartedness, with full will, and as with delight in sin, and commit it without a struggle of the Spirit-which the Scripture calls doing sin, 1 John 3:9. Hence also this sin is called prevailing, Bom. 6:12; and they are said to live in the flesh and after the flesh, Rom. 8:1, 4, 8, 12, 13, etc. These also sin, but not from contempt of God, nor with whole heart, nor with deliberate wickedness and with full will, but from the weakness of the flesh, which is left in them, always struggling against the Spirit, though not maintaining the upper hand, but submitting to the struggle. Therefore they are said in the Scriptures to sin, 1 John 3:9; not to live in the flesh or after the flesh (which way of speaking means to make a habit of sinning, a dominion of the flesh, which has no place in the reborn), although they often come to do some works of the flesh.

NINTH POINT.

The doctrine of the perseverance of true believers and those reborn by the Holy Spirit gives us firm and sure comfort in all temptations, and assures and reassures us that we will receive the inheritance that is immortal, inviolable, and unailing, and our souls eternal salvation; makes us secure, not with a fleshly, but with a spiritual security, so that those who are gifted with true and beatific faith in Christ, and feel the Spirit of regeneration and renewal within their hearts may and must conclude with a sure and undoubted confidence of heart, that they have been truly chosen of God, before the foundation of the world, unto eternal life, and are preserved unto salvation by the power of His strength through faith, and thus shall necessarily and infallibly be saved forever.

See of this comfort and assurance of salvation, arising from this doctrine, those striking places, Rom. 8, from v. 33 to the end of the chapter; 2 Tim. 1:12; 1 Jn. 3:14, and 5:10-15; and add to these the testimonies of the Scriptures, which say the Holy Spirit to be the pledge of heavenly inheritance, testifying to the true believers that they are the children and heirs of God, and co-heirs of Christ, and

sealing them unto the day of Jesus Christ, and assuring them that they shall obtain eternal salvation, Rom. 8:16, 17; 2 Cor. 1:22; Eph. 1:11, 13, etc., etc.

CONTRADICTIONS.

Therefore, we reject as false these following propositions of the Remonstrants.

1. That true justifying and sanctifying faith is not proper to the elect. Which necessarily follows from this proposition of the Remonstrants; when they say, that the true believers may persist in abominable sins and wickedness, and then perish in them for ever, and also perish many times. For the outcast cannot perish eternally,

2. That temporal faith is a perfect justifying faith, and does not differ in essence from true faith to the end.

IN THE VERKLAR. THE 5 ARTICLES HANDED DOWN, PP. 4, 5.

3. That perseverance in faith is not an effect or fruit of election to salvation, but a condition required beforehand in man, who stands to be elected.

IN THE STELL. 7. OF THE 1 AND 5 ART.

4. If God, according to his absolute right, rewards some, long and much exercised in the course of Godliness, and tried in various adversities, as with fire, with the gifts of unswerving perseverance, this is done in a certain extraordinary way, and this is not to be reckoned, when one deals with God's ordinal workings.

IN THE VERKLAR. ART. 5, PAG. 8, 9.

5. That perseverance in faith is not a gift of God, and especially not one given to all the elect. This statement follows necessarily from the preceding one. For if it is said that when God rewards some who have been practiced long and hard in the course of Godliness and have been tried in various adversities as with fire, in an extraordinary way, that God rewards them with the gift of unswerving perseverance, then this gift will not be given to all the elect in an ordinary way.

6. That God does visit the truly believing man with grace and supernatural powers, as much as He deems sufficient for perseverance and victory over the temptations of devils, the flesh and the world, according to His infinite wisdom, and, moreover, is willing, with His grace and Divine help, to help him; if he does his duty, and if he uses the grace and sufficient strength to persevere, that is, by waiting, praying, and other holy exercises, he seeks to persevere in the true faith; being still further near; nevertheless notwithstanding; this willingness of God's help being there, and the presentness of sufficient grace, and all those things being set forth, which are necessary and sufficient to persevere, and which God wills to use to preserve the faith; Yea, also in the will itself being established the quality of faith; that it always remains in man's power either to persevere, or not to persevere; which proposition of the Remonstrants is to be understood from the trans: states 2 and 8, of the 5. Artik; and the overgelev: statement, Art. 5, pg. 11.

7. That the true believers may not only entirely fall away from true faith, and consequently also from grace and salvation, but that they often do so, so many times, namely, if they commit any work of the flesh; overgei: steil, of the 5. Artik: Haag Confer: Bert, pp. 18, 19. of the 5. Artik:

8. That the true believer may also fall away from true faith, grace, and salvation to the end, and that they often do, and persist in the apostasy and die, and are lost for ever, Overgei: stile. 4. Art. 5. Haag. Confer. Bert, pp. 18, 19, of the 5. Art.

9. That true believers may fall in sin even unto death, and against the Holy Ghost. Which Episcop. says; disput publ: of date sin; Cor- rol: 1. and 2.

10. That no true believer can be sure in this life, without special revelation, that he will always persevere in the faith, and be eternally saved, Haag. Confer : Bert. p. 150, of the 5. Artik:

11. That the doctrine of the assurance of perseverance opens the door to carnal carelessness, and by its nature is capable of implanting carelessness in men; that in the midst of the course of sin, it is like an ear cushion for them, with which they may gently cuddle and sweetly caress themselves. Overgei, steil. 6. from the 5, Art. Haag Confer; Bert: pag: 57. of the 5, Art:

12. To doubt, whether we shall always be those we are now (namely, true believers children of God, who shall surely inherit the inheritance of eternal life), and always keep that mind which we now have; that this is not harmful, but very advantageous. Haag. Confer: Bert: pp. 63, 64, of the

5. Art.

We have thus with God's help clarified our feelings and those of our Churches, which are gathered in Christ in Lower Hesse and partly in Upper Hesse, concerning the predestination, merit Christi, grace of God, free will, and perseverance of true believers; and immediately made known, which of the opposite strange propositions of the brethren Remonstrants, with which the Churches of the Netherlands, formerly very flourishing, unfortunately have been distressed and disturbed for several years, to keep out of God's Word, so-called "the Lord's Prayer".

Your Ed. Mog. dan, E. Ed. Mog. Lords Committeemen, and in your Ed. Mog. the High. Mog: Heeren Staten Generaal, whom God has given these Dutch Reformed Churches as Feeding Lords, we pray and beg, through the holy name of our Lord Jesus Christ and through his precious blood, with which He has bought his congregation dearly, through the eternal salvation of so many thousands of souls, that your Ed. Mog. (which they can do in regard to your ministry and are guilty of doing) steadfastly, by God's grace, accept this sound doctrine; which with unanimous agreement all Reformed Churches in Germany, France, England, Switzerland and in other places up to now, steadfastly; Believe to protect your very flourishing Netherlands, and not to allow it to be slandered, damaged and suppressed any longer by the false accusations and blasphemies of those who do not know how to spend their time well. Will you rather work diligently to that end, and direct your counsels to that end, that those who have so long strayed from the way may be vindicated and won again, and that the Dutch Churches, now miserably divided, may once again be united in unity of faith and doctrine; having dispelled the haze of error; and the truth, the upright peace and tranquillity brought back to her, and henceforth preserved among her.

Thus your Esteemed Majesty will maintain unity in the pure doctrine with the Reformed Churches of as many Kingdoms, Duchies, Provinces, Counties and Republics, as much as your Ed. Mog. will zgn, maintain, and abundantly hear God's immeasurable blessings, with which He has hitherto abundantly blessed your very flourishing Republics, also in future times, so that your Ed. Mog. your vjjanden henceforth; which your Ed. May your friends and neighbors be of help and support and your subjects be of comfort.

And this matter we command your Majesty's discretion, as they know very well the state of these United Dutch Provinces, and understand very well what your free republics are or cannot be. From our side we pray, and shall henceforth also pray to the great and good God, that He from Heaven will bless your holy counsels; that those who have strayed from the right path will be corrected; will gather your Dutch Churches, woefully disturbed, together again, and divide them, will unite them anew, and confirm among yourselves in His only begotten Son, our Lord Jesus Christ, with a firm and sure peace, and scatter us and ours, as well as all other sensible Churches, over all the face of the earth, with his mighty hand against the power of the infernal gates and of the devil, also against the deceits, wiles and stratagems of the evil world, preserve, protect and maintain them, and finally glorify them, transposing them into the heavenly Paradise, through and for his one and only Son, our Lord and Savior, Jesus Christ, whom with the Father and the Holy Spirit be praised, honored and praised forever. Spirit be praise, honor and glory for ever and ever, Amen.

OF THE PERSEVERANCE OF THE SAINTS, AND CERTAINTY OF SALVATION FOR BELIEVERS.

THE JUDGMENT OF THEOLOGIANS FROM SWITZERLAND.

I.

we believe and confess, that all true believers, who with a living and true faith, have incorporated Jesus Christ as the wine-grain in the vine, and members in the head, and have partaken of the Spirit of salvation and regeneration, are in this true faith in Christ; will persevere in this true faith in Christ the Redeemer, and in this intention of holy living, to the end of life, and thus will surely obtain the eternal salvation, to which they have been elected by grace alone, and redeemed by Christ.

n.

For it is the will of the electing Father that all whom He has given the Son should not perish, but be raised to eternal life at the last day. It is the will of the Son, the Redeemer, that those given by the Father should both live with Him, and behold His glory for ever. The holy Host, also the Comforter, blyss with the elect for eternity. And verily, those whom God the Father has graciously chosen according to His free will, whom the Son has redeemed with His precious blood, whom the Holy Spirit has enlightened and sanctified, these are graciously and surely saved and brought powerfully to the ordained end.

HL

But this perseverance of true believers in true faith and holiness we do not attribute to any powers of the human will, or to free will; but we attribute it wholly and confidently to the almighty power of God the Father, the almighty inspiration of his one-born Son, our highest and most careful Shepherd, and also to the infallible seal of the Holy Spirit.

For, as the faithful are preserved by the divine power through faith unto the eternal inheritance; as they are reborn of an immortal seed; as they are governed by the guidance of the Holy Spirit; as they are enclosed in the hand of the faithful shepherd, Christ, they cannot wholly or finally depart from the true faith, or fall away from eternal salvation. However, if the perseverance of the faithful were to rest or stand on their own human strength; if the faithful were left to their own devices; if they had to struggle with their own strength; then we confess, that they could not for an instant stand against the

temptations of the roaring lion, against the temptations of the world and of the flesh, because their weakness in the flesh is so great, but they would fall into sin and apostasy, persist in the fall and die, and thus perish forever. Therefore, the perseverance of the saints is a work not of flesh and blood, not of our free will, not of any ability, obtained by manifold acts of believing and obeying, but a purely undeserved gift of God, an inherent effect or fruit of the Holy Spirit, of the election of God, of the Father, and of the procured redemption of the Son, as well as a fruit of His constant intercession.

IV.

But though we believe that the true believers and the elect can neither wholly nor finally depart from the true faith, and fall away from eternal salvation; yet we do not deny that the true believers and the elect, because of the indwelling law of sin, and the remnants of old Adam, sometimes dried up in grave and abominable sins, fall by the example of the world and by the temptations of the devil, so that they grievously hurt the conscience, grieve the Holy Spirit, and lose some of their gifts, and that faith is weakened, and comfort becomes faint. Nevertheless, when they fall, God holds them in His hand, that they may not perish. Never does He allow temptation to be greater than they can bear; the good work which He has begun is sustained; the smoking flax is rekindled by the Holy Spirit's infusion, and He calls them to conversion, and finally brings them to the blessed end.

V.

And of this perseverance the true believers can be assured, not only for the present time, but also for the time to come, and that both to the glory of God, who graciously and powerfully protects them from the final apostasy, and also for their excellent consolation in this valley of misery and temptation. For the faithful have of this perseverance and faithful keeping of God and our Saviour, not only certain promises clearly expressed in God's Word, but also the internal testimony of the Holy Spirit, who testifies with our spirit that we are the children of God, with which we are also sealed until the day of our complete redemption, and which is an infallible pledge of our heavenly inheritance.

VI.

However, the elect, because they are assured of their perseverance, do not open to all kinds of sins, evils and crimes, and to a harmful carelessness of the flesh; but through the indwelling Spirit of God, they diligently walk in the way of truth, godliness, love and thankfulness; they put to death the works of the flesh and their earthly members; they rise up again and again to a new life; they are diligent in Godliness and good works; they fear God, guard themselves from sin, and, in sum, work out their salvation with fear and faith. For God gives them a new heart and a new spirit, and makes them walk in his commandments, and keep his law, and be planted as a tree by the watersprings, which bring forth fruit in due season. For, in truth, he who is born of God does not sin, for his seed remains in him, and he cannot sin, for he is born of God.

VII.

And from this it does not follow that all exhortations, warnings, commands, threats, exhortations, and supplications, etc., should therefore be unfruitful, vain, and vain; but they are much more salutary means by which God accomplishes the counsel and the gift of perseverance, and brings His own to whom He gives strength and power to this end, that they give place to the exhortations, in order to come to the ordained end.

VIII.

Much less does the assurance of salvation or the sure hope of perseverance take away the prayers of believers. For the Head of the faithful, our Savior Jesus Christ, who has been assured of the honor of His Father and the constant favor of the Father, has been continually in prayer day and night; and no man has been more ardent in prayers, nor more abundant in commanding prayers to the faithful, than Paul, who nevertheless has been so certain, that scarcely anyone has been more certain of his salvation and of the crown. For as Moses, Joshua, Gideon, David, and other rulers, judges, and kings of God's people, were not therefore slower, because they knew from God's promises that the land would be given into their hands; so also the true believers, not doubting that they shall obtain salvation, do not refrain from working all the more diligently for their salvation, and fighting against temptations. Why we believe and confess this doctrine of the certainty of salvation to be not only the teacher of firm consolation, but also of childlike, willing and free Godliness.

IX.

Now if any are said to have departed from the faith, they have been such or pretended to be, who have professed the faith with their mouths, which they have nevertheless never had in their hearts, which was Simon the witness; or they have been believers for a time, who have not had the roots of true and blessed faith in their hearts, of which Christ speaks in the faith; or they have been held to be such, out of love's judgment, because of external confession, from other true believers, because they have not been sanctified in the truth within.

X.

We therefore conclude with the words of the Apostles, that neither life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, can separate us from the love of God, which is in Christ Jesus our Lord.

And this is our faith, our hope, and our sentiment of the five Articles, which stand in difference, which we, as revealed in the Scriptures, and fitting and honorable for righteousness, mercy, and divine wisdom, are of great service for comfort and edification, and are in no way contrary to godliness and good manners, having been created of our forefathers out of the Word of God, and left to the service of God; accepted from the whole heart, and without injury to conscience; and which we still teach in the Churches and Academies of Reformed Switzerland, entrusted to us. This doctrine, and also the whole salutary doctrine, we sincerely wish that the Ed: Maj: Lords States General, and the Magistrates of the Reformed ' Dutch Provinces, and all other right-minded renowned Feeders-Lords of the Christian Church may be recommended. To the professors and preachers of the Academies and of the Dutch Churches, our dear brothers in the Lord Jesus Christ, we wish with all sincerity of heart prudence in the presentation of this high doctrine, and steadfastness in the advocacy of it; in both God's gracious favour. We also humbly and submissively pray to the Father of mercies, and will also pray without ceasing, that He will not spare or graciously improve those who are of contrary sentiments; and who do not improve the flock that God has acquired with His blood; or graciously improve, or restrain with his mighty hand; at last, that he will preserve, protect and protect the Dutch Churches, and this entire most august Republic, against the tears, against the heresies, against all wiles of all kinds of deceivers, graciously preserve, protect and maintain, for the glory of His holy name, and the salvation of the whole Church

and Republic, through our Lord Jesus Christ, whom with the Father and the Holy Spirit, be praise, honor and glory forever, Amen.

JUDGMENT ON BEHALF OF THE RIGHTEOUS, NASSAU AND WEDDERAVIAN CHURCHES.

OF THE FIFTH ARTICLE,

OF THE ENDURANCE OF THE SAINTS, AND ASSURANCE OF SALVATION.

The sentiments of the Remonstrants.

1.

The perseverance of the faithful in faith is not an effect or fruit of election, and is not a gift of God given, but only offered, and a condition of the new covenant, which God has ordained among many possible things, and which man, by the habit of faith, and manifold operations of believing and obeying obtained, can easily do, and, because of the additional help of the Holy Spirit, commonly does.

CONFIRMATION OF I

The effects or fruits of election are generally described to us in Sacred Scripture, and especially Rom. 8, Eph. 1, according to this order. God powerfully calls those whom He has chosen to the adoption of children through Christ; He endows them with true faith; He justifies them by faith; having been justified, He sanctifies them, killing the old man by certain steps in them, making the new man alive; having died according to the flesh, and made alive according to the spirit, He trains them to bear the cross; in the cross He raises them up, and strengthens them.

The Sense of the Righteous.

I.

The perseverance with which to persevere in the faith of Christ until the end, without which no one is saved, Matt. 24:13, is a gift of God given to all the converted, so that they may be endowed with the quality of saving faith and, being preserved by the power of God, may necessarily persevere until the end.

TRUE FEELING.

With the hope of a better life; being firm in this hope, He endows them with final perseverance; finally, He rewards their constant struggle against all enemies in this life, by grace with the eternal victory of joy and glory. From which it is evident that perseverance is among the gifts of God, which He gives freely to those whom He has chosen from eternity, that they may make a good camp, finish the course, keep the faith, and receive the crown of righteousness that has been set before them, 2.

The Righteous Sense.

II.

All these things being necessary for perseverance, the will of the elect is determined to persevere. Therefore, it is not the will of man but the grace of God that is the immediate cause of perseverance.

The Belief of the Remonstrants.

II.

Having established all that is necessary for perseverance, it remains in man's power to persevere or not to persevere, so that man's will, working freely according to his innate nature, is the proximate cause of perseverance.

CONFIRMATION OF TRUE FEELING.

The confirmation of true belief in this proposition depends on the third and fourth Articles, where this matter has been widely discussed. The sum comes down to this. Given the working of the Holy Spirit, with which He powerfully works in the hearts of the elect, the will, by the invincible power of God, is grafted, and sweetly drawn, to produce those works which spring from the qualities or super-natural qualities of God.

in.

Though the true believers often fall into abominable sins, and hurt their conscience, invoke the Holy Spirit, lose the joy of heart, and fall into the wrath of God, yet they do not at once shake off the fear of God, nor faith; but the seed of God remains in them; and therefore they cannot fall from the grace of God either wholly or to the end. Although it is then that man is the proximate cause who believes and perseveres; yet grace alone is the proximate cause who gives the gift of faith and perseverance, if it alone gives man these powers, and arouses him to do the works, so that the goodness of the work must be attributed to grace alone, 1 Cor. 15:10.

HL

True believers may not only fall into abominable sins that directly destroy the conscience, yes also into sin against the Holy Spirit; but they may also persist and die in these, and consequently fall away from righteous faith, grace, and salvation completely and to the end; and this many have resisted, and still often does.

DECLARATION AND CONFIRMATION OF TRUE BELIEF.

True believers, being left to their own devices, may lose faith, grace and blessedness as to their own powers. For there is nothing more changeable than the will of man, nothing weaker than the powers of man's whim, nothing stronger than the temptations of the flesh and the world, nothing more violent than Satan and the annoyances of the world; and therefore it is said to all believers, He who thinks he is standing, see to it that he does not fall, 2 Cor. 10:12.

Again, true believers cannot lose faith and fall from the grace of God at once, as far as the election and calling of God are concerned, which are without faith. For though they often by heavy falls grieve God, grieve the Holy Spirit, shake out and lose many of His gifts, bruise the conscience, weaken the faith, and, as much as is in them, break; as the example of David and Peter shows; yet they never with all their heart strain themselves against God in such a way that they become enemies of God, and fall out of grace at once, shake out the Holy Spirit completely, break the faith of God, and fall away from the grace of God. For the seed of God abides in him, 1 John 3:9; and they are kept in the faith by the power of God, 1 Pet. 1:5; and by the continual intercession of Christi they are sustained, so that their faith never faileth at any time, John 16 and 17. 37:24. Neither can it be that the elect should be tempted, Matt. 24:24; that Christ's sheep should be torn out of His hand, John 10:28; that believers should be separated

from the love of God in Christ, Rom. 8:35. Finally, the call and gifts of God are without repentance, Rom. 11:29, and

The Righteous Sense.

IV.

True believers can and should be assured of hnnne justification and eternal life, for the word to come and for the time to come. We are preserved an undefiled, undefiled, and immortal inheritance in heaven, 1. 1:4. And God is faithful, who will not suffer us to be afflicted beyond our means, but will give us an outcome from affliction that we may be able to bear it, 1. 10:13.

The views of the Remonstrants.

IV.

Every true believer can be assured of the sincerity of his faith and the blessed favor of God toward him for the future state. By the future state he cannot be assured that he will persevere in faith.

CONFIRMATION OF TRUE FAITH.

All believers, after the example of the Apostle, Rom. 8 (where the victory and triumph of faith is described) can and must be assured of the present and future grace of God. The reasons for assurances are these.

1. The irrefutable promises of God, of which is the sum total, John 3:15, 16.
2. The unchangeable decree of God to save the elect, which is known to them by their calling and faith, Rom. 8.
3. The infinite love of God poured into their hearts by the Holy Spirit, and sealed by the surrender of His Son, Rom. 5:5, 6; and 8:32, 38.
4. Christ's love and intercession for us, John 17.
5. The inward manifestation of the Holy Spirit, Rom. 8.

Righteous feeling.

V.

The lovely doctrine of perseverance is an incentive to diligence, to do good works, and a substance of fast comfort, if it nurtures faith in us, kindles love, ceases hope, and gives spiritual peace. On the other hand, the doctrine which commands believing men to doubt about salvation, of itself and of its nature, is harmful and pernicious to true Godliness and the whole religion of God.

To all which may be added the nature and nature of the justifying faith. For to this is ascribed assurance and boldness, and it is called a proof and assurance. Which things are not due to faith, if the believer doubts the favor of God, and may not boast with the Apostle under the hope of the glory of God, Rom. 5:2; nor say with him, I know whom I have believed, and am assured that he is able to keep all that I have with him to this day, 2 Tim. 1:12. Against which saying directly contradicts what our wargeists say,

that the certainty of faith is less as the certainty of science, and more as the certainty of opinion or delusion.

Feelings of the Remonstrants.

V.

It is so far from there that the certainty of perseverance and of salvation is necessary for the firm consolation of the faithful and the peace of conscience in this life, that, on the contrary, this doctrine is, of itself and of its nature and character, harmful and pernicious to true godliness and the whole religion.

On the other hand, the doctrine of doubt in this matter is singularly advantageous, since to doubt about one's salvation is not only advantageous for the Christian driver, but also very helpful to shake out sluggishness and sleepiness in religion.

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CONFIRMATION OF TRUE FEELING.

The fruits that the assurance of salvation bears in us are mainly these: First, this doctrine is a very great incentive to the diligence of good works, knowing that we must walk the path of holiness in order to arrive at eternal blessedness. For with the assurance of perseverance there always remains an intention of avoiding sin, and of rising again from the traps, Rom. 7, from the 15 verse to the end, while God works all this in them unchangeably according to his eternal intention, and does not withdraw his mercy from them at one time, Eph. 1:11; 2. Sam. 7:14; Ps. 89:30, and onwards. After that, it makes us thankful to God; for we know that the cause of this assurance is not in us, but in Christ, from the power of his death, and from the resurrection and intercession, Rom. 8:34, 35, 38, 39; John 17:28, and from God's eternal providence, Eph. 1:4, 6; 2. Tim. 2:19; Rom.

8:30. Further, so this doctrine gives substance to a firm comfort; if it makes us at ease against all storms and attacks of enemies, and patient in adversity, if we overcome the waves of temptation, resting on this anchor: He that hath begone it shall perform it. Nothing will separate us from the love of God. In all these we overcome. With this comfort David lifts himself up in his falls, Ps. 37:24: The righteous, when he falls, is not cast away. Compare this with Ps. 23. On the other hand, the continual doubt of our warriors is a plague of conscience, a store of despair, and a harbor of hell. For without the perseverance of the saints in faith and hope, there is no assurance of grace worthy of God the Father, no justification of faith, finally no power of death Christi.

APPENDIX.

Righteous Faith.

Temporary faith is not a righteous faith; but is different from it, in its very essence.

Sense of the Remonstrants.

Temporary faith is a true, perfect and justifying faith, and, while it endures, is pleasing to God; and it is not different in essence from true faith, which endures to the end.

CONFIRMATION OF TRUE FAITH.

The true distinction between temporal and justifying faith can be seen, in addition to many other things, especially in the titles of praise of justifying faith. For it is credited with full assurance, Rom. 4:21; Col. 2:2; Heb. 6:11, and 10:22; boldness, Eph. 3:12; 1 Jn. 2:28, Heb. 3:6 and 10:35; confidence, Eph. 3:12, Phil. 3:4; and it is called a self-sufficiency and firm ground, Heb. 11:1; 2 Cor. 9:4, and 11:17; likewise, a proof; see the same places. Furthermore, sanctifying faith is the gift of all gifts, the soul of souls, the mind of reason, a living root of holiness, the mark of the children of God, the key to the treasury of heaven, the mother of united consolation, a nourisher of good conscience, the hand, the mouth and eye of the children of God, the pledge of our eternal inheritance, a caretaker and guarantor of peace with God, the seal of election, the ladder of heaven, the shield of the believing soul, and finally the bond by which we are united through Christ who is united with us. All which, without robbing God of His glory, cannot be attributed to temporal faith.

END OF THE FIVE ARTICLES.

And these are the five principal differences, which the Remonstrants have found to be Pandora, those great beasts and waves, with which the Devil, who is a thousand artists, has, it is said, undertaken to stir the Mediterranean. Those who wish to sail skillfully and surely from these (and every one should wish to do so), let them imagine this North Star for themselves. That doctrine is to be prized first, which has sinful and simple men of speech, holiness of life, joy of conscience for it; and which teaches that one must begin circularly from the grace of God, proceed by the grace of God, and reside in the grace of God. None of these things is to be found in the doctrine of the Remonstrants, if both the eternal election of God, and the precious satisfaction of Christ, the Savior, with the offering of saving grace, and the steady preservation in the state of grace, depends on the will of man. But the orthodox doctrine of the Counter-Remonstrants (as they are called) agrees with both scriptures, and is not inconsistent with orthodox antiquity, but is much more useful to concise practice, as to vain speculation. The God of peace and unity, then, mightily accomplish that good work, which He has graciously accomplished in the High Majesty of the Lords of the United Nations. States-General of the United Netherlands, and graciously accept this sacrifice of praise, which we offer Him daily on the altar of our hearts.

God's grace alone has chosen certain persons from eternity.

God's grace alone gives certain persons to Christ.

God's grace alone gives certain persons the gifts of faith.

God's grace alone upholds certain persons.

God's grace alone bestows among us all things!

God's grace alone governs all our affairs!

God's grace alone leadeth thee, O Holland, with the excellence of the earth, and crowneth thy stakes with an unshakable peace!

OF THE FIFTH ARTICLE.

OF THE PERSEVERANCE OF THE SAINTS,

THE OPINION AND ADVICE OF THE GENEVA THEOLOGIANS.

FIRST PROPOSITION.

Those whom God has chosen from eternity; for whom Christ certainly died with predestined counsel; for whom He always prays; whom He has united and incorporated into His spiritual body by a powerful union; whom He has finally undertaken to maintain, preserve, promote and accomplish by the guidance and living government of His Spirit; these cannot wholly or finally depart from the grace of Christ, from the fellowship of the Spirit and from their justification.

Isa. 55:22. My chosen ones shall declare the work of their hands.

Rom. 8:29. Those whom He knew beforehand, He also ordained beforehand, that they should be conformed to the image of His Son, that He might be the firstborn among many brethren. And whom He ordained beforehand, He also called; and whom He called, He also justified; and whom He justified, He also glorified.

Phil. 1:16. Trust that he who began the good work in you will accomplish it until the day of Jesus Christ.

2 Thes. 2:17. Our Lord Jesus Christ and the God and Father, who loved us and gave us eternal comfort, and a good hope in grace, comfort your hearts, and strengthen you in every good word and work.

1 Cor. 1:7. You lack no gift, expecting the assurance of our Lord Jesus Christ, who will also strengthen you to the end, without fail, in the day of our Lord Jesus Christ. God is faithful, who hath called you into the fellowship of his Son Jesus Christ our Lord.

1 Thes. 3:12. The Lord fill you and make you wash in love toward one another, and toward all, that hearts may be strengthened in holiness, blameless before God until the future of Christ.

Jer. 24:6. I will set my eyes upon them for good, and will establish and not break off; I will plant and not destroy, and will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God.

Isa. 6:13. As the oaks and the hay oaks in Sallechet have their strength in themselves, so shall the holy seed be their stability.

2 Tim. 2:18. The foundation of God is fixed, and has this seal: The Lord knows those who are His.

Luk. 22:31. The devil hath sought to sift you as wheat, but I have prayed for you, that your faith depart not: ye therefore, being converted, strengthen your brethren!

John 17:12. As I was with them in the world, so I kept them in thy name: I have kept them that thou hast given me, and none is lost but the child of corruption, that the scripture may be fulfilled: this I speak in the world, that they may have my joy in them: I pray not that thou take them out of the world, but that thou preserve them from evil.

John 10:17. My sheep hear My voice, and I know them, and they follow Me; and I give them eternal life, and they shall not perish for ever; and no one shall snatch them out of My hand.

John 6:39. This is the will of the Father who sent me, that I should not lose what he has given me, but should raise it up at the last day.

Rom. 8:33. Who shall accuse the elect of God? It is God who justifies. Who shall condemn? It is Christ who died; who also rose; who also is at the right hand of God; who also prays for us.

1 John 3:9. He who is born of God does not sin; for his seed abides in (him, and he cannot sin, because he is born of God.

John 8:35. The servant does not always remain in the house; the son always remains there.

John 14:16. I will pray the Father, and He will give you another Comforter, who abides with you forever.

Jer. 31:33. This is the covenant that I will make with the house of Israel in those days, says the Lord; I will give my law in the midst of them, and write it in their hearts.

And Jerem. 32:40. I will make with them a everlasting covenant, that I will not cease to do them good; but will give my peace in their hearts, that they know not from me, and will rejoice in doing them good, and will plant them in the truth in this land, out of my whole heart and soul.

Heb. 12:2. Looking to the Guide and Fulfiller of faith, Christ.

SECOND PROPOSITION.

Perseverance, though it is required of all believers in the ministry of our salvation, as a certain condition for obtaining eternal life; because it cannot be possessed or preserved except by those who conform their will to the will of God, and devote all their diligence, endeavor, and care to it; yet there is indeed a true gift of God, communicated by mere grace, for which God is especially to be thanked.

Heb. 3:13. We have become partakers of Christ, inasmuch as we hold fast the principle of faith to the end.

And vs. 6. Christ is faithful over his house of God, as the Son; whose house we are, that we hold fast the boldness and glory of hope to the end.

Rom. 11:22. Behold the goodness of God in you, it is, that ye abide in the goodness; otherwise ye also shall be cut off.

John 8:31. Jesus said to the Jews who believed in him, "Is it that ye abide in my doctrine, then ye shall be true disciples of mine, and shall confess the truth, and the truth shall make n free.

Col. 1:22. He hath reconciled you to the body of his flesh by death: that he may set you before him blameless and holy, that ye may persevere, firm and resolute in the faith, and not be moved from the hope of the gospel which ye have heard.

John 3:27. Man cannot receive, unless it be given him from heaven.

Heb. 13:21. The God of peace fill you and perfect you in every good work to do his will, doing in you that which is pleasing to him through Jesus Christ.

Eph. 5:10. Thank God and the Father for everything.

THIRD PROPOSITION.

Perseverance, according to the order of nature and causes, as a true and proper effect or fruit, follows election and justification; but as to knowledge and feeling, and to our conscience, so we confess, that according to the manner, increase, and steadiness of perseverance, the mystery of election becomes known; and that the last act of perseverance is the last victory and triumph, over the doubts and duplicities of the flesh.

and duplicities of the flesh.

Rev. 22:11. He that is righteous shall become neither more righteous; he that is holy shall become neither more holy; and Matt. 13:12. To him who has shall be given, that he may have more abundantly.

2 Pet. 1:10. Be diligent to establish your calling and election. For if you do, you will not stumble.

1. By this we know that we are of the truth, and strengthen our hearts for him; because we love the brethren, we know that we have been transformed from death unto life; and by this we know that he abides in us through the Spirit which he gave us.

FOURTH PROPOSITION.

If any man will not persevere; if any man be vexed; become sluggish; neglect the grace of God; withdraw himself; turn away; allow the devil, once cast out, to return; fall again into the common bond of sin; deny the Lord; extinguish the Spirit; he demonstrates by action that he was never truly elected and justified.

Matt. 15:11. And the disciples came unto Jesus, and said unto him, Knowest thou not that the Pharisees, having heard these words, were vexed? And he said unto them, Every plant which my heavenly Father hath not planted shall be cut down.

Heb. 10:38. The righteous man shall live by faith: and if any man depart, in him shall my soul have no joy. But we are not of apostasy unto destruction, but of faith unto salvation of souls.

1 John 2:19. They went out from us, but they were not of us; for had they been of us, they would have remained with us; but they went out from us, that it might prove that they were not all of us.

John 13:17. If you know this, you will be saved if you do it; I do not say of you all, I know whom I have chosen.

John 17:12. I have kept those whom you have given me, and none of them has perished except the son of perdition, when the Scripture was fulfilled.

Rom. 11:7. The elect have obtained it; the others have been hardened.

Philp. 3:12. I pursue it, if I grasp it in any way, to which I am grasped of Christ Jesus.

FIFTH PROPOSITION.

Such are all those who believe for a time, not having the living root of faith, incorporated only into the ecclesiastical and Godly body of Christ, by a certain external infusion, but not by the Spiritual; whose faith is never more true and thorough; their regeneration has never been complete in all parts, nor their hearts enclosed inwardly, and renewed of Christ by the Spirit, and they have never brought forth true and lasting fruits of the kingdom of heaven, pleasing to God.

Matt. 17:10. That which is sown on the stony ground is he who hears the Word, and immediately receives it with gladness; but he has no root in himself, but is temporary, and when oppression or persecution arises because of the Word, they are immediately vexed.

John 15:2. The Father taketh away every vine that beareth no fruit in me.

Matt. 25:3. The foolish virgins have no oil in their lamps.

Matt. 21:19. The vine tree, which had no fruit, was cursed also by its leaves of Christ, to wither away.

Jud. 12. waterless clouds, trees, twice uprooted, and without fruit.

SIXTH PROPOSITION.

True believers have the gift of the perseverance of grace; in a manner befitting a powerful grace, which is not insensible, but living and willing; by a constant infusion into the heart and will, by which it also works with him to walk in the course, and by constant support of the Holy Spirit against infirmities. Spirit, against the infirmities of the flesh, and the violence and wiles of the devil; so that the true cause of perseverance is the Holy Spirit himself, governing the will of man, working with the will itself out of his nature and nature, by an indefinite movement.

1 John 5:18. We know that he who is born of God does not sin, but he who is born of God preserves himself, and the evil one does not touch him.

2 Cor. 7:1. Having these promises, let us cleanse ourselves from all defilement of the flesh and spirit, and make our sanctification perfect in the fear of God.

Phil. 2:12. For it is God who works in you to will and to accomplish according to his good pleasure.

1 Pet. 1:5. We are kept by the power of God unto salvation, which shall be revealed at the latter time.

2 Tim. 4:17. The Lord hath been with me, and strengthened me, and delivered me out of the hand of the lion: and the Lord shall deliver me from all evil work, and keep me unto his heavenly kingdom.

Ps. 84:6. Well unto that man that keepeth thee for his strength, and unto whom thy ways are at heart; going from strength to strength.

SEVENTH PROPOSITION.

Perseverance is an image, yea, a principle of eternal life, and it follows perseverance after perseverance, as after infancy after youth, and manhood after youth, etc., by order, not by cause.

Eph. 4:15. That we, standing after the truth, may grow up with love every way into him who is the Head, Christ, in whom is the whole body, etc., until we come to the unity of the faith, and of the knowledge of the Son of God, to a perfect man, to the degree of perfect old age Christi.

EIGHTH PROPOSITION.

The true believers, when they lie down in temptations, and are tempted or enraptured of the Devil and the flesh, so they therefore do not wholly depart from Christ, according to the spirit and faith, and do not perplex all his gifts; For a sin, though abominable, does not immediately break the bond by which

we are joined to Christ, which only finite impenitence, inward amusement, hardening and glory in evil, and sin against the Holy Spirit would do, if it could fall on the elect.

Luke 22:32. I have prayed for you, that your faith may not depart.

Matt. 12:20. He will not break the plucked reed, nor snuff out the smoking flax.

Zech. 3:2. Is not this a fire that is delivered from the fire?

Matt. 16: 18. The gates of hell shall not be able to withstand it.

Ps. 130:3. If thou wilt look upon sins, Lord, who shall stand? But thou art merciful, that thou mayest be feared.

1 John 2:1. This I write, that ye sin not: if any man sin, we have an intercession with the Father, Jesus Christ the righteous.

John 17:23. I am in him, and thou in me, that they may be perfect in one, and that the world may know that thou hast sent me, and that thou hast loved them as thou hast loved me. I pray not that You take them away from the world, but that You preserve them from the evil one.

Luke 15:18. The prodigal son says, "I will return to my Father, and say: Father! I have sinned against heaven and against thee.

Hos. 11:7. I will return to my first husband. Therefore still her husband.

Rev. 3:8. I have given an open door for you, and no one can shut it; for you have a little power, and have kept my word, and have not denied my name.

John 14:16. I will give thee this Comforter, that he may abide with thee for ever.

Ps. 30:6. His wrath lasts an instant, but His favor is life.

Jez. 54:7, 8. I have left you a moment; I have hid my face from you in a moment of wrath, but I have compassed you with everlasting mercy.

Isa. 59:21. This is my covenant with them: My spirit and my word shall never depart from you, nor from your seed.

Jer. 32:40. I will put my peace in their hearts, that they depart not from me.

John 3:9. He that is born of God committeth no sin: for the seed of God abideth in him, and he cannot sin: for he is born of God.

NINTH PROPOSITION.

Yea, the bond with Christ, preserved in its entirety by the power of God in the severest falls, is the only cause and principle of regeneration through penitence; if this bond were broken, there would be no regeneration.

Heb. 6:6. If they fall (that is, fall away from Christ in the general state of sin), it is impossible for them to be restored to repentance.

John 15:5. Apart from me you can do nothing: if any man abide not in me, he shall be cast out, as a vine, and shall wither away; and they shall be gathered together, and thrown into the fire, and shall burn.

Mare. 11:14. The fig tree (which Chris cursed) dries up immediately. The powerless salt hath no salt wherewith it is salted, but is cast out, and trodden down by men.

Matt. 25:30. The unprofitable servant, whose talent is taken away, is at once cast into utter darkness, where there is weeping and gnashing of teeth. A conscience that is burned with a branding iron cannot be revived, 1 Tim. 4:3. The twice-dead and uprooted are not raised again, Jud:12, and Hos. 9:12. Woe to them, when I shall have departed from them.

TENTH PROPOSITION.

The restoration of the sense of spiritual life, the restoration of peace and joy of conscience, the healing of a member of Christi who has been grievously wounded by sin, cannot be obtained again except by repentance. But it cannot exist or be given, when all faith and all spiritual life, which by it is created out of Christ, has been shaken out; which life is proper to be grieved, to thirst for the remedy and to seek it, and to draw health from health.

Eph. 4:19. The Gentiles, alienated from the life of God, have also lost all sorrow of conscience.

John 11:26. He that liveth, and believeth on me, shall not die for ever.

1 Cor. 5:7. Do ye out of the old leaven, that ye may be a new dough, even as ye are unleavened. And verse 5. The blood offender shall be given over to the Devil for the corruption of the flesh, that the spirit may be preserved in the day of the Lord. Therefore, the spirit remained in him, which had to be purified by the chastisement.

John 13:10. He who is washed only needs his feet to be washed.

A true believer knows that he is a true member of Christi through the Spirit of God dwelling and working within him, and this Spirit presses into his heart the truth of God's promises of perseverance contained in God's Word; Thereby, rising up, he overcomes the doubts and duplications of the flesh, and, in the fear of the present fall, contemplates with faith that he has a thwart and boundary which is set against it, namely, the grace, the preservation, the presence of the Spirit of God, who also pours into him the gift of fear, diligence, prudence, and faith, to keep away from tempting God, yea, uses it. Yes, he uses them according to God's commandment, as ordinarily sanctified, necessary means to persevere, and never can the sense of perseverance exist with lasciviousness, boldness and sloth of the flesh. We confess that this assurance is often weakened and many a time shaken and shaken in the believing man, and that it is better, therefore, for those who are not yet confirmed, to hold fast to the ways of the Lord by steps and little by little, rather than to embrace and take in all the wide spaces of perseverance with a face of faith. But they that now have their senses exercised by practice and habit; whom the Lord will comfort and reward after many temptations; to them He gives strength to accept eternal life through the common Spirit of the body of Christi, and to make a definite resolution of perseverance with themselves.

1 John 3:24, and 4:13. From this we know that he dwells in us, and we in him, through the Spirit which he has given us.

And Rom. 8:9. Ye are not in the flesh, but in the Spirit, if the Spirit of God dwell in you: but if any man have not the Spirit of Christ, he is not of him.

1 Cor. 2:10. God has revealed to us that which no eye has seen, etc. by his Spirit. For the Spirit searches all things, even the depths of God; we have received the Spirit, not of the world, but of God, that we may know the things which are given us of God. Paul speaking by the common Spirit of faith says, 2 Cor. 4:13, Nothing can separate us from the love of God which is in Christ Jesus, Rom. 8:39. And Phil. 1:19.

That will prosper me for salvation through your prayer and through the granting of the Spirit of Christ; according to my earnest expectation and hope, that I will not be ashamed in any thing, but, with all boldness of speech, as always, so also now, Christ will be magnified in my body, whether by life or by death.

Eph. 1:13. Ye are sealed with the Holy Ghost by the promises wherewith ye are sealed until the day of redemption.

Eph. 4:30. And spoil not the Holy Ghost of God, wherewith ye are sealed unto the day of redemption.

1 Tim. 6:11. But thou, O man of God, behold these things, and stand after righteousness, godliness, faith, love, gentleness, endurance! Fight a good fight of faith; take hold of the eternal life, to which you have been called! and verse 17. Exhort the rich in this present world not to be haughty, and not to put their hope in unassisted riches, but in the living God; to be beneficent, righteous in good works, eager to share, laying a good foundation for the future, that they may take hold of the eternal.

Jez. 33:15. He that walketh in righteousness, that speaketh righteousness; he that rejecteth righteousness, iniquity, etc., shall dwell on high; his strongholds and his shelter shall be rocks; bread shall be given him, and water shall not escape him. Thine eyes shall see the King in his glory, and shall see the land widened.

Ps. 112:6. The righteous man shall nevermore be moved; he shall fear nothing; his heart is steadfast, trusting in the Lord. His heart is steadfast, and shall not fear.

TWELFTH PROPOSITION.

This doctrine of perseverance; which is the true property of Godly souls; the inner sanctuary of God, into which He introduces His own, from which are excluded all unholy and fleshly men; the exhortation of the walking; the comfort of the laboring, ill-favored, and fallen; does not overthrow the fervor for religion, nor weaken the care of godliness; On the contrary, we hold that those who utterly deny perseverance, set themselves up against God's expressed Word; and who build it upon a foundation other than the eternal and undeserved election of God, and upon another constant cause, as the powerful working, preserving, and continual presence of the Holy Spirit in the heart itself. That they fail the majesty of God, that they build so great a building, as perseverance, on mire and sand, which is the arbitrary will of man; that they overthrow consolation once; that they make men thieves of God's glory, and destroy perseverance itself once.

Jer. 17:5. Cursed is he that maketh flesh his arm; he shall be as the Gentile. Blessed is he that trusteth in the Lord.

Ps. 115:1. Not us, O Lord, not us, but thy name give glory, for thy goodness and truth.

Jac. 1:17. All good gift and perfect gifts come from above, from the Father of lights, with whom is no change, nor changeless shadow.

You lack no gift, expecting the revelation of our Lord Jesus Christ, who will also strengthen you, without penalty until the end, until the day of our Lord Jesus Christ.

WE REJECT THESE FALSE TEACHINGS.

Perseverance is not actually a gift of God, nor an effect or fruit of election, but has as its own cause the human will, after its native nature working freely and changeably to both; yea, according to the order of causes, perseverance goes before election, and no one can be said to be fully elected except he who has persevered to the end.

True believers, having fallen into some sins of the flesh, lose faith completely.

The true believer may sin against the Holy Spirit, and die eternally, and thus fall away.

There is no assurance of perseverance except by special revelation.

The doctrine of perseverance is a doctrine pernicious to Godliness and the religion of God.

These and other such things, arising from the doctrine of the free will, we reject with all our hearts, and in general the new teachings, with which the eternal election of God, the power of Christ's death and of sanctification and appropriation, the working of the Holy Spirit within man, and the new teachings, with which the eternal election of God, the power of Christ's death and of sanctification and appropriation, and the working of the Holy Spirit within man, are all taught. Spirit's working within man; the perseverance itself, and in general the whole state of the human being; is said to depend on the naturally indefinite, and to both the bending movement and inclination of the will; We reject them, and, after invoking the name of the Lord in His mercy, being asked for our opinion, we reject them, and abhor them in the name of our general and of our special Church, as they are against the clear scriptures, against the unanimity of pure antiquity, and of all true Reformed Churches, obscuring God's honor; make the foundation of salvation uncertain and unsound; take away all consolation; re-establish the right Papacy; re-impose the Pelagian heresy, re-cooked and polished; re-establish the sinew and bow of Papism, namely the idol of free will, against grace in the altar of the heart; loosen the powerful infusion of the Holy Spirit into the heart. The very sweet doctrine of our spiritual union, living and abiding in and with Christ is rendered powerless; mingling the old covenant of works with the new covenant of grace and faith, abandoning man, once again drawn away from Christ, to himself, and casting him into an infinite abyss of doubt, restlessness, and despair, and lacerating and tarting the church by a sad schism, and falsifying the sincerity of the gospel with idle disputations and jealous clapping. Wishing the Almighty and benevolent God with true sighs to convert the erring and the teachers of error, and to give the rulers of these countries such a mind, that they may diligently and holily endeavor to eradicate this pernicious leaven, and to save all other Churches from the danger of being infected with it.

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JUDGMENT OF THE THEOLOGIANS OF BREMEN,

OF THE ISSUE QUESTIONED IN THE FIFTH ARTICLE OF THE REMONSTRANTS:

OF THE PERSEVERANCE OF THE SAINTS.

WHETHER BY A GENERAL APOSTASY THE TRUE REBORN CAN AT ONCE SHAKE OUT THE SPIRIT OF GRACE, AND DEPRIVE THEMSELVES OF ALL HEAVENLY GOODS.

I.

When we speak of the perseverance of the saints, by the saints we understand all the reborn men and those alone whom God, through the Word and His Spirit, has endowed with saving faith, hope, and love; and by the word perseverance, that steadfastness and steadfastness, that those who once began to be children of God through regeneration, also remain children, and thus surely become His heirs; although in obedience, as much as to the parts and some stages, they are often for a time deficient, and so far break off their perseverance. These are the ones who, in response to the saying: He who perseveres to the end will be saved; may and must say of themselves: We will persevere by God's grace; and then conclude: Therefore, so will we be saved.

II.

Just as to creation there is added a preservation in nature, that created things may not become null and void: so to regeneration or regeneration there is added a preservation in grace; that those who are new creatures in Christ may not again fall into the state of being no children, or wholly alien men, once children of wrath.

III.

Therefore we declare that the rightly regenerated not only have to persevere, but can and will persevere by the power given by God. That they must, is evident, 1. Because God commands it, 2 Thess. 2:15; 1 Corinth. 16:15; 1 Tim. 3:14; Job. 15:4. 2. Because God promises rewards to the persevering, Lev. 26 ; 3; 2 Cor. 6:16; John 5:11, 31; John 15:7; Matt. 10:12, and 24:13. That they can and will, is evident from this, I. Because God is at their right hand, Rom. 8:31. II. Because God gives them strength, Phil. 4:13. IH. Because the Holy Spirit dwells in them.

IV.

And that is so wholly true, that they cannot even be tempted to perish, Matt. 24:24; John 10:28, 29.

V.

From this it is then, that the reborn surely endure, and obtain eternal life, Rom. 8:30, 35; John 10:27, 28.

VI.

The steadfastness of this endurance depends on the immutability of the counsel of God, by which He has surely decreed to save His elect, through and for Christ's sake, and in Him and with Him, and to bring them, against all obstacles, to the blessed life in the way of life.

VH.

And this belongs to the glory of our Redeemer, whom we believe and confess, that saves us, not only according to merit, but also according to power.

VIII.

If He is without this benefit, we shall in no way be happier in the second Adam, as we were in the first; for in him we received a changeable righteousness, and that we could if we wished; but in him we receive an unchangeable righteousness, so that we both can do what we want, and also want what we can do; however much as the frail tradition of this pilgrimage and change suffers.

IX.

But the reborn, however valiantly they fight against sin, are still burdened with many and great weaknesses of the flesh, against which they do struggle, having been raised up by the Spirit of God; but yet they often allow themselves to be overcome by the lusts of the flesh, Rom. 7:19, 22, 23, 24; Gen. 8:20; Gen. 19:30; 2 Sam. 12:9; Matt. 26:30; Gal. 2:14.

X.

By such sins they very severely offend God, and, as much as is in them, make themselves guilty of eternal damnation, from which they would never be able to escape, were their sins forgiven, and Christ's righteousness imputed to them by God, and they converted to a serious pursuit of true penitence.

XI.

When the reborn thus grieve God with their sins, they shut themselves off from the grace of God as much as is in them, sorrowing the Spirit, losing a good conscience, purity of heart, joy in the Spirit, sense of comfort, and eagerness to hear God's Word, to pray and serve God attentively, and more other gifts of the Holy Spirit; on the other hand, they feel terror and gnawing of the conscience. General experience teaches us this.

XII.

However, the rightly reborn never again step so far out of line that they would generally and at once turn away from God, pursue Him with a hostile hatred, and sin with set up anger, like the devil, and rob themselves of all heavenly goods. For no example of such apostasy can be found in the Holy Scriptures.

XIII.

Therefore also they can never again fall out of the grace and favor of God; but God is so gracious over their sins that He hates them not as children, but chastens them, lest they become reprobate, 2 Sam. 7:14; Ps. 89:33,34,35.

XIV.

But two abuses of this doctrine must be avoided; the one is, that they do not fall into sin; the other, that they do not remain in it, but rather, the more certain we are of the favor of God, the more awake we must rouse ourselves to all our guilty duties.

XV.

To avoid the traps, we shall always remember that God wants to confirm His grace in us by these means and not otherwise, so that we strive for divine righteousness and holiness; apply ourselves to prayer at

all times, the study of God's Word, remembrance of our Baptism, the godly and frequent use of Holy Communion, a sober life, and a sober life. So that those who carelessly neglect these things until the end show that they are not of the number of the reborn. (See Ursinus, in the place of the Holy Spirit, how he is received and lost).

XVI.

And to rise from the falls, so shall we perceive the mercy of God, turn our minds to the unending price of Christ's death, gladly and gratefully accept the admonitions of pious men, etc.

xvn.

This doctrine, so believed, and so dealt with, recommends the fullness and constancy of divine grace, enjoins the carelessness of the flesh, and maintains and fosters in the children of God a proper fear and confidence; so that we, being born again and adopted children of God, may imitate the nature and perfection of the one Son of God according to our littleness, and become like members of him, the Head.

JUDGMENT OF THE FIFTH ARTICLE OF THE REMONSTRANTS.

I.

The content of the Fifth Article has two main parts; the first states the faculties and certainty of the salvation of believers; the second questions them.

II.

The first part teaches three things: 1. That those who are incorporated into Christ by a true faith, and have therefore become partakers of His living Spirit, are endowed with sufficient power whereby they can fight against Satan, sin, the world and their own flesh, and indeed triumph over them.

2. That Jesus Christ by His Spirit will stand by them in all temptations, offering His hand, supporting and confirming them. 3. That by no stratagem or violence of the devil can they be completely seduced, or drawn out of the hands of Christi, according to the promise Christi, John 10:28.

m.

A part of the last draws in doubt, "whether they could not by dustiness, as the Apostle speaks, Heb. 3:6, 14, abandon the principle of their being in Christ, embrace this present world again, depart from the holy doctrine left to them, forsake a good conscience, and neglect grace"; and says, "that this should be more closely examined from the Scriptures, before we could teach it to others with full assurance of our hearts" (Haag. Confer. p. 296).

IV.

But if it is true and heartfelt that the Remonstrants have said these three things contained in the first part of the Articles, neither can nor should they doubt them. For is it the case that those who have been incorporated into Christ are abundantly supplied with strength to gain the victory over the devil, the world and the flesh, and that Christ is near them in all their requests, offers his hand, and strengthens them, so that they cannot be seduced by the devil's deceit or violence, and can be torn out of his hands; dear! What doubt is there that by the strength which Christ has given them, and by his help and

strengthening, they will ever forsake the principle of their being in Christ, and depart from faith, and be deprived of grace! What is that but contradicting themselves?

V.

But they will say, that they have not said it absolutely, but with the condition, that Christ with his Spirit shall stand by those who have entered him by true faith, and shall offer his hand, and confirm them, if they are willing to stand, if they seek his help, and if they are in no default of their guilty duty. But that this condition of many is not fulfilled.

VI.

This excuse does not give God, nor Christ and the Holy Spirit, all the toffs we owe Him, as if He provided those who entered Christ with true faith with forces of opposing grace, but made them unwilling to go to battle, and so careless that they did not seek His help, and were in default of their duty.

VII.

The divine promises prove otherwise. For although the stringency, prayers, diligence, and similar conditions which they demand are wholly necessary to perseverance, yet they are not required of believers, but are wrought in them by the Holy Spirit, according to these testimonies: Deut. 30:6, God the Lord shall circumcise thy heart, and the heart of thy seed, that thou shalt love the Lord thy God with all thy heart; Jer. 32:40, I will put my fear in their hearts, that they depart not from me. Which Augustine cites; de Bono Persever, cap. 2; and declares for the benefit of the benefit of perseverance. Adds Ezek. 36:27; Isa. 59:21; Zech. 12:10; 1 Cor. 1:8; 1 Pet. 1:6.

VIH.

Nor is it much of a matter, that they say, that the promises are not wholly but conditionally, and that, taken narrowly, even the least sins of the saints exclude them. For the promises expressly speak of the very condition of faith, prayer and perseverance to be brought about in believers.

IX.

And it does not follow that the condition is not promised to be accomplished by the Holy Spirit in us because it is commanded and required of believers. For there it is also commanded that they should fear God, follow Him and walk in His ways, and yet God promises that He will give and bring about all this.

X.

And yet, these promises do not exclude all the falls and sins of the saints, but raise up the fallen from their fall. For to this also they are many times extended, Ps. 37:24, and 89:34.

XL

Therefore, if the first part of the articles is true and certain; as it is wholly certain and true; then again the last part is false, as it openly contradicts the first, which is a clear proof of an evil thing.

xn.

And this contradiction they do not escape, denying that they doubt the perseverance of the saints, but desiring a further study of it, since in the whole' Conference of the perseverance of the saints they argue in such a way, that they not only claim that what they state in the first part of these articles as true and certain, is doubtful and uncertain, but also manifestly false and Godless; That we say nothing of their propositions, and statements of the 5. Articles, which they have delivered to the Synod.

XIII.

Moreover, in order that they may argue with all the more agreeableness, they often say in the Conference that we would teach that those who have once believed can never again fall, nor will fall, but are assured of how much they sin, that they can never again lose faith, and fall from grace, but will infallibly persevere and be saved, and that they do not doubt this way of persevering. Haag. Confer., pp. 354, 403, 404.

XIV.

Thence are directed the seven kinds of proof reasons.

1. Because it is of itself detrimental to Godliness and good morals, or because the preaching of it is full of vexation [Pag. 353].
2. Because it deprives the means of exhortations, commandments, promises, threats, and the use of these, of all force [Page 356],
3. Because it renders powerless the warnings of the Holy Spirit, of avoiding the deceits and wiles of Satan [p. 359].
4. Because the examples prove that many have deviated completely [page 360].
5. Because we read in the Scriptures that many believers have fallen heavily into those sins which faith cannot bear [p. 361].
6. Because, this doctrine being stated, not all baptized children, born of believing parents, would be saved [p. 362].
7. Because many of the faithful fall into such sins that they are excommunicated and given over to Satan [p. 363].

XV.

To this we reply briefly; and that to the 1.

If the doctrine of perseverance causes annoyance and unboundedness, then the prophets and Apostles are to be blamed, who taught and commended it to the Church, and they will have had no incentive to Godliness. But this is absurd; therefore, also the other.

On the 2. and 3. By these means the vlijt and assurance, in the hearts of the reborn, is cherished and strengthened.

On the 4. But these have never been rightly reborn and living members of the Church, 1 John 2:19.

On the 5. The examples of Moses, Aaron, David, Saul, Judas and others, are irrelevant here. For these have either not been truly reborn, or have been converted and saved at the last.

On the 6. It does not follow. Although we hope it does in those who die in childhood, as has been said in the first article.

On the 7. The excommunicated are not of any kind. Some are born again, and these, though they are punished with ecclesiastical censure for their sin, nevertheless remain in the interior fellowship of the saints, by the bond of faith, which they have not once broken by the outward vexation; some are not born again, who, if they are born again, at last persevere, and if they are not born again, are to be reckoned among the unholy.

XVI.

Furthermore, those who do not fight in this main point have no good reason why they should have caused unrest in the Churches. For this we reject, detest and reject from the Church of God, not only as doubtful, but also as false and full of annoyance.

XVII.

Therefore they do evil, that they impute to us a doctrine, which we in no way acknowledge to be ours; and with the seven reasons aforesaid do nullify that false doctrine, but in no way touch our feelings; as is pointed out in the Conference, page 36.

XVIII.

In the place of a decision we state and reject the main errors concerning this doctrine, whoever may drive it.

ERRORS.

1. Perseverance is a unanimous and uniform steadfastness in faith and obedience, which is broken by no act of sin.
2. As often as believers commit any work of the flesh, so often they completely lose the true faith of those who have fallen after baptism, and have no hope of being resurrected in penitence, and obtaining forgiveness.
3. Perseverance depends only on the will of man.
4. The ability to persevere, but not perseverance itself, is given to believers.
5. The power and will to persevere is not an effect or fruit of election to salvation, but comes before election.
6. Perseverance is not a gift obtained through Christ's death, but only offered to us.
7. The heinous sins which believers sometimes commit are but weaknesses.
8. No one born again can be assured of perseverance in this life without special revelation.

9. The doctrine of assurance of perseverance is of itself pernicious to true godliness and the whole religion.
10. The doubt of perseverance is praiseworthy and useful.
11. We can be assured of perseverance without watching, praying, and other holy exercises, neglecting our guilty duty.
12. Temporary faith is not different in essence from the beatific and lasting faith.
13. There is no principle from which the continual faith necessarily flows.
14. Perseverance may be an extraordinary benefit and gift of some believers, but it is not common to all.
15. From the doctrine of perseverance there is no love of Godliness.
16. Nowhere in the Scriptures does it appear that God wills to pour into the will of man a power to preserve the perfection of faith.
17. A believing man cannot be assured of his salvation.
18. It is not necessary for man to know that he will persevere.

One should also avoid these terms of speech; some as false, some as incapable of foundation.

That man cannot lose faith even willingly.

That the necessity to persevere is wholly inevitable in itself; if the reborn sin, it is because they are deprived of some grace; that the abandonment of God is a previous cause why men cease to obey God.

That the faithful can no more lose faith through sins, that sins cannot separate them from the grace of God; that the faithful can no more lose the diligence of perseverance, than a murderer change his color, or a man or woman shed their manhood or womanhood.

That true believers cannot sin intentionally, but only out of ignorance and weakness.

CONCLUSION OF OUR JUDGMENTS OF THE FIVE ARTICLES.

And this should be said of the five famous articles, by whose disputes it has not only been attempted to falsify the accepted orthodox confession, but also, to the common sorrow and heartache of the faithful, to break and destroy the love and unity which had previously been extolled in these countries as an example worthy of imitation. We have briefly explained our feelings. If anywhere it is necessary that we should explain or explain more fully some things, we shall not lack faithfulness, sincerity and diligence, as is proper for those who have sworn by God.

But what more needs to be done, others, who are wiser, will be better able to say, and the High Majesties, even if they are not aware of it. Magistrates, though we are silent, will look into it according to their Godliness and prudence. However, we do not doubt that God, who does and allows all things wisely, has a greater scope to open in the future for the establishment and spread of the Kingdom of Christ, and that the errors of our negligence may be corrected in every way.

We have been charged with giving our advice on two matters, namely on the divine truth and on the peace of these Provinces. For both, simplicity and sincerity are especially required, that we, being satisfied with that teaching, which is for us a teacher of trust in God and of constant humility and Godliness, avoid the speculations that cause strife and disagreements.

That is the chapter of the matter, that we do not like a doctrine that makes God small and man great, and does not always attain to that which the Apostle says: He that glorieth, let him glory in the Lord. There are many mysteries on earth, the knowledge of which we had better delay until we enter the heavenly assembly of perfect spirits, and serve God in purity of heart and steadfast love.

Verily, we must take care that, in the name of the freedom to prophesy, unboundedness, which rises too high, does not overflow and choke the tender and beautiful growth of the Church; the differences of religion, as the word itself teaches us, must be religiously debated, and with proper distinction, and not that we should hurt one another, but with our labor be favorable to one another, distinguishing the necessary from the unnecessary and the true from the less true; without which bilateralism no peace can ever be hoped for in the Churches or Schools.

But as to the present matters, we rightly join those who have been deeply saddened that with these quarrels the Churches have so far been troubled and disturbed. And we cannot refrain from judging that those have seriously offended themselves, who have lightly and thoughtlessly caused and accepted these disputes, which should have been immediately suppressed in the beginning, and with a certain moderation according to the Scriptures, to prevent and pay attention to the serious annoyances. We did wish that the matter might be brought to that point, that, all schism and discord being prevented, the teachers of the Churches and the hearers might be brought to unity. But we do not see how the brethren referred to could have arrived at the conclusion of good counsel, yea, we venture to say that we fear that among the Articles brought into dispute there is something worse, with which Satan has taken advantage, which even many brethren and hearers have not seen or noticed. But what we have judged, what of each article is to be kept, and what errors we deem to be excluded, our scriptures show. The sum total comes down to this, that it is God who distinguishes men, who are in equal ruin, by His mere grace and judgment, and calls those He wills to the fruit of the Lamb of Christ, and grants them His merits. In this faith is produced, through the Word and His Spirit, who overcomes their depravity by His divine and fatherly power, and inclines and draws them to Himself, and

preserving them to the blessed end surely and always. And therefore, that it is strange to the truth, to the honor of God, to the comfort and ministry of the faithful, to think that the grace of election should depend on the whim of man, and that he should have the grace of satisfaction and of Christ's merits, and the grace of regeneration, and of the whole spiritual preservation, as in his power; that our will should set all the measure of God's counsel and of his decree, which otherwise would be uncertain.

The good Lord prays for us all, that peace may grow again in our troubled consciences, and that, all hatred and envy being banished, true unity may grow and flourish very sweetly; That also the grace of God may arm the state of these countries against all present and future dangers, so that henceforth Satan and Antichrist may make lost efforts to fight in them, and all their counsels and power may be put to shame, to the eternal glory of God our Savior, and that with us may remain the power and use of that hymn of praise from angels: Glory be to God in the highest, peace on earth, and goodwill toward men.

Was subscribed and signed.

THE REPRESENTATIVES OF THE REPUBLIC OF BREMEN.

THE THEOLOGIANS OF EMBDEN.

SET FORTH AGAINST THE OPINION OF THE REMONSTRANTS, OF THE APOSTASY OF THE SAINTS, AND OF THE DOUBT OF THE FAITHFUL OF THEIR SALVATION, WHICH THEY PRESENT AND CONFESS IN THE TREATISE OF THE FIFTH ARTICLE.

TO WHICH IS ALSO APPENDED A PRESENTATION OF THESE ARTICLES.

FIRST PROPOSITION.

he grace of God toward men, which is internally moving, as we said in the treatise of the fourth Article, is distinguished, being either the first or the second. The first is through which we are called out of the state of sin and into the state of grace. The second is by which, being established in the state of grace, we are governed and preserved that we may endure to the end.

2. This endurance in the true faith to the end of life is a gift of God, Rom. 11:29; Phil. 2:13; whereby He preserves in them [Rom. 16:25] the first grace given to those reborn in regeneration, increases, and confirms, that they may abide in it to the end, Matt. 24:24; Luke 22:32; John 10:28; Rom. 8:35; 2 Cor. 1:21; Eph. 4:30; Phil. 1:16; 1 Pet. 1:5; 1 John 2:19, 27; so that they may never at any time in this life shake off the grace of God, the faith with which they have been endowed, and the Holy Spirit, or fall away from Christ at any time.

3. But the perseverance of the elect is in their continual will to persevere in what is good [Phil. 1:6], wherewith they are endowed in regeneration, as well as in some diligent pursuit of what is good to the end [Phil. 2:15], which is now sluggish, now more tense, according as the Holy Spirit, by his special grace, is working in them either more vigorously or more sluggishly.

4. Here, then, the Remonstrants err greatly, who 1. deny that perseverance is a gift of God, and an effect or fruit of that one and eternal decree, by which God has chosen certain special persons, determined by no condition of obedience. 2. Who say that it flows from that second decree, which they state, by which God has decided not to abandon those who now believe and use the means established to persevere before He is abandoned of them. In the letter to the Walchr. pg. 74; The defendant Remonstr., in the proposition on the 5. Art. Haag: Confer page 343, concerning the end.

5. But the perseverance, which they assert, they ver-

clarify with these words: Yes, it is not actually a gift of God, but is a prerequisite of the New and Gracious Covenant, which God, according to His completely free will, among many other things, has prescribed and requires in advance for the decisive election and forgiveness of sins in man, and which man can easily accomplish by the exercise of faith and obedience obtained through many acts of believing and obeying, but which, with the indwelling help and comfort of the Holy Spirit, he is also willing to accomplish, and habitually accomplishes. Besee statement of the 5. Art. of the cited Remonstrants, pp. 7 and 8.

6. These things all serve to deprive the grace of God, which is powerfully working in us, of all that is of it, and to attribute to the will and powers of mankind, that it is the will and powers of man.

t schen, which is by no means due to them.

7. That God is the working cause of perseverance in us, the Scripture teaches, saying: The righteous, if he fall, so he is not cast away, for the Lord holds him by the hand, Ps. 37: 24. I will bear thee until thou grow gray, Jez. 46:4. My mercy shall not depart from thee, Jez. 54:10. I will give my peace in their hearts, that zg may not depart from Mg, Jer. 32:40. I will strengthen them in the Lord, saith the Lord, Zech. 10:12. It is not possible for the elect to be tempted, Matt. 24:24. He that cometh unto Mg shall never hunger, nor ever thirst, John 6:35. It is God who works in you to will and to accomplish according to His good pleasure, Phil. 2:13.

8. The Remonstrants assert, against the Scriptures, two kinds of cause of perseverance, the one supernatural, the other natural, thus writing to those of Walchr. 73, 74: We declare, that the grace of God alone is the supernatural cause, which makes our will able and willing to persevere; and a little afterwards: Not less, however, the nearest and only natural cause of perseverance is the will, because the will perseveres in faith and Godliness with God, and perseveres gladly, according to the nature and property of the human will, in the course of this life.

9. We should also know who those are whose condition is being discussed here. 1. First, they are not those who, having been gifted with simple knowledge, believe that what is contained in the Scriptures is true. For this faith is but a historical faith, which, if it goes no further, is called a dead faith, and is common to the devils, Jac. 2:9.

10. Second, they are not those who believe only for a time, Matt. 13:21; who joyfully receive the Word, but have no root, and in the time of trial they turn back, Luke 8:13. Thirdly, they are not those whose minds are only enlightened with a little knowledge of the Holy Gospel, and who have had a taste of the gift of heaven, and who afterwards fall away and are not renewed in repentance, Heb. 6:4. But those who transgress the zone of God and regard the blood of the covenant as unholy, Heb. 10:29. For such sin against the Holy Spirit; all these are not spoken of here, but of true believers.

11. Now true believers are those who are gifted with a true, living, justifying faith, and with the Spirit of God, whereby we are accepted and sanctified as children of God, and who is a pledge of our inheritance to come, Rom. 8:15, 16; Eph. 1:5. And being rooted in Christus Jesus, our Lord, and built upon him, Eph. 1:13; Col. 2:7. This faith is not quenched, does not fall out, does not wholly disappear, nor does it end.

12. The elect and true believers and saints, though they are pleasing to God, nevertheless often and grievously sin against the second table, as the examples of Aaron, David and Peter prove. If anyone would seek to diminish these sins, he would reflect.

13. 1. That those who are chosen and those who are not chosen are variously brought to be sinners. For the prince of this world always has some right over those who are not elected, nor truly reborn, by which he always incites them to some evil, 2 Cor. 4:4; Eph. 2:2; of which Judas gives an example, John 13:27.

14. But in an elect man, who is reborn, as the Apostle testifies, there are like two men, the old man and the

the new man, Eph. 4:22; Col. 3:9; flesh and Spirit, Rom. 8:13; Gal. 5:16; the inner and outer man, 2 Cor. 4:16; Rom. 7:22. The internal (that is, as far as he is reborn) has the Holy Spirit for a ruler, and has lust for the law of God. The external (that is, as far as he is not reborn) has the flesh, and lusts after the law of sin.

15. From this arises in a chosen man, when he commits sin, a struggle, and finally it is that his outer man gets the upper hand against the inner, though opposed.

From which it is clear that a chosen man, however much he may fall, nevertheless does not sin with all his heart, with all his mind and with all his will. For the evil which he does he by no means condones, but hates it, confessing that the law of God is good, Rom. 7:15, 16.

16. Therefore, if we consider the sins committed by the elect, they are like the sins of the reprobate as far as their nature is concerned; but in the manner in which they are moved to sin, they are unequal.

17. For the reprobate, since they are not but flesh, it is that they strain their minds and care for those things which are of the flesh, Rom. 8:5; they sin with all their mind and will, Rom. 6:12; they delight in sins, and permit those who do them, Rom. 1:32. And thus they feed enmity with God, Rom. 8:7, 8.

18. But the elect, when they sin greatly, never sin without a struggle, nor are they driven to sin with their whole will, nor do they consent to it with their whole heart; so they have not complicated their minds in sin; They do not sin to exercise enmity against God; finally, though the power of indwelling sin is felt in them, yet the ruling and dominating sins have no full dominion in them, Rom. 6:12, and 8:1, 8.

19. Secondly, it must be observed what various effects or fruits of committed sins follow in the elect and the reprobate.

20. The reprobate are damned because of their evil, Rom. 5:12; Rom. 6:23, without any removal. But in the elect, though they have sinned, there is no death or damnation. Rom. 8:1, 33. The evils of the reprobate are punished, both here in this world and in the next. But the sins of the elect God punishes only in this present life, though also severely, as seen in the history of David, 2 Sam. 12; 49.

21. God the Lord also often punishes the sins of the rejected ones with new sins; but that God would punish the sins of the elect with new sins, that is far from it; rather He brings them at the last to the knowledge of the sins committed, to a serious repentance, to the true calling on the name of God, awakens them to the desire of forgiveness, and thus takes away their sins at once, as we read in 2 Sam. 2:13.

22. The rejected ones, when they sin, and sin reigns in them, easily lose the faith, whatever kind of faith they may have; for the faith which they professed with their mouths was never a true faith, but only a temporary one, Luke 8:13, unfruitful, James 2:14, dead, James 2:17.

23. But when the elect sin, they do not at once lose the faith which they have obtained, though what remains is often small, weak, and very like the dead, as the example of Peter plainly proves, Matt. 26:70, 75.

24. Here then the Remonstrants err very gravely, who at once profess the opposite sentiment and stubbornly wish to hold to it. For thus they write:

25. Those believers who can fall so far as to commit works of the flesh and shameful evils can lose the faith, and have lost it; for a time, if they repent; but for ever, it is that they do not repent. Haag: Conference: page 304, in the end.

26. To this error they add another, of the constant doubt of believers of their salvation, writing thus: A true believer, doing his ministry, can be assured for the present time; but how he can be assured that he will not be in default in the future, doing his ministry, we do not see, and we do not think it necessary for the believer to be assured of this. The defendant Remonstrants in the Stellingen, Artik: 5; in the 8. statement, which is among the teachings, which they reject. Insgelijks ; to doubt whether we shall always remain the same, which we are now, does not hinder, but is praiseworthy, if it be a cause of an anxious diligence, that we may avoid sins; Haag. Conferent, pg. 346, in the middle, in the answer to those of Walch. pg. 75, for the middle.

27. From these two errors, namely, 1. That the true believers can be lost at last; 2. That a true believer cannot be sure, it is evident, that the Remonstrants not only attack the Ubiquitis- ten, but also the Jesuits.

28. For Bellarminus and Stapletonus, champions of the Papists, thus seek to overturn the election of faith and the certainty of salvation of the faithful, which is the only foundation of our consolation, in all ways; and to fight for the doubt of grace and salvation, so that they maintain that no one can, as long as he lives, without special revelation of his faith, be assured whether he truly believes and will believe in the next, and of eternal life, whether he will be saved.

29. What else are the Remonstrants doing with this pernicious doctrine but openly denying the Christian faith, and revealing the Antichrist springing up in them; and disturbing the consciences, opening the abyss of hell!

30. Against this error of theirs, that true believers may perish at the end, we present these proofs, taken from the only Word of God.

31. The 1. proof reason. God hath in himself, according to his will, ordained the elect beforehand, and adopted them as children through Jesus Christ, Eph. 1:5, and giveth them the Spirit of adoption, which beareth witness that they are the children of God, and shall be heirs, Rom. 8:15, 16; Gal. 4:5, 7.

32. The 2^o proof reason. God, of His great mercy, has reborn the elect into a living hope and inheritance that cannot perish, 1 Peter 1:3; James 1:18; and His seed abides in them, so that they cannot sin until death, 1 John 3:9. Therefore, neither shall they perish in the end.

33. The 3^o reason for proof. God has sealed salvation to his elect by his Holy Spirit of promise, which is to them a pledge of the inheritance to come, Eph 1:13; 2 Cor 1:22. But no one will demand the pledge again who will keep his promise. Therefore, the elect never lose the Holy Spirit at one time.

34. The 4. proof reason. The elect are' a temple of God, and the Spirit of God dwells in them, 1 Cor. 3:16; 1 Cor. 6:19; He quickeneth them, Rom. 8:11; He leadeth them, Rom. 8:14; and they that have Him hear Christ, Rom. 8:9. But the Spirit of Christ does not leave His house and fixed place; He does not wander, as the evil spirit does, as Christ says, Matt. 12:43; but abides in them forever, John 14:16; the anointing which they have received from Christ abides in them, 1 John 2:27; the seed of God abides in them, 1 John 3:9. Therefore, the elect will never lose the Holy Spirit at one time.

35. The 5[®] reason for proof. This is evident from many promises made, both to some of the Godly in particular, and to all in general in the person "of the Church. The just, says David, when he falls, is not cast away, for the Lord holds him by the hand, Psal. 37. 24. Hjjj shall not trample on the cloven reed, Jez. 42:5; Matt. 12:2Q, I will carry you until you turn gray, Jez. 46:4. My mercy shall not depart from thee, Jez. 54:10. I will give my peace in their hearts, that they may not depart from me, Jer. 32:40. I will strengthen them in the Lord, saith the Lord, Zech. 10:12. The gates of hell shall not overcome the Church, Matt. 16:18. It is not possible for the elect to be tempted, Matt. 24:24. He that cometh unto me shall not hunger nor ever thirst, John 6:35. It is God who works in you to will and to accomplish, Phil. 2:13. Therefore, God will surely give them the endurance which He has promised to the elect and cannot lie.

36. The 6. proof reason. The elect zgn Christ from the Father, and they come to Him, and Christ will not reject them, John 6:37; and lose none of them, John 6:39. The Father draws them, that they may come to Christ, and Christ raises them up at the last day, John 6:44. They were the Father's, and He gave them to Christ, and they keep the Father's word, John 17:6. Therefore, they shall never perish.

37. The 7[®] proof reason. God justifies the elect, and Christ died for them, and no one will condemn them, and no thing will separate them from the love of God which is in Christ Jesus, who gave Himself up for them, Rom. 8:33, 34:39; Gal. 2:20. Christ has prayed the Father for them, and still prays for them, that their faith may not fail, Luke 22:32 John 17:9,26; Rom. 8:34. And He wills that where He is, they also may be with Him, and behold His glory, John 17:24. He gives His sheep eternal life, and they shall not perish for ever, nor shall any man pluck them out of His hand, John 10:28.

38. The 8[°] proof reason. The chain of our salvation, consisting of certain links joined together by the eternal and unchangeable counsel and decree of God, will never be broken. Paul describes that chain thus: Those whom He knew beforehand, He ordained beforehand; whom He ordained beforehand, He called; and whom He called, He also justified; and whom He justified, He also glorified, Rom. 8: 29, 30. 8: 29, 30. Therefore, the elect are certainly lifted up from earth to heaven by this chain, which is woven into heaven from eternity, and in time is lowered to earth, and are glorified there.

39. The 9[®] proof reason. The gifts and call of God are without repentance; that is, such that God cannot repent of them, Rom. 11:29. The faith of the elect is such a gift, Tit. 1:1; Acts 13:48; Eph. 2:8. Therefore, true faith never fails. For if faith failed, the calling would also cease, and would become destitute; but this cannot come to pass; for God, who began the good work in the elect, will accomplish it until the day of Jesus Christ, Phil.

1:6. And he is the one who brings about that they will, and also do according to his good pleasure, Phil. 2:13. Hence it is that believers boast of the assurance of their salvation, Rom. 8:38; 2 Tim. 1:12. Therefore, etc.

40. The 10[®] proof reason. Because the outcasts (though weak) are kept in the power of God by faith unto salvation, which is prepared to be revealed at the last time, 1 Pet. 1:5- Though he fall, so he is not cast away, for the Lord holds him by the hand, Ps. 37:24.

41. The 11[®] rationale. The Scripture presents the condition of the faithful with these parables; from which is evident their sure perseverance. For they are a tree planted by the waters, bearing fruit in due season, Ps. 1:3. They are like Mount Zion, which is not inhabited, but abides forever, Ps. 125:1. They

build their house on a rock, which, when the floods come and the storm winds blow, does not fall; for it was built on a rock, Matt. 7:24. They keep the heard word in a good heart

. a good heart, and bring forth fruit with endurance, Luke 8:15. They are rooted and founded in love, Eph. 3:18. They are rooted and established in Christ Jesus, our Lord, and confirmed in faith, Col. 2:7.

42. The 12[®] proof reason. From the opposite doctrine, namely, that the elect may wholly and finally lose sanctifying faith, and fall away completely from salvation, many inconsistencies follow. For the intention of the decree would be deceived. The intention of election would depend, not on the unchangeable will of God, but on the changeable will of man. The foundation of God would not be fixed, of which Paul says: The foundation of God is fixed, and has this seal: The Lord knows who are His, 2 Tim. 2:19. Eternal salvation would be in man's power and hand. No believer should be sure of his salvation all his life. Likewise, he who is a child of God today, could become a child of the devil tomorrow, and at various times, as long as he is in the world. Yea, if all the faithful departed, Christ could be without a church, and a head without a body, against the promise Matth. 16:18.

43. The 13[®] rationale. If the power of the Holy Spirit, who demonstrates himself in the elect to everlasting life, or that seed of God, of whom John remembers, 1 Jn. 3:9, once admitted, should afterwards be lost again, and perish at once, should be put on again from man; and the seal of regeneration, which is Baptism, should seem to be resumed all over again, which is contrary to God's Word and the unanimity of the Church. These reasons for proof will suffice here.

44. We do not deny that faith, or immediate trust, is lost for a time when man commits a grave sin. For the act of sin committed out of consent cannot exist with the immediate confidence of the forgiveness of sins.

45. Moreover, the believing man on such an occasion weakens his faith greatly, sins against the Holy Spirit, Eph. 4, even loses him, according to certain gifts, and does not feel the working of the Holy Spirit as abundantly as before.

46. But the virtue of faith, which is inwardly in the heart; even when the believing man is doing or sleeping something else, if he does not think or speak of God; this we say steadfastly, that does not perish. For these (having lost their trust for a time) are roused to a new effect of trust, by a new preaching of God's Word, by reading, and contemplating, by the use of the Sacraments, etc., as may be seen in the examples of David and Peter, 2 Sam. 12:13; Ps. 51; Matt. 26:75; Luke 22:61.

47. Therefore, the true reborn do not at once fall away from the grace of God, nor from faith, nor from communion with Christ; that is, do not depart wholly from God, so that they would become enemies of the known truth; nor persist in those grievous sins, but repent, and recover the lost gifts of the Holy Spirit.

48. For, as the sun is overlaid with clouds and the fire is covered with ashes; so it is also that in fallen believers no works of faith are seen, but they give themselves again for them at the last, and, the mists of the cloud being dispelled, so the joy of salvation is given back to the troubled consciences of believers as a sun shining, as the examples of David, Peter and others show. Thus it is that in the soporific, raving, drunken and in children, the use of reason does cease, but they nevertheless do not lose their reason.

49. Even as the use of the faculties or powers of the soul may be broken off for a time, yet the soul itself remains; so also the mental movement and operations of the Holy Spirit and of faith may perish, even though neither the power of the Spirit nor faith are taken away. For the Holy Spirit and faith are still something more solid in spiritual man than the soul and its faculties are in natural man.

50. Further, some ask here, whether the matter is not successive, whether we teach that never once, in the elect and gifted with true faith, are the Holy Spirit and faith and the fruits of faith shaken out, but only for a time, as far as sensation and action are concerned; or whether we say with others, that the faith itself and the Holy Spirit are shaken out once by sins committed against the conscience, but that they are given again by the gift of conversion.

51. We answer: 1. That these two opinions differ greatly from one another, unless it be added that their conversion is as sure with God as unchangeable election, which the authors of the latter opinion do not add. 2. Beautifully taken, they added that; nevertheless the first opinion is not only more certain from God's Word, but it gives the mind, being defeated because of the greatness of sin, a more powerful consolation. For it would be a small consolation if someone should say: You have truly fallen away from the faith, and you have lost the Holy Spirit at one time, but perhaps God will receive you from new and restore you, so that, repenting, you may be reconciled to Him.

52. This, then, is the conclusion of this matter, that true faith never fails at once, or falls away altogether, but is united with a complete and final perseverance, so that, though it may be that, because of the falls and sins of the saints, the workings of faith are sometimes lacking, yet the inward virtue of faith never fails at once.

53. Further, those who dispute this doctrine of the perseverance of the saints, bring forth against it several places of Scripture, and the falls of some pious and godly men. We will answer only one or two of their main objections; see Haag. Confer., pg. 318, and elsewhere.

54. First objection. David, they say, committed adultery and caused the death of the foolish Uriah, etc. 2 Sam. 11:4, 15; therefore, thus, he at once shook out the faith and the Holy Spirit. We answer: that David committed grave sin at that time will not mislead a pious man. But we deny that he lost his faith and the Holy Spirit at one time, based on the following reasons. 1. David did sin, but not wholly, but as far as he had not yet been reborn, that inward man in him having fallen asleep for a time, who would not sin; of whom the Apostle says, Rom. 7:15,19: For that which I do, that I do not confess. For I do not what I will, but what I hate, that I do. Likewise, Gal. 5:17. The flesh lusts against the spirit, the spirit against the flesh, and these are opposed to one another, so that you do not do whatever you want.

55. 2. As soon as he was rebuked by the prophet Nathan, he prayed thus, Psalm 51:3: O God, according to the multitude of thy mercies, blot out my transgressions. Whence came these prayers, if the Spirit of prayer; Zech. 12:10, who still lurked in the bowels of his heart, weakening his strength, had not roused him to pray away his sins.

56. 3. He prays, verse 13: Cast me not away from thy face. Therefore, though he had become an adulterer and a butcher, yet he was not rejected from the presence of the Lord. 4. He had, as Paul speaks; Eph. 4:30; grieved the Holy Spirit, but he had not at once shaken Him out. For he says, vv. 12: Renew in me the quickened Spirit, vv. 13: And take not thy Holy Spirit from me. But the purity of his heart, which he had lost, he prays that it may be created in him again, verse 12, and prays that the joy of

salvation, which was diminished in him, may be given to him again, verse 14. 5. Finally, he would not have awakened so easily to the punishment of Nathans, if the hidden seed of the fear of God had not lain hidden in him.

57. Second objection. Heb. 6: 4-6, the Apostle says: "It is impossible that those who have once been enlightened, and have tasted the gift of heaven, and have been partakers of the Holy Spirit, if they fall, should be renewed by repentance. Therefore, believers can fall away completely and finally from the grace of God.

58. We answer that in order for this place to be understood, we must observe these things. 1. What gifts they receive, of which the Apostle speaks. 2. What sin they commit. 3. With what punishment they are punished.

59. 1. The gifts are called enlightenment, a taste of the heavenly gift, and the communication of the Holy Spirit; but these gifts can also be found in the false believers, who believe only for a time. Therefore, it should be known that something more and something more excellent is required for a person to be a true believer than these gifts. For he must be adopted as a child of God, Eph. 1:5; it is necessary for him to have the Spirit of adoption, who guides his mind that he is a child of God, Rom. 8:15, 16. He must have the Spirit of God and Christ indwelling him, Rom. 8:9. He must be reborn, sanctified, made alive, etc., John 3; 1 Cor. 6:11; John 6.

Another, it is what else to taste the heavenly gift, and what else to enjoy it fully. For, as one who tastes the food offered, but immediately rejects it, does not receive it in his stomach; so it is that they also taste some of the sweetness of the gospel, but do not receive it in the stomach. Now, the Scripture teaches that true believers not only taste Christ, but must have Him dwelling in their hearts by faith, Eph. 3:17. Inengeljks, that they should be rooted, established, and carpentered in Christ Jesus our Lord, and confirmed in the faith, Eph. 3:18; Col. 2: 7.

60. Second. The sin which they commit is, as the Apostle speaks, "so that they fall." This fall is not some particular fall of a Christian man in this or that sin committed against the first or second table of the law; but is a general and complete apostasy and deviation from the known truth of the Gospel, by which deviation a man does not wickedly reproach God, but despises the whole majesty of God with upraised humility, and excludes himself from all grace. Another, that he tramples on the Son of God, Heb. 10:29, and blasphemes the Spirit of God. From which it appears, that the Apostle here speaks of the sin against the Holy Spirit, which Christ, Matt. 12:31, calls the blasphemy against the Holy Spirit, because that those who commit it dishonor and blaspheme the taste of grace and the power of the Holy Spirit, which they have heard, and fight against it.

61. Third. Their punishment, says the Apostle, v. 6, is, first, that they are not renewed to repentance; second, that for their sins no sacrifice is left, but a terrible expectation of judgment and heat of fire, Heb. 10:26, 27; for such sin shall not be forgiven them, neither in this world nor in the world to come, says Christ, Matt. 12:32. That is, it will not be forgiven for ever, Mark. 3:29. Therefore, since we are not speaking here of true believers but of pretenders and believers only for a time, who can sin against the Holy Spirit (from which peril the elect are freed, Matth. 24:24), so it cannot by any stretch of the imagination be concluded that the elect and true believers can lose faith and the Holy Spirit once and for all, and be lost for ever, as the Remonstrants teach.

62. Third objection. Peter says 2 Peter 2:1, That some deny the Lord who bought them, and bring upon themselves a hasty destruction. Thus it follows, then, that believers may fall from the faith and perish. We answer: I. Peter speaks of the false prophets and false teachers, and of those seduced by them, but not of true believers, v. 1, v.v. II. When he says, that the Lord has bought them, this must be understood. For, saith I, Whom hath the Lord bought? The angel answers, Matt. 1: 21, He shall redeem his people from their sins; and Christ himself, John 10:15, I lay down my life for my sheep. And who knows which are the sheep Christi? Christ answers, John 10:14, I know my sheep. He also knows (there vs. 26), who are not His sheep. And Paul, 2 Tim. 2:19, The foundation of God is established, having this seal: the Lord knows who are His. Did Peter also know who they were whom the Lord had truly purchased? Certainly, for they are known to God alone, as has been indicated. Why then does he say that some deny the Lord who bought them? We answer: This mystery God had not made known to him by special revelation, but he probably decided it from the second causes or means, namely, because they were baptized in the name of Christ; because they confessed Christus and the faith by which they said that they were bought and redeemed by Christ. Peter then, leaving it to God to examine their hearts, judged according to the rule of love that they were truly redeemed until their doctrine and works proved otherwise. Thus, Acts 8:13, Simon the Magician himself, as Philip the Evangelian, believed, and was baptized, and held of Philip for a right disciple, for he remained with Philip. But when he, being driven by avarice and avarice, wished to buy the gifts of Holy Ghosts, and offered money to the Apostles, he revealed his hypocrisy or insincerity; when Peter noticed this from the present occasion, he said to him, Thy money be with thee for perdition, for thy heart is not sincere before God.

63. To answer more of the Remonstrants' objections, we will omit to avoid verbosity. Therefore we will proceed to the second part of our judgment, namely, to the consideration of the 5th Article.

CONSIDERATION OF THE FEELINGS OF THE REMONSTRANTS, CONCERNING THE FIFTH ARTICLE.

OF THE PERSEVERANCE OF THE SAINTS.

I. Whether the perseverance of true believers in faith is an effect or fruit of election to salvation. The Remonstrants say no; to those of Wal. page 74, and in the handed down 1. thesis of the 5. article.

CONTENTION.

The perseverance of true believers in faith is an effect or fruit of election to salvation, Rom. 8. Whom He has predestinated, whom He has also called. Now hij speaks of the powerful calling, which understands the very act of giving faith. Secondly, those whom He has called, He has justified and glorified. This glorification begins in this life, when we are sanctified, and is accomplished in the life to come. Therefore, from the principle, believers are assured of fulfillment. From which it may be seen that perseverance in faith and sanctification spring from praedestination, and are an effect or fruit of it. Since we have proved this widely in our remarks on the first article, we will not repeat any work we have done, and will recount the same with relish.

H. Whether perseverance in faith is a gift of God, obtained through the death of Christ. The Remonstrants say, no expressly. Haag. Confer, pg. 407 reg. 4.

AGAINST.

Since perseverance in faith is an effect or fruit of election, it necessarily follows that, like gracious election, calling, faith, etc., so also perseverance is a gracious gift of God. For thus the Apostle expressly says, Phil. 2:13, It is God who works in you both to will and to accomplish according to His good pleasure. And Cap. 1:29, "It is given unto you not only to believe in the cause of Christ, but also to suffer for him; that is, to persevere in faith even in the cross and afflictions which you bear for Christ's sake, and rather to lay down your life for Christ's sake, than to deny faith. From which it is clear that perseverance is not such a gift of God, with which He only gives the ability to persevere, if man so desires, as the Remonstrants always play and deceive with the word gift of God, but such a gift, with which perseverance itself is actually given. Thus the gift of perseverance is in no way attributable to the will of man, but only to the grace of God.

III. Whether perseverance is a condition of the New Covenant, which God has ordained at His absolute discretion, among many other things, and which is required for the final election for the forgiveness of sins in man. The Remonstrants generally say yes; consider their first proposition in Haag. Confer., and to that of Walch. pg. 36.

FIRST CONTRADICTION.

Perseverance is not a condition of the New Covenant, which is required for it to be done of man, so that the promise of the New Covenant may be sure; but it is a gift of the New Covenant itself, which God has promised to give to His chosen ones, Jer. 31, and 33:34, and Cap. 32 : 38, 39, 40.

SECOND CONTRADICTION.

Since the forgiveness of sins is the first promise of the New Covenant, Jer. 31:33, it is not required to be persevered in order to obtain it, but it follows as another gift of the New Covenant, added to the preceding one, which is evident from the form of the New Covenant. For I will, saith the Lord, make an everlasting covenant with them, and will give my peace in their hearts, and they shall no more depart from me, Jer. 32:40.

THIRD CONTRAST.

Nor is perseverance required for this, for the final election, marked by the Scripture of such an election, dense with such curious people, does not know how to speak of it.

but is a fruit of that election which Scripture teaches us was made in Christ before the foundation of the world, as previously indicated.

IV. Whether man, having obtained the inward joy of faith and obedience, by many acts of believing and obeying, can easily do the endurance, and, having received the inward help and comfort of the Spirit, will also do it. Thus usually speak the Remonstrants; Episcop. in the propositions of the conditions of the New Covenant.

AGAINST.

The true, living and justifying faith, of which we speak, is not such an inward virtue as is acquired by manifold operations of believing, but is infused by God's grace through ordinary preaching of the Word and use of the Sacraments, whether one looks to the principle, or to the growth of faith. From this the

disciples, now gifted with faith, prayed, "Lord, multiply our faith," Luke 17:5. For we can hear the Word of God attentively, use the Sacraments, and pray for increase of faith, being helped by the Spirit of God, who pierces the ears, Ps. 40; but we cannot by our powers, and, as they say, by many actions, increase faith itself, and therefore, as faith itself comes from God alone, so also its increase and fulfillment, to which God alone is due.

It is therefore false, that the perseverance in faith of man, together with the indwelling help of the Spirit, which help with them is nothing but a power to believe, can be done. For Paul expressly attributes this to God alone, when he says, Phil. 1:6. Confessing that He who began the good work in you will accomplish it until the day of Jesus Christ. And 1 Thess. 5:24, He that hath called you is faithful, who also will do it. From this Paul prays God there, that He preserve the Thessalonians unstintingly until the coming of our Lord Jesus Christ. And 2 Thess. 1:3, he thanks God that He increases their faith. And Heb. 13, the Apostle prays God, that He make them full in all good works.

Therefore, perseverance in true faith does not rest on us, nor on our manifold works of faith, but only on the goodness, power, and truth of the promises of God.

It is also false, what is said in the second Article, that, standing upon the efficacy of the Divine help, and the presence of sufficient grace; where, according to their custom, they play and deceive with the word grace; and all that is necessary to persevere, being stated, yet it remains in man's power to persevere, or not to persevere, and that man himself is the natural cause of his perseverance. For the regenerated will, though he naturally wills what he wills, and the will itself is rightly attributed to man; yet those things which are God's will he does not will naturally, but is moved by the Spirit of God in a supernatural way, and therefore neither can nor should he be said to be the natural cause of perseverance, which is a supernatural gift.

On the other hand, God's help in His elect is not only sufficient, but also powerful, and He gives not only the power to persevere in faith, and not only the will to persevere, but also immediately the perseverance of faith itself, which is evident from the relevant testimonies of Scripture.

V. Whether he who exercises reasonable diligence in these two, so that he does not sin against the clear advice of natural reason and supernatural revelation, and does not neglect his weaknesses, is said to persevere in God's judgment. So say the Remonstrants in the transmitted statement.

FIRST CONTRADICTION.

Since human reason is blind in Godly matters, as has been pointed out before, Art. 3 and 4, the guessing of natural reason has no place in this, and therefore we are generally admonished to follow not what reason advises, but what God requires in His Word, and not to do what is right in our eyes, but in the eyes of the Lord, Deut. 4:1, 2, and 7, and 12, etc.

SECOND OPPOSITION.

Not to sin against the counsel of natural reason and supernatural revelation, and to improve one's life, is not in the power of a natural man, but is a benefit of God alone. For how an unregenerate man uses and misuses the light of nature, is clear enough to see from the 1 cap. to Rom., and how many with supernatural revelation; whether it be the preaching of the Word, or whether it be an inward, but

nevertheless common enlightenment of the faith; being gifted, in the last instance, shamefully depart from it, is evident from the 6 cap. to the Hebr.

THIRD ANTITHESIS.

In order that one may persevere in faith, it is not enough to guess natural reason, nor supernatural revelation, but the same power and divine power, by which God has given faith, and pours out a new heart, is required for the preservation of these spiritual goods. For they are kept unto salvation, not by the power of man, but by the power of God, 1 Pet. 1.

FOURTH OPPOSITION.

Not to sin against the counsel of natural reason and supernatural revelation, and to improve one's life, are not perseverance itself in faith, but a fruit of persevering faith. For no other than those who are gifted with true faith, and persevere in it by divine grace; although faith is not always equally strong, but has to struggle with inquiries and various doubts; can avoid sin, and seek to improve life. From this James, chapter 2, proves true faith, by good works. And Paul Gal. 5, by love, by which faith is said to be powerful, and without which it is said to be dead.

VI. Whether that faith, not sinning, and improving life, is graciously deemed worthy of God the prize of eternal life. The Remonstrants say yes, in their statement.

AGAINST.

Although it is true that the faithful in all ways are bound to avoid sin and to improve their lives, and therefore to be careful that God has also made promises of the life to come to God; Nevertheless, neither the avoidance of sin and the improvement of life nor faith are deemed worthy of the price of eternal life, as if God were to reward this avoidance of sin and improvement of life, as a man's work worthy of life, with the price of life. For eternal life is a gracious, unearned gift of God, obtained through Christ's death, which we accept with our lot, and so are counted worthy of the price of eternal life, not for faith, nor for the betterment of life, but by and for Christ's sake, Rom. 3:4, 5,6.

VII. Whether, as many times as believers commit a work of the flesh, they also as many times lose true faith at one time. And whether they may sin against the Holy Spirit, and unto death, and persist in sin and die to such an extent that they may utterly and finally fall away from salvation; and whether this has happened to many believers and those who have been born again, and yet not infrequently happens again. The Remonstrants say yes, in the propositions of the 5 Article handed down, 3,4.

FIRST CONTRADICTION.

The true believers cannot lose their faith completely, although their faith often falters, and in time of trial often, so to speak, lies dormant, and seems to be like the coals of fire that are counted among the ashes.

SECOND CONTRADICTION.

These true believers, though they sin many times, and through weakness occasionally work the works of the flesh and fall, yet they neither persevere nor die in sin, and do not fall away from salvation either completely or utterly, and no one who has been born again ever does. For from the Lord are the steps of men directed, whose way he pleases. If he falls, he is not cast down, for the Lord holds him by the hand,

Ps. 37: 23, 24. True believers are good trees, ever green and bearing fruit in due season, Ps. 1. Their house is built on a rock, and therefore they are not overthrown, Matt. 7. They are planted of the heavenly Father, and therefore they are not cut down, Matt. 15. For He purifies every vine that bears fruit, that it may bear still more fruit, John 15:3, etc. Christ also prays for them without ceasing, that their faith may not depart, Luke 22. For lest anyone should think that Peter alone had this advantage, Paul testifies that this grace befalls all the elect; that Christ, who died for them, also prays for them, sitting at the right hand of the Father, Rom. 8. And John comforts all believers with this proof reason, that if they sin, they have an Advocate by God, 1 John 2. Now, Christ, praying for His own, is always heard.

The faithful themselves also pray daily to God for an increase in spiritual gifts and perseverance in faith, crying out: O Lord, confirm in us what you have wrought. And they have infallible promises, all that they will pray for in the name of the Son, and desire to receive.

The gifts also and the calling of God are without repentance, Rom. 11. And repentance is hidden from His eyes, Hos. 13:14. Therefore, whatever He has begotten in His elect He will faithfully accomplish.

THIRD CONTRADICTION.

From which also follows another thing, namely, that true believers never again sin against the Holy Spirit. For those who pursue and seek to eradicate the known truth with pent-up hatred and malice have never been true believers. From this John says that those who are of God do not sin unto death, because the seed of God is and abides in them, 1 Jn. 3 and 5.

VIH. That no true believer can be assured of his perseverance and salvation in this life without special revelation. So feel the Remonstrants in the places cited above.

AGAINST.

All true believers can and must be assured of their perseverance and salvation without special revelation. For the Holy Spirit testifies with our Spirit that we are children of God, Rom. 8. And this witness of the Holy Spirit is not extraordinary and special, as the Spiritualists, Papists, and Remonstrators dream; but ordinary and common to all the elect. For the Holy Spirit works faith in the elect through the ordinal preaching of the Word, and by that faith He convicts our minds that we are the children of God. If, by example, God commands in His Word that we believe, He promises that we shall then be saved; now, by that command, and by that promise, so often repeated, He is powerful in the hearts of the elect, and works faith in them, so that they may truly say that they believe in the Lord Jesus. From this they infallibly conclude thus.

He that believeth on the Lord Jesus shall be saved.

I truly believe in the Lord Jesus. Therefore, I will be saved.

This is not some special revelation, by which only some believers in an extraordinary way are assured of their perseverance, but the ordinary way, which the Holy Spirit usually uses to give faith, and to preserve it in all the elect.

But of the certainty of our election, and then also of the perseverance in the faith of the elect, we have, in our reflections on the 8th question of the first Article, brought forth several testimonies and examples, which we now consider unnecessary to repeat.

IX. Whether the assurance of perseverance and salvation is necessary for the conscience and comfort of the faithful in this life. The Remonstrants deny it, handed down Steil. 8.

AGAINST.

The certainty of salvation and perseverance is so necessary for firm consolation and peace of conscience, that those who maintain the contrary are robbing both God of His glory and man of his true consolation in life and death. For they make God changeable in His counsel, and that He would depend on men, unwilling or unwilling to persevere, unreasonably, and arouse in men temptations of doubt concerning their salvation, occasioning despair, and thus wounding the consciences woundingly. But how Paul thoroughly consoles himself, and also all the elect and believers, with this reason of proof, see the 5th and 8th chapters to Rom. And 1 Thess. 5:9; God hath not appointed us to wrath, but to obtain salvation, through our Lord Jesus Christ.

X. Whether the doctrine of perseverance is in itself, by its nature, detrimental to true godliness and the whole religion of God, and serves as a soft ear to carnal carelessness. Thus the Remonstrants usually say.

AGAINST.

Whereas all things that are expedient to true godliness and sincere promotion of the service of religion; as there are the hearing of the Word, the use of the Sacraments, fervent prayers, exhortations, threats, terrors, etc., are as many means. It therefore follows, without doubt, that the doctrine of perseverance is in no way harmful to Godliness and religion, nor does it serve to nourish carnal carelessness.

But it rather calls man to work in fear and trembling for his salvation, and that he should diligently comply with the means by which perseverance is given. For God gives the increase of His Spirit to those who pray for it. Since the faithful know this, therefore, it is that they, thirsting for righteousness, continually pray to God for the increase of spiritual gifts and perseverance. Especially, when they perceive their weakness and inclination to all evil (as far as they are still flesh) and the wrath of God against sins and the severe chastisements, even of His children, they do not cease, as if from the depths, to call unceasingly upon God's help for perseverance in all good. To such an extent, then, that this doctrine would make men careless fleshly, that it rather, as a trace and incentive, excites and urges them by holy exhortations to diligence and all the duties of godliness.

XI. Whether doubt is to be held as commendable, and especially as beneficial. The Remonstrants say yes, to that of Wal. pg. 75.

AGAINST.

Since the doubt of the true believer of his salvation is contrary to the honor of God, as if God would not be true and steadfast in his promises, and would always keep man in fear and in dread, and thus deprive God of his honor, and man of his true comfort, it should by no means be held to be praiseworthy and advantageous, but much more to be harmful and devalued.

And, if such doubt is held to be costly, why is it that Chris so often presses this: "Believe," etc.? Why do we say: I believe the forgiveness of sins; I believe eternal life; if we still have to doubt whether we will ever obtain it? A sincere, true and faithful person will take it badly if you do not believe him when he promises you something; how much more God, if we do this to Him, that we do not believe Him when He promises us something. As if He were not true and steadfast, nor able, so that He could not or would not fulfill what He has promised! He who doubts, says James, is like the waves of the sea, which are driven by the winds, cap. 1. So no doubt is praiseworthy.

XII. Whether faith, which lasts only for a time, is a true justifying faith, and pleasing to God, as long as it lasts, and is not different in essence from true faith, which shall last to the end. The Remonstrants say: yea, in the over-elicited. explanation.

AGAINST.

Temporary faith is not true faith, nor justifying, and derhalve neither truly nor actually pleasing to God, and is therefore in the very essence different from faith, which endures to the end. For. 1. They differ in description. For justifying faith is that by which those things are obtained which are hoped for, and is a proof of things not seen. But temporal faith is only a historical knowledge, accompanied by a certain enlightenment of the mind, which is also common to the rejected. Heb. 6:4.

II. In what both are, because

1. True faith is found in a good earth, that is, in the elect, Matt. 13. But the foundation of temporal faith is a stony earth.
2. True faith has a firm and immovable root, the temporal does not. For there it is expressly said of it that it has no root.
3. True faith takes place in the heart; temporal faith floats in the brain, and praises with the mouth.

III. They differ in workings or fruits. For 1. The righteous is like a hand that accepts Christ and his good deeds, and at once the forgiveness of sins, righteousness, and eternal life; the temporal does not accept these.

2. The righteous brings forth fruit, a hundredfold, sixtyfold, thirtyfold; the temporal none, marked it dries up before it becomes ripe.
3. The righteous pleases God, the temporal pleases men.

IV. In that which is accepted, and looked upon. For justifying faith accepts the promise of grace, and in it also the Lord Christ and His merit, and God's fatherly favor, acquired by His merit. But temporal faith looks to earthly prosperity, temporal benefits, honors, riches, etc. Exemple we have in Sirnon the Magician, who believed, but his heart was not sincere before the Lord; he sought honor and a great name. Since those who believe for a time cannot obtain these things in times of persecution, they again depart from them, Matt. 13.

V. In the things which are joined to both; which are

1. Certainty of the promised goods, which true faith confidently possesses. For it is a proof of things hoped for. But temporal faith is wholly uncertain.
2. Perseverance; for righteous faith endures and endures; it resists the devil, the flesh, and the world; temporary faith, growing like a weed in stony places, withers away when the sun rises.
3. Joy. For though it is that he who receives the seed in a stony ground accepts it with joy, yet this joy is but for earthly things, and therefore unsteady. But righteous faith rejoices only in the Lord his God, Ps. 32:11; Ps. 33:1; Ps. 144, in the end; Isa. 61:10. I rejoice in the Lord; my soul is joyful in my God, etc. What folly of man is this, then, not to make a distinction between righteous faith, which is peculiar to the elect, and temporal faith, which is peculiar to the pious!

XIII. Whether God rewards some, exercised long and often in the course of Godliness in various adversities, and having been tried as in the fire, in an extraordinary manner, with the gift of inevitable perseverance. So say the Remonstrants in the statement handed down.

FIRST CONTRADICTION.

Such matters as are the subject of disputes between one side and the other, and have no foundation in the Word of God, and therefore cause nothing but contention, we consider with good reason that they should be expelled from the Church of God.

SECOND CONTRADICTION.

God gives the gift of perseverance, not on account of any dignity in man, as there is godliness, impressions, etc.; but of mere grace He equips all His elect with it, and not only the few who are practiced and tried. For all whom He has chosen He has also called, that is, powerfully; He has justified them, and at last He glorifies them, Rom. 8. But this is more widely spoken of in the I. Art. of praedestinatio.

THIRD CONTRAST.

Further, walking in the path of Godliness, the fear of God, endurance, patience in tribulation, are also themselves gifts of God, as the Apostle testifies, Phil. 1:29. Since then God alone gives all these, it can be seen that man cannot by one gift earn another gift from Him as a reward and retribution. For who gave Him first, that He should give again, Rom. 11. Although we do not deny that God crowns His gifts in us, but He does not do so by dignity or merit, but by grace.

XIV. Whether, if anyone, who allows the doctrine of perseverance, is Godly, whether he has it not from this doctrine, but from elsewhere? This has been sufficiently answered before in the 10 Quaestion, and we do not think that this question, with so many words in the Socinian books, is worthy of a long answer.

And therefore, we end our comments on these five Articles in difference, publicly declaring before God, his holy angels and the whole world, that we firmly believe that this doctrine, contained in this caption and understood in various propositions, representations and oppositions, is in agreement with God's Word. The contrary doctrine of the Remonstrants, concerning these Articles; about which there has been a difference and dispute, with their other erroneous opinions, of which we have a brief understanding in the disputations of Episcopius, with all which they have caused these sad disturbances

in these flourishing Dutch Churches, and sadly torn them; We detest with all our hearts, as false, contradicting God's Word at one time, hostile to the honor of God and the good consolation; gathered from various heresies; first in Pelagius and now in the Socinians, Papists, Anabaptists, Liberals and others condemned; and rejected, refuted and repudiated by all Reformed Churches in Germany, France, England, Scotland, Holland and everywhere.

And, if the Regents of these provinces, who are the Fathers of the Fatherland, wish to have the honor of God intact, and the peace and tranquility of the Republic and the Church restored and confirmed in their Provinces and in their territories; thus we deem it necessary in every way, that this new doctrine, which is strange and false, should be cast out of their Churches, Republics and Provinces, and rooted out like a disastrous weed, like useless shoots turned over, and like a Pharisaic leaven, of which Christ commands us to beware, Matt. 16, should be wiped out.

Further, we pray God, that it may please Him to kindle the Magistrates of these provinces with a holy zeal, in order that they may avert such a great pestilence from the Dutch Churches, so that; if one does not oppose the principles, and now is the right time; at last the remedy may be proposed too late; concluding with Paul's wish, for the oppressed Dutch Churches: O that they were cut off that cause you apostasy and turmoil, Gal. 5:12.

Was signed.

THUS WE MINISTERS OF THE CHURCH OF EMBDEN, WHO WERE DELEGATED TO THE NATIONAL SYNOD.

JUDGMENT OF THE DEPUTIES OF THE DUTCH CHURCHES,

ABOUT

THE VARIOUS FIVE ARTICLES OF REMONSTRANCE,

delivered at the National Synod of Dordrecht in the year 1619.

FAITHFULLY TRANSCRIBED FROM THE LATIN.

JUDGMENT OF THREE DUTCH PROFESSORS ON THE FIRST ARTICLE,

CHAPTER 18

OF ELECTION AND REPROBATION.

The opinion of the Remonstrants on the first paragraph of the first Articles, namely, of election.

THE FIRST PROPOSITION OF THE REMONSTRANTS.

The decree or the will, by which God in Christ, through Christ, and for Christ's sake, has decided to save those who believe and persevere in faith and obedience of faith to the end of their lives, is the one and only decree of election.

Hague Conf. 57, and what follows.

The sensible opinion, which we believe should be kept in our Churches.

THE FIRST LOGICAL OPPOSITION.

The predestination to salvation is an eternal, free and unchangeable decree of God, by which He, according to the gracious good pleasure of His will, has chosen for salvation in Christ some men of the entire human race, fallen into sin and therefore lost, Whom He also decided to call according to His election, by His Word and Spirit, to justify by faith in Christ, to sanctify, and to preserve in faith and holiness, and at last to glorify, in proof of His rational grace and mercy. And this decree, of a certain number of men to be saved in Christ, and through Christ, is the true, only and wholly whole decree of election.

PROOF OF THE CONTRADICTION.

I. That this decree of election is eternal is evident from Eph. 1:4. He chose us in Him before the foundation of the world was laid.

Matt. 25:34. Possess that kingdom which was prepared for you before the foundation of the world.

II. That it is all free is evident from Rom. 9:15. I will have mercy on him whom I will, etc., and 18, He will have mercy on whom He will.

Eph. 1:5. Who hath prepared us beforehand according to the good pleasure of His will. And v. 11, In Christ we are taken up to his lot, we who were ordained beforehand, according to his purpose, who does all things according to the counsel of his will.

III. That it is unchangeable, is evident, Rom. 9:11, That the purpose of God, which is according to election, may remain, Rom. 11:28 and 29, For the gifts and calling of God are such that they cannot reproach Him.

IV. That this decree is according to the gracious good pleasure of God, is evident from the places mentioned above, namely Eph. 1:5, and 11.

Likewise Rom. 11:5. The remnant is made according to the election of grace.

V. That this decree also be on some certain men of the human race, being fallen into sin and thus lost, this is understood from Rom. 9:15, 16, I will have mercy on whom I have mercy.

And v. 23, The vessels of mercy, which He has prepared beforehand for glory.

And vs. 22, Wherefore those that passed out of that multitude were called vessels of wrath. Now, the wrath of God against men clearly shows their sin, as the Apostle also declares.

Rom. 1:18. The wrath of God is revealed from heaven against all the Godlessness and unrighteousness of men.

Likewise, Eph. Cap. 1, where we are said to be elect in Christ; and that, that we might be holy and unpunished.

Likewise, Who hath fitted us beforehand for the adoption of children through Jesus Christ. All of which cannot be known without regard to sin.

Of like manner also Rom. 8:29, 30; and 9:23, 24; and Eph. 1:7, 8, 9. In which places, on the one hand our redemption through Jesus Christ, on the other hand our appeal to faith and conversion, are all placed under the decree of election, but nowhere is the creation of man in the image of God placed under it.

Finally, such a call or election as took place at that time has also taken place from all eternity. Now this calling or election, which took place at that time, is from the depraved human race. Therefore, such was also the intention of election from all eternity.

VI. That by the same decree of election He has decreed to call, justify, sanctify, preserve and glorify the elect, this is proved by Rom. 8:30: Those whom He ordained beforehand, these He also called; whom He called, these He justified; whom He justified, these He also glorified.

2 Thess. 2:13. God has chosen you from the beginning for salvation in the sanctification of the Spirit and in the faith of the truth; to which he has called you by our gospel, that you may obtain the glory of our Lord Jesus Christ.

1 Pet. 1:2, it is said of the elect, that they are elect according to the foreknowledge of God of the Father, unto the sanctification of the Spirit, in the obedience and sprinkling of the blood of Jesus Christ.

John 10:29. My Father, who gave them to me, is greater than all, and no one can snatch them out of my Father's hands.

John 17. Holy Father! Keep them in thy name, which thou hast given me.

VII. That at last the end of this election be a proof of the grace and mercy of God, this the Apostel testifies, Rom. 9:29, and Eph. 1:5, 6.

SECOND PROPOSITION OF THE REMONSTRANTS.

The election to salvation is manifold, namely, definite and indefinite, general and particular; and this election again is either fully fulfilled, or not fully fulfilled, to the end and not to the end, conditional and absolute. And this again is either of the Old or of the New Testament.

Remonstr. of Geld. pg. 44, and 58. Against those of Walcheren, pp. 34, and 35, and 44. Theses Episc. of the distinction of the Old and New Testaments 6, and 7.

SECOND STRAIGHT CONTRADICTION.

The election of some men to salvation, as regards both the Old and New Testaments, is one and only, and is by one and the same Divine operation accomplished, determined, fully accomplished, and perfect, and as absolute; though, according to our mode of understanding, and as regards the end, and the various means by which the elect are fitted for that end, and also brought in due time, distinct stages may be regarded therein, and are also represented in the holy Scriptures.

PROOF OF THE ANTITHESIS.

I. The first paragraph of this, namely, that the election is one, is confirmed by the aforementioned places, Rom. 8:29, 30, and 9:11, and verse 12, 13: I have lifted up Jacob and hated Esau.

Rom. 11:1, 2. Has God then rejected his people? Far be it. For I also am an Israelite of the lineage of Benjamin. God hath not rejected his people, which he hath known beforehand. Knowest thou not, what

the Scripture saith of Elijah, etc.? From which it appears that one and the same election is that of the Old and the New Testament, since by one and the same mode of election, those remnant are preserved under the New Testament, with which the Apostle testifies that these were saved in the time of Elijah.

II. The other paragraph, that in that single decree, distinct stages may be discerned, is evident from the stages and chain of salvation, Rom. 8:29, 30.

Likewise Eph. 1:4, 5.

THIRD PROPOSITION OF THE REMONSTRANTS.

The cause without which things do not happen, or the condition required beforehand in the election of special persons, is faith, and the obedience of faith, provided by God in their election beforehand. And this election of special persons is also according to the will of God, since, out of many possible conditions, it pleased Him to choose this condition rather than any other, in order to ordain the reward of salvation and eternal life for this man more than for him.

In the Hague Conference, Art. 1; against that of Walcheren, 4, 21. Inde surrendered Articles, Art. 1, and 7. Grevinchovius against Amesius, pg. 111.

THIRD STRAIGHT CONTRADICTION.

The cause of the election of special persons is the most free counsel and will of the will of God, by which alone He, being moved in Himself, without any beholding of faith, obedience, or perfection, which beforehand would have been a cause, condition, or any good character or dignity in man, has willed to give him that sanctifying grace in Christ, through Christ, and for Christ's sake. And so this election was made, not from those conditions, but to those conditions, as to their fruits and works.

PROOF OF THE CONTRADICTION.

I. That the cause of the election of special persons is the most free counsel and will of God, has been proved above in the first Contradiction, Rom. 9:11, 15, 16; and Eph. 1:4, 5; Rom. 11:5, 6, etc., and that it is the most free counsel and will of God.

H. And that this decision was made without any demonstration of faith, obedience or skill, which would have been beforehand, this proves, besides the places now narrated, these following :

John 15:15. Ye have not chosen me, but I have chosen you, and I have appointed you, that ye should go and bear fruit, and that your fruit should remain.

Acts 13:48. There believed as many as were ordained to eternal life.

Rom. 9:11. If the children had not yet done anything good or evil, that the purpose of God, which is according to election, might remain, not of works, but of the calling, it was said to them, etc., etc.

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And vs. 16. So it is not then, neither of the willing, nor of the walking, but of the compassionate God.

Rom. 11:5, 6. Thus also at this time the remnant is done according to the election of grace.

Eph. 1:4. We were chosen in him, etc., that we might be holy and without blame before him in love; not because we were holy and without blame.

1 Pet. 1:2. Who are chosen unto the sanctification of the Spirit, and unto the obedience and sprinkling of the blood of Jesus Christ. Thus they were not elected, because they were sprinkled with the blood of Christ by faith, or were obedient. To which may be added all those places by which it is proved, that the calling is from election, and according to this also faith itself, to which we are called. Rom. 8:29, 30. Those whom He ordained beforehand, He also called. Rom. 9:23,24; where the vessels of mercy are first said to be prepared in advance for glory, and then called.

This also is understood by the following places, 2 Thess. 2:13, 14; 2 Timot. 1:9, Who saved us, and called us with an holy calling, not according to our works, but according to His purpose and grace, which was given to us in Christ Jesus before the times of the world.

This is also taught in those places where faith is said to be a wholly pure gift of God, such as Eph. 2:8, and Phil. 1:29.

FOURTH THESIS OF THE REMONSTRANTS.

Election, being not fully accomplished, conditional, and not finished, is variable, and may be broken off and revoked, so that the elect may pass into the number of the rejected, and consequently their number may be increased and diminished.

Grevinch. v. Ames. pp. 136 and 191. I surrendered Articles, Art. 5. Episc. of

Remonstr. of Gelderl, Art. 7. And in the | the Justification, Art. 22. pag. 65.

FOURTH RIGHTEOUS CONTRADICTION.

he election of special persons to salvation is, as we have said above, the same as the eternal and unchangeable intention of God, and can neither be revoked nor broken off. And so the number of the elect is so certain and determined, that it can neither be increased nor diminished; who, though they be few and a little flock, compared with the multitude of the rejected, are nevertheless said in the holy Scriptures to be innumerable.

I. That the decree of God cannot be reversed nor broken, this is attested by the holy Scriptures.

Isa. 14:27. The Lord of hosts has decreed a counsel; who shall break it?

Rom. 8:30 in that place which is often quoted.

And Cap. 9:11. That the purpose of God according to election may remain.

And 11:7. God has not rejected His people, which He has known beforehand. That Israel seeketh, he hath not obtained; but the elect hath obtained.

2 Tim. 2:19. The firm foundation of God stands, and has this seal: The Lord knows those who are His.

H. That the number of the elect is certain and determined, and can therefore neither be increased nor diminished, this is proved by

John 10:27. I know my sheep.

Rom. 9:27. Though the number of the children of Israel be like the sand of the sea, the remnant shall be saved.

Rom. 11:7. That which Israel sought he did not obtain, but the elect obtained it, and the others were hardened.

1. John 2:19. They went forth from us, but they were not of us. For if they had been of us, they would have remained with us; but they went out from us, that it might be made manifest that they were not all of us.

II. Of the few and many of the elect, considered in various respects, the holy Scripture speaks in these following places. Matt. 20:16. Few elect, many called.

Luke 12:32. And fear not, ye little flock 1

Rev. 7:9. After this I saw, and behold, a great multitude, which no man could number, from every nation and kindred, etc., and they stood before the throne and in the sight of the Lamb.

FIFTH THESIS OF THE REMONSTRANTS.

The sense and certainty of that election, which is fully fulfilled, finished and absolute, cannot be had before death, and therefore no fruit or usefulness thereof is received in this life.

FIFTH STRAIGHT CONTRADICTION.

Although in the elect, before their powerful calling, there is always no sense of election; and that same sense, after that calling; because of various weaknesses, distresses, and struggles of conscience, to which they are often subject in this life; sometimes weak, and obscure and a little broken, it is, that they may and should be assured not less of their election, as of their powerful calling and justification, 'from their faith, by the fruits of their faith, and by the indwelling sealing of the Holy Spirit, and that according to the occasion and degree of their faith, which is given them of God.

PROOF OF CONTRADICTION.

I. That in the elect, before their powerful calling, there is no sense of their election, this is proved by:

We were by nature children of wrath, like the others. Remember that in those days ye were without Christ, etc., having no hope, and without God in the world!

Rom. 3:9. What is it then, do we benefit? In no way; for we have proved beforehand, that both Jews and Greeks are all under sin.

Vs. 23. They have all sinned, and are prevented from coming to the glory of God.

Rom. 6:17. Ye have been servants of sin, etc.

II. That the sense of election in the elect, after their calling, for various difficulties, is sometimes weak, obscure, and somewhat broken off in this life, this is evident from the moaning and lamentation of Job. cap. 6:3. etc.; of David, Ps. 31:28; Ps. 51:12, etc.; and of the bride in the Song of Songs, Cap. 3, and 5:4.

IH. Meanwhile, that the elect in this life may be and must be sure of their salvation, such is read

Luke 10:20, Rejoice, that your names are written in the heavens.

John 1:12. To all who have accepted him he gave this right, that they should be the children of God, those who believe in his name.

John 4:14. He that drinketh of the water which I shall give him shall never thirst; but the water which I shall give him shall become in him a fountain of water springing up into everlasting life. Such a place is also John 6:35.

John 10:27, 28. My sheep hear My voice, and they follow Me; I give them eternal life, and they shall not perish for ever; and no one shall snatch them out of My hand, etc.

Rom. 5:2. Through whom, namely through Jesus Christ, we have had access by faith into this grace, through which we stand and rejoice in the hope of the glory of God.

Vs. 5. The hope is not ashamed, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Vs. 9. So now being justified by his blood, we shall be much more saved through him from the wrath of God.

Rom. 8:14. All who are led by the Spirit of God are the children of God.

Vs. 15. For ye have not received the Spirit of servitude, again unto fear; but ye have received the Spirit of adoption unto children, by whom we cry: Abba Father, which same Spirit testifies with our Spirit that we are children of God. And if we are children, we are also heirs, namely heirs of God and co-heirs of Christ.

And vs. 35. Who shall separate us from the love of Christ. And so on to the end of the chapter.

What God has prepared for those who love Him, He has revealed to us through His Spirit, etc., 2 Cor. 1:21.

2 Cor. 1:21. Who strengthened us with you in Christ, and who anointed us, is God. Who has also sealed us, and given in our hearts the pledge of the Spirit. To which corresponds that place, Eph. 1:13, 14.

2 Pet. 1:10. Be diligent to establish your election and profession; for if you do, you will never stumble.

1 John 3:2. Now we are the children of God; but it is not yet revealed what we shall be; but we know when He is revealed that we shall be like Him, etc., etc.

And vs. 24. From this we confess that He abides in us, namely, through the Spirit, whom He has given us.

1 John 5:9. If we accept the testimony of men, the testimony of God is greater. For this is the testimony of God, which He has given of His Son.

And vs. 10. He that believeth on the Son of God hath this testimony in himself, etc.

And vs. 11. And this is that testimony, namely, that God has given us eternal life.

THE FEELING OF THE REMONSTRANTS.

OF THE SECOND PARAGRAPH OF THE FIRST ARTICLES, NAMELY, OF REJECTION.

THE FIRST PROPOSITION OF THE REMONSTRANTS.

The decree or will, by which God has decided to leave the unbelievers, who persist in their disobedience, under wrath and condemnation, is the whole decree of reprobation.

THE FIRST STRAIGHTFORWARD CONTRADICTION.

Rejection is the most free and just decree of God, by which He has decided not to elect in Christ some men of the human race who have fallen into sin, nor with the same power of His Spirit, with which He calls His elect, from the state of their ruin, to justify and glorify them, but leaves them to walk in their own ways, so that He has accordingly decided to condemn those who reject the truth in various ways and stages, and who are justly hardened in their sins, after His many indulgences, finally and finally to their deserved destruction.

PROOF OF THE FIRST CONTRADICTION.

I. That God has decided not to elect some men, nor to powerfully call them out of the state of ruin, etc. This is proved:

Rom. 9:6. For they are not all Israel, who are of Israel; nor all Abraham's children, because they are Abraham's seed, etc., and vs. 13. I have loved Jacob and hated Esau; vs. 18. He hardens whom He will. Vs. 21. Or hath not the potter power over the clay, to make out of the same lump one vessel for honor and another for dishonor.

Matt. 11:25. I thank Thee, Father, etc., that Thou hast hidden these things from the wise and understanding, and hast revealed them to the little ones, etc. Yes, Father, for it has pleased You in this way.

And vs. 27. No one knows the Father but the Son, and to whom it will be revealed by the Son.

Rom. 11:7. The elect have obtained it, and the others are hardened.

John 6:43. No one can come to Me, unless the Father, whom He has sent, draws him.

And vs. 65. Wherefore I said n that no man can come unto me, except it be given him of my Father.

Acts 16:6, 7. And when they had passed through the land of Phrygia and Galatia, they were prevented by the Holy Spirit from speaking the word in Asia. And when they had come into Mysia, they requested to travel through Bithynia, but the Spirit did not permit them to go there, namely, to predictate the Gospel.

H. That God allows the rejected, though not wholly devoid of all knowledge of God, to walk in their ways, this is expressly stated.

Rom. 1:24. God has given them over to the lusts of their hearts.

And vs. 28. And as they did not think to confess God, so God gave them over to a rash purpose, that they might do what is not right.

Acts 14:16. In former times God made all the Gentiles walk in their ways, though He did not leave Himself unproved, etc., etc.

Acts 17:30. And these times of turbulence God has overlooked, and now proclaims to all men everywhere that they turn back, etc., etc.

Cap. 47:19. He makes Jacob announce his Word, etc. Thus He did not do any Heiden, and therefore they did not know His rights.

With which these places agree are Eph. 2:1, 2, 3, and vs. 12; and Cap. 4:17, 18; and 1 Cor. 1:8.

III. That the rejected ones reject the gospel, having been preached to them, in various ways and stages, this is proved by the parable of the sower.

Matt. 13:19, and afterwards; Acts 28:24, and 25. Therefore the Holy Spirit did say, Go unto this people, and say, Ye shall hear with ears, and shall not understand.

Heb. 6:5,6. For it is impossible that those who have once been enlightened, and have tasted the good word, etc., if they become apostate, should be renewed to repentance. To which corresponds the place Heb. 20:26.

IV. That God finally condemns the rejected, being justly hardened in their sins, to their deserved destruction, may be proved from:

Rom. 9:18. He hardens whom He will, and that which follows.

Cap. 11:7,8. Others are hardened: for God hath given them a spirit of sleepiness, and eyes that they see not, etc.

2 Thess. 2:11, 12. And therefore God will send them the power of deceit, that they may believe the lie, that they all may be judged who have not believed the truth, but have delighted in unrighteousness.

1 Petr. 2:8. Christ is a rock of offence, that is, to those who knock at the Word, disobeying it, to which they were also set.

Jude v. 4. Who are prescribed for this judgment in former times.

2 Thess. 1:8. The Lord will take vengeance on those who do not know God, and who do not obey the gospel of our Lord Jesus Christ.

SECOND THESIS OF THE REMONSTRANTS.

The deserving cause of rejection is the unrepentance and unbelief against the Gospel, and the perseverance therein.

SECOND STRAIGHTFORWARD CONTRADICTION.

Although God does not pass over anyone worthy of such a fate except for just causes, nevertheless, since the elect before their election have been in the same state of misery before Him, no other cause for which He has rejected them more than those can be given of us except God's free will, no one being bound, and His power to do with His own as He pleases. But the reason why God condemns the rejected ones to certain degrees of punishment is rightly said to be their unrepentance and unbelief.

This contradiction has been abundantly proved in the preceding places.

THIRD PROPOSITION OF THE REMONSTRANTS.

OF YOUNG CHILDREN IS NEITHER ELECTION NOR REPROBATION.

THIRD CONTRADICTION.

Far different is the condition of those young children who are born of parents who are in the covenant, and of other young children who are born of parents who are not in the covenant; since the Scripture declares the latter to be unclean, and alienated from Christ and the covenant of grace.

1 Cor. 7 :14. Otherwise your children were unclean, but now they are holy.

Gal. 2:15. We who are Jews by nature, and not sinners of the Gentiles.

Eph. 2:12. Ye Gentiles were without Christ, alienated from the citizenship of Israel, and strange from the covenants of the promises, etc.

On the other hand, that to the others belong the saved and eternal life, the Scriptures testify.

Gen. 17:7. I make my covenant between me and you, and your seed after you; that it may be an everlasting covenant, that I may be your God, and your seed after you.

Matt. 19:14. Leave the children, and forbid them not to come unto me: for the kingdom of heaven belongs to such as these.

Acts 2:39. The promise has been made to you and to your children. From which we conclude that the children of the faithful, dying in their infancy, must be counted among the elect, since they are mercifully redeemed by God from this life before they have broken the conditions of His covenant. But as to the children of the unbelievers, being outside the church of God, we deem them to be worthy of God's judgment. For those who are outside will be judged by God, 1 Cor. 5:13.

AND THIS IS OUR JUDGMENT ON THE FIRST ARTICLE.

JÖHANNES POLYANDEK. ANTONIUS THYSIUS. ANTONIUS WALLEUS.

Which also consented, and under-signed with his hand, SIBRANDUS LUBBEKTUS.

EQUAL JUDGMENT AND OPINION OF SIBRANDUS LUBBERTUS.

ON THE FIRST ARTICLE.

All men have sinned in Adam, and have become guilty of damnation and eternal death.

Therefore God has justly condemned all men for their sins; and God would have done no wrong to anyone if He had condemned or forbidden to condemn all men for their sins.

But God has preferred to have mercy on some wretched sinners, and to forgive them their sins by unmerited grace because of the death and righteousness of His Son, rather than to condemn all men to eternal punishment because of the severity of His justice.

From here it comes, that God from eternity chose some wretched sinners in Jesus Christ, that they might be holy and without penalty, and hath fitted them beforehand, for the adoption of children, according to the good pleasure of his will, for the price of his glorious grace.

From the same fountain it also comes that God did not elect some wretched sinners from eternity in Christ Jesus, nor fit them beforehand for the adoption of children, but passed over them in eternal election, that is, rejected them. Both of these together are included in praedestination.

Praedestination is the eternal, free and righteous counsel or decree by which God for Himself from eternity, out of the depraved human race, chose some of them in Christ Jesus out of pure grace and mercy, and predestined them to eternal life, that he might powerfully call them to the fellowship of his Son, endow them with the true knowledge of Jesus Christ, with faith and repentance, justify them, and finally glorify them to the praise of his glorious grace. And, on the other hand, He did not elect some in Jesus Christ, nor predestined them to eternal life, 'but passed them over by His righteous judgment in eternal election, and left them as vessels of wrath in sin and misery, whom He will condemn finally for their sins' sake, in order that He may declare His mercy in the former, and His justice in the latter.

That there is such an election and rejection is evident from this, since God mercifully relieves some, and does not relieve some; enlightens some, and does not enlighten some; calls some to repentance by the preaching of His Word, does not call some to repentance by the preaching of His Word; begets faith in some, does not beget faith in some.

Abel is accepted; Cain is rejected. Shem receives the blessing; Ham does not receive the blessing. Abraham is called from ūr of the Chaldeans; the others are not called. Isaac is heir; Ishmael is driven out. Jacob is loved of God; Esau is hated of God. Peter is converted by the sight of Christ; Judas is not converted. Two murderers are crucified with Christ; one is received into Paradise; the other is not received into Paradise. Two will be there on a bed; one will be accepted, and the other abandoned. Two shall be there grinding together; one shall be accepted, and the other forsaken. Two shall be there in the field; one shall be accepted, and the other forsaken; Luke 17:34.

The election, by which God has elected us to grace and glory, is one and the same; or, which is the same, by one and the same election God has elected us to grace and glory, that is, to the means, and to the end. This is evident from Eph. 1:5, where we read that God hath fitted us beforehand for the adoption of children according to the good pleasure of his will, to the praise of his glorious grace. This may also be understood from the golden chain, of which we see Rom. 8:29, 30.

The reason why God did not elect all men, nor cast them all out; or why He elected Peter and Paul, did not elect Judas and Simon the Magician; or why He elected those more than these, no other reason can be brought to light from the holy Scriptures, than the absolute good pleasure of God.

The election was made from one and the same mass, that is, from the depraved and wretched human race. Therefore, God did not consider man in eternal election as a believer, nor as called, nor as justified, nor as sanctified, nor as regenerated; but as a wretched sinner, and decided, in calling him, to give him faith, to justify him and to regenerate him, to exercise His mercy, Acts 13:48. There believed as many as were ordained to eternal life. So they were not ordained, because they believed. Rom. 8:29. Those whom He predestined, He also called; those whom He called, He also justified. Therefore, they are not

ordained beforehand because they were called and justified, but because they were ordained beforehand, they are called and justified. Eph. 1:4. He lost us in Him, that we might be holy.

Thus we are not chosen because we have been holy; but because we have been chosen, we are sanctified.

God did not elect us for the faith we have seen before, nor for the conversion we have seen before. For He could see no faith or conversion in the elect beforehand, except that which He Himself, by His mercy, according to His good pleasure, would work in them. For whose sake the faith of God in eternal election, not as a previous condition of election, nor as something before

but as a work of it, or something subsequent to it, or as a fruit of it.

Those whom God from eternity, according to His most free will, elected to eternal life, He calls at that time, according to that same good pleasure of His, into the fellowship of His Son, gives them the lot, reconciles them through the Holy Spirit, and justifies them, that is, brings them, by the means set by Him, to their ordained end.

Now those whom God, according to that same good pleasure of His in the eternal election, has bypassed, that is, rejected, He does not reveal to them the way of salvation, or give them faith or the knowledge of Jesus Christ; He does not reconcile them through the Holy Spirit; He does not justify them, but leaves them in sin and misery, into which they have thrown themselves through their own fault.

And yet therefore He is not unjust, for it is lawful for Him to do with His own what He wills, Matt. 20:15. Yes, what is more, after they have grown up, He lets them walk in their own ways, and often He blinds them to some great abomination with which they defile themselves, and finally for their sins He punishes them justly.

The good pleasure of God is the true cause of passing away, which we call a negative rejection, but it is not the true cause of sin; for He is the author of His work, which is righteous, and not of our sins, which are not righteous.

Wherefore it follows, that faith is a work of election, but sin is not a work of reprobation. For as God, electing, works faith and conversion in the elect; so God, rejecting, works neither wickedness nor sin in the rejected.

All men, both the elect and the rejected, considered in themselves, have been alike, and there has been none of them who has been better or worse than another before God chose them according to His eternal and unchangeable counsel. Therefore, there could be no quality in them, why God chose these, and did not choose these, or why He chose these more than these; nor was there any quality found in them, why He passed over these, and did not pass over these, or why He passed over these more than these. Yes, what is more, we see that from God in eternal election have passed over those who, among others, have excelled in external honor of life, as there has been Cato, Scipio, Aristides, Fabricius, Phocion, Pomponius Atticus, etc. On the other hand, we also see that there have been those elected who have far surpassed others in greatness of sins and abominations. Verily, Paul was an unrighteous aggressor, a slanderer, a persecutor of the Church, a sworn enemy of Christ, and yet he was chosen for life from eternity. The murderer, crucified with Christ, had spent his whole life in abominable mischief,

and yet he was chosen of God from eternity, so that we may truly say with the Apostle, O rich riches both of the wisdom and knowledge of God, how inscrutable are your judgments! Bom. 11:33.

The election of God is unchangeable. For it cannot be changed that which is decreed, determined and determined of God. For whose cause the one who is elected never becomes a reprobate; and of like mind the one who is rejected never becomes a reprobate.

It follows that there is a certain number of the elect and of the rejected, and that the number of neither can be increased or decreased.

We must not enter into the sure counsel of God, nor inquire there whether we are elect; but we must diligently inquire whether Christ dwells in us. For the true fruits of election are the powerful call, faith, begotten in our hearts by the Holy Spirit through the voice of the gospel, new obedience, peace in God and the witness of the Holy Spirit to our adoption as children.

If we truly and actually feel these things in ourselves, we may be sure of our election; and though we do not yet feel them in ourselves, yet we must not lose heart about ourselves.

By this teaching we give no one cause to become discouraged. For we teach that God commands all men to repent and hear Christ; and that He promises those who repent to God and hear Christ salvation and eternal life. Therefore, from this man, before he is converted, has no reason at all that would cause him to be discouraged or to despair, but he has cause to blame his own willful wickedness and ingratitude, which make him irresponsible.

Again, we teach that all those who feel the sense of true faith and conversion in their hearts must, according to the command of God, firmly trust that they are chosen for eternal life. For that is believing, and that is expecting eternal life, which is now begotten in us, and which shall be preserved in us forever, as it is said there, John 10:28. No one shall snatch them out of my hands. And Com. 11:29. The gifts of God are such that they cannot repay Him.

Thus none of the faithful has cause to despair or become discouraged; but this is the foundation of the Christian religion even in death, that they know that those who are built on the rock, that is, Christ, will never perish. This comfort is taken away from those who teach that true believers can fall away completely and completely, and that they can sin against the Holy Spirit, which Christ denies, John 6:40; John 10:28; 1 John 5:18.

But neither do we by this teaching give anyone cause for wickedness. For we teach that they perish through their own fault, and that they accumulate and aggravate punishment for themselves when they refuse to hear God who is calling them to Himself, and slander Him with this blasphemy, saying that whatever good they do, He has decided to damn them.

The faithful cannot take from this teaching any cause of fleshly carelessness, for we teach that it is not feigned hypocrites, but true believers; who there preserve the exercise of a good conscience, and who there live in a steady penitence, fear and invocation of God, and who there have an earnest and ardent earnestness and desire to persevere in true godliness, together with the diligence of avoiding sin; must be sure, as from the operation of their own cause, thus of their own election of themselves to eternal life. We do confess that the security of the Spirit springs from this doctrine; but the security of the Spirit and of the flesh, they conquer and drive out each other, as do filial and servile fears.

Neither do we teach that God does not simply, or without any respect, will that all men should be converted and saved; nor do we teach that God feigns, or does not earnestly will the conversion of all, or that He has in Himself contrary will.

But we learn that God earnestly wills the conversion and salvation of all men, with respect to His approval and His delight therein. For God does not want sin, nor know it for good, but is horrified at sin; nor is pleased with anyone's destruction or ruin, insofar as it is a rupture of His work. Thus He does not at all feign, but calls them all earnestly, and shows them in His Word what pleases Him, and what men owe Him.

This will of God belongs to all. For He commands all to repent; and this sufficiently proves God's righteousness. But for our salvation, not only is the will of God required, that is, the command; but to this end His grace is also required, to make us believers and converts through it.

This conversion and faith He has not decreed from eternity to work in all. Therefore, regarding this working, He does not want to give salvation to all men, but only to the elect, as the Scriptures teach, Acts 13:48.

Even in those who are lost, God seriously disapproves of their sins and of the destruction of their nature, inasmuch as this is a destruction of the divine work. And God also requires of them righteousness and life, though He only works in the elect, that they do that which is pleasing to God. And for this reason these alone come to the

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conversion and salvation, as the Apostle says, Rom. The elect have obtained it; the others have become hardened.

These two: God does not want the severance of the creature, inasmuch as it is a severance of the creature; God wants the severance of the creature, inasmuch as it is a just punishment; do not contradict each other. For a godly and righteous judge wills the death of a manslayer, inasmuch as it is a just punishment; and He wills it not, inasmuch as it is a breaking of man.

We do not teach that God has ordained anyone to eternal damnation without regard to sin, by a bare and absolute will or decree.

But we teach that in condemning the reprobate God wills to declare His righteousness; and that therefore He will not condemn anyone to damnation except for sin's sake; yea, that He wills not even condemnation insofar as it is condemnation, or a breaking of His work, but insofar as it is just punishment. Now punishment has no place except where sin has gone before it.

In the elect God wanted to show His mercy, for after He could justly have rejected the whole human race for the sin in which they had fallen (for we were all by nature children of wrath, like the others), so it is that He has decided, only by His gracious mercy, to deliver some from common ruin, and to exercise and declare to them His mercy, endowed with His righteousness, that all mouths may be stopped, and all honor may be given to God.

This doctrine is not blasphemous, nor godless, nor contains terrible errors, as some restless people say with great objection; but it is the sincere and true doctrine, and is consistent with the holy Scriptures.

POINTS CONTRASTED, ON THE FIRST ARTICLE.

Unscriptural.

I.

To keep the will of God from believers by faith, is the whole decree of praedestination.

Scriptural.

I.

The will of God of the faithful to be preserved by faith, is not the decree of praedestination, much less the whole decree of praedestination.

EVIDENCE OF SCRIPTURAL DOCTRINE.

It is not that decision. For, as justifying is not the same as praedestining, so the decree of justifying is not the same decree, which there is the decree of praedestining. It is the whole not; for there is also a decree to adopt children, a decree to reveal the way of salvation, a decree to love, a decree to send Christ, a decree to give faith, a decree to claim the penalty of our sins from Jesus Christ, a decree to call into the fellowship of the Son of God, a decree to convert, a decree to sanctify, and many other decrees belonging to salvation, which neither joined nor divided are the decree of salvation by faith.

The decree of believers to be saved is a questionable way of speaking. For it may have this sense, that those who now truly believe are chosen of God for eternal life. And this is the true and sincere sense. For all who truly believe are chosen for eternal life. It may also have this sense, that those who were elected to eternal life were believers before their election; or, that they were such in the mind of God before He elected them to eternal life. And this sentence is false. For, as the Scripture says, Acts 13:48, There believed as many as were predestined to eternal life. Therefore, they were not predestined to eternal life because they believed, but because they believed, because they were predestined to eternal life, Rom. 8:30; Those whom He predestined, He also called; those whom He called, He also justified; so they were not predestined because they were called and justified, but because they were called and justified, because they were predestined.

2.

The decrees of justification and predestination are uniform and unified.

2.

The decrees of justification and predestination, are not uniform and even.

B E W I J S.

The truth of this is evident from the foregoing.

3.

Election is either definite or indefinite; the one common, and the other particular; the one fully accomplished, and the other not fully accomplished; the one to the end, the other not to the end; the

one irrevocable, the other irrevocable; the one of the Old Testament, the other of the New Testament; the one of those in the Church, the other of those outside the Church.

3.

The election to grace and glory, that is, to the means and to the end, is one and the same, of all those who will be saved in the Old and in the New Testament.

PROOF.

The Scriptures teach that election is one and the same, by which God has elected us to grace and to glory, Eph. 1:4. He chose us in him before the foundation of the world, that we might be holy. He prepared us beforehand for the adoption of children according to His will, to the praise of His glorious grace. This can also be proved from that golden chain which is there Rom. 8:29. For whom He knew beforehand, He also ordained beforehand; whom He ordained beforehand, He also called; whom He called, He also justified; whom He justified, He also glorified. Thus, with one predestination He has predestinated us to calling, justification and glorification.

4.

Faith is a condition in those who will be elected, required for their election.

4.

Faith is not a condition in those who will be elected required for their election.

B E W I J S.

God could see no faith in the elect beforehand except that which He would work in them in time itself. Therefore, faith in eternal election is not regarded as something that precedes, nor as a condition precedent to, election, but as something subsequent, either as a fruit or a work of election.

5.

The persons in particular have been predestinated to eternal life because of the faith that was provided for them.

5.

The persons in particular have not been predestinated to eternal life in view of the faith that was provided for them.

PROOF.

This point is clear from the evidence of the first and fourth points.

6.

The good pleasure of God is not the only reason why God chose this one more than this one.

6.

God's good pleasure alone is the only reason why God chose this one more than this one.

PROOF.

That this alone and the sole cause of predestination, the Scriptures teach this in Eph. 1:5. He hath fitted us beforehand unto the adoption of children, according to the good pleasure of his will. And no other cause is found in Scripture.

7.

In electing a man, God has seen some good qualities, for which reason He has elected him more than these to eternal life.

7.

God hath not chosen man in a goodly manner, because He hath chosen him more than this for everlasting life.

PROOF.

The Apostle writes, Eph. 1:4: He chose us in Him, that we might be holy. For this reason He did not elect us, because there was holiness in us before we were elected; but because He elected us from eternity, therefore by His Holy Spirit He works in us who are now elected holiness and new obedience; Rom. 8:29. Those whom He knew beforehand, He ordained also beforehand, that they should be conformed to the image of His Son. Therefore, he did not elect us, because there was some likeness in us before our election; but because he elected us from eternity, therefore he conforms us in time to the image of his Son.

8. 8.

Christ is the deserving cause of our election. Christ is not the deserving cause of our election.

B E W I J S.

The Scriptures teach that we are justified by the blood of Christ, and reconciled to God through the death of His Son; but they do not teach that we are elected by the blood of Jesus Christ, nor that we are predestined by the death of Jesus Christ. Above all this it adds, John 3:16. So God loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Therefore, not because Christ died for us, He loved and chose us; but because Christ loved and chose us, He died for us. The same may also be proved from the place, Rom. 5:8, God proves His love toward us, because. Christ died for us while we were still sinners.

9.

9.

No election to salvation is irrevocable.

Any election to salvation is irrevocable.

PROOF.

The Scripture teaches this plainly, Is 43:27. The Lord of hosts has sealed; who shall nullify it? Isa. 46:11. My counsel shall endure, and I will do all my will; Mal, 3:6, I am the Lord, who change not.

10.

The elect may become reprobates.

10.

The elect cannot be rejected

den, and the rejected can become elect I, neither can the rejected become. I become elect.

PROOF.

The Scripture teaches this, John 10:27. My sheep hear my voice, and I know them, and they follow me; I give them eternal life, and they shall not perish for ever, nor shall anyone snatch them out of mine hand. My Father, who gave them to me, is greater than all, and no one shall snatch them out of mine hand; Rom. 9:27. If the number of the children of Israel were like the sand of the sea, the remnant will be saved; Rom. 11:7. The elect have obtained it, and the others have been hardened.

11.

No one can be sure of his election in this life apart from some special revelation.

11.

No one can be certain of his election in this life apart from some special revelation.

BEWUS.

The truth of this point is proved, Rom. 8:15, Ye have received the Spirit of adoption into children, by whom we cry: Abba, that is, Father! 2 Cor. 1:21, Who hath strengthened us with you in Christ, and hath anointed us, which is God, who hath also sealed us; Eph. 1:13, Ye are sealed by the Holy Ghost of promise, which is the pledge of our inheritance.

12. 12.

No one can enjoy the taste or feeling of his election to glory in this life. A person can enjoy the taste and feeling of his election to glory in this life.

PROOF.

The truth of this point has been proven in the preceding point. Moreover, the apostle says, Rom. 8:16, The Spirit himself testifies with our Spirit that we are the children of God.

OF REJECTION.

1.

To withhold the will of God from sinners for their sin is the whole decree of reprobation.

1.

The will of God to afflict sinners for their sins is not the decree of reprobation, much less the whole decree of reprobation.

PROOF.

Just as condemning is not the same as rejecting, so the will or decree of condemning is not the decree of rejecting. To the whole decree of rejection belongs also the decree of not revealing the way of salvation, the decree of leaving in ignorance, the decree of hardening, the decree of blinding, the decree of hating, and many others, which are neither joined nor divided, the decree of condemning.

2.

2.

The decrees of condemnation and condemnation are one and the same.

The decrees of condemnation and condemnation are not uniform and equal.

B E W I J S.

The truth of this is evident from the evidence of the preceding point.

3. 3.

God has decided to leave no men at all in the fall of Adam. God has decided to leave some individuals in the fall of Adam.

PROOF.

Scripture teaches the truth of this point. For some He has known beforehand, Rom. 8:29; some He has never known, Matt. 7:23; some He calls by the voice of the Gospel; some He does not regenerate by the Holy Spirit. And verily those whom He does not regenerate by the Holy Spirit, these He has decided to leave in Adam's fall.

4.

God has decided to give all men sufficient grace by which they can be saved.

4.

God has not decided to give all men sufficient grace by which they can be saved.

BE WUS,

The truth of this point is evident from the foregoing. Moreover, the Scripture says, Matt. 11:25, I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden these things from the wise in this world, and hast revealed them to the little ones.

5.

5.

God orders necessary and sufficient means of salvation for all men, and that with the intention of salvation.

God does not order all men to have necessary and sufficient means of salvation, with the intention of salvation.

PROOF.

The first paragraph of this point has been proved in the preceding point. The second paragraph is God Himself, Isa. 6:9, Go thy way, and speak unto this people: Hear it, hearing, and understand it not; and see it, seeing, and confess it not. Make the hearts of these people fat, and weight down their ears, and shut their eyes, that they may not see with their eyes, nor hear with their ears, nor understand with their hearts, and be converted, and I will bless them.

Does God offer sufficient means of salvation to those to whom He thus commands His Word to be preached?

6.

God wants salvation for all men equally, and equally after.

6.

God does not want salvation for all men equally, and equally after.

B E W I J S.

The will of God is sometimes equally as approving, and equally working, as Ps. 115:3. Our God is in Heaven; He does what He wills. Sometimes it is as much as approving, like 1 Tim. 2:5. God wants all men to be saved; for God approves of all men's salvation, but does not work it.

But for the elect, God wills their salvation both by approving and working together. But for the rejected ones He wills salvation only with approval and not with working. Therefore He does not will it equally for the elect and the rejected.

7. 7.

Failure to use the means rightly is the cause of rejection.

Failure to use the means properly is not

the cause of rejection.

PROOF.

The reason is clear. For the rejection is from eternity. And the failure to use the right, or the misuse of the means, happens in time. Now that which is temporary

cannot be the cause of that which is eternal. Moreover, the scripture says, Bom. 9:11. When the children were not yet born, nor had done anything good or evil, that the will of God might remain, not according to works, but according to the calling, it is written: I have loved Jacob, and hated Esau.

8.

No one who is stained with original sin alone has gone before God in eternal election.

8.

Some, stained only with original sin, have passed in the eternal election of God.

B E W I J S.

This point proves the dying of many young children, who die in their young infancy outside the Church and outside Christ.

9. 9.

Of young little children there is no election and no reprobation. Of young little children there is one election and one rejection.

PROOF.

This point Scripture proves, Rom. 9:7. Neither because they are Abraham's seed, are they all children; and vs. 6. For they are not all Israel, who are of the father Israel. Moreover, to the young little children of the congregation belongs the promise, Acts 2:39. ülieden is the promise made, and thine children. To others who are outside the congregation no promise has been made.

Was oader signed.

SYBRANDÜS LÜBBERTUS.

This judgment on the first Article we have read, and find it good.

JOHANNES POLYANDER. ANTONIUS THYSIUS. ANTONIUS WALLEUS.

FRANCISCÜS GOMARUS' JUDGMENT ON THE FIRST ARTICLE,

NAMELY

OF ELECTION AND REPROBATION.

THE FIRST ARTICLE OF THE REMONSTRANTS.

od decided by an eternal and unchangeable decree, in Jesus Christ, before the foundation of the world, to save from among the fallen sinful human race, those in Christ and for Christ's sake, and through Christ, those who will believe by the grace of the Holy Spirit in his Son Jesus, and will persevere in that faith and obedience of faith by that grace to the end. And on the other hand, to leave the unrepentant and unbelieving in sin under wrath, and to condemn them as alien to Christ; according to the word of

the Holy Gospel, John 3:63. He that believeth on the Son hath eternal life; And he that believeth not the Son shall not see life, but the wrath of God abideth on him. And more other places of scripture.

EXPLANATION OF THESE ARTICLES. '

OF THE GENERAL PREDESTINATION OF MEN.

Unscriptural Theses.

. Predestination (which the election

Scriptural Contradictions.

1 Predestination (which contains election

and reprobation) is not a single predestination, but is twofold. The challenged Remonstrants in their declaration, Art. 1. And in the letter to those of Walcheren, 41.

2. The first is a general or general Divine decree, by which He has decreed to make the believers blessed, and to damn the unbelievers. In the same places.

And the reprobation contains) is not twofold, but a single predestination.

And this will appear from the following.

2. The general or universal divine decree, by which He has decided to save the faithful and to condemn the unbelievers, is predestination neither for salvation nor for damnation.

1. Inasmuch as it decrees in itself neither any future salvation nor any future damnation, but only describes the manner and condition of salvation and damnation.

2. Because it does not indicate the election or rejection of men, but only the qualities, namely, of faith and unbelief. The quoted Remonstrants in their statement. For this general decree (in the opinion of the Remonstrants) is not only for the provision of the special faithful men, but also entirely for the ordaining of the means, which are there necessary to work faith in men. Remonstrants, letter to those of Walch. 35, 36.

3. This is the whole and entire decree of predestination. Hague Conference, 57.

3. This is not the whole and entire decree of predestination.

For the truth of this may appear, if it is either that they all believed and were saved, so that no one was damned, or that they all disbelieved and were damned, so that no one was saved, which is wholly contrary to the whole predestination (which consists together of election and rejection).

4. The decision to save believers is alone the foundation of Christianity, of salvation and of the certainty of salvation. Hague Conf. 61.

4. The decree of the believers to be saved is not the only foundation of Christianity, of salvation, and of the assurance of salvation; but the first foundation of salvation is the gracious love and election

of God; which is the cause and foundation not only of salvation, but also of the bestowal of the Savior, Christ, and of faith in Him. Rom. 8:29, 30; John 3 :-16, and 6:37; Acts 13:48.

5. The second predestination is a special or special divine decree, by which He has decided, according to the preceding decree, to save the blessed and to destroy them; that is, to ordain the blessed as believers to eternal life, and to condemn the unbelievers, or those who will not believe, to eternal death and destruction. The Remonstrants quoted in their statement and in the letter to those of Walch, 34, and 41.

5. There is a special praedestination, but it must be described with more truth in a different way, as will appear with good distinction from the following statement.

OF THE SPECIAL PRAEDESTINATION, OR ELECTION OF MEN TO SALVATION.

Unscriptural statements.

1. The special praedestination of men unto salvation is twofold: in the end, which has with it, together with itself, an actual knowledge or communication of eternal salvation; and not in the end, where it is not. The cited Remonstrants in their statements on the 1. Article.

2. Which in the end is the decree of God, to bless those in particular, whom He has provided, that through the grace of His Holy Spirit they should believe in Christ, and persevere in this faith to the end. Remonstrants, in the Epistle to those of Walch. 36.

Scriptural Contradictions.

1. The holy Scriptures admit of no other, than a single, special praedestination of men unto salvation.

2. The praedestination of men unto salvation is the decree of God of lordship and grace (which is sufficient for salvation, and is also powerfully working) to be given to certain men of the whole human race according to His free and truly gracious pleasure; 2 Thess. 2:13; Rom. 8:28, 29, 30; Phil. 2:13; to the praise of His glorious grace, Eph. 1:6.

3. Which praedestination is only to salvation and to glory, but not to grace. In deuced Epistle, 38 and 45.

3. Such praedestination is not only unto salvation and glory, but is also unto grace, which, to bring about glory, is necessary; 2 Thess. 2:13; Rom. 8:28, 29, 30. Such as there is, the grace of the bestowal of Christ unto a Savior, John 3:16; 1 Peter 1:20; and 1 John 4:10; and the grace of calling, Rom. 8:28, 30; and of faith, Acts 13:41; and 2 Thess. 2:13, Phil. 1:29, and 2:13; of justification; Rom. 8:40; of being conformed to Christ, Rom. 8:29; and of sanctification; Eph. 1:4; and 2 Thess. 2:13; of adoption into children; Eph. 1:5; and of preservation in Christ and through Christ; John 6:29, and 10:28, 29. To which grace praedestination is no less appointed, as to salvation.

4. Which salvation in believers is the reward of faith, yet not the end. The quoted Remonstrants, in their statement.

5. But the grace of the gift of Christ, of the call of faith, of justification, of sanctification, of adoption into children, and of perseverance,

4. Which salvation in believers is both the reward of faith, 2 Tim. 4:8; and also the end; 1 Pet. 1:8. For it is the supreme good, for whose sake faith is given, and to which faith extends; 2 Thess. 2:13; John 20:3; Acts 26:18.

5. But the grace of the bestowal of Christ, of calling, of adoption into children, and of perseverance, precedes salvation itself, as a means, to that end; 78 is not a means, which is put *under the special praedestination for salvation; but it precedes even praedestination in order of nature. Epistle to those of Walch. 41, 44.

6. For faith and its obedience and perseverance, being wrought of man, and provided of God, is a condition required beforehand in the one who is to be elected, and a cause (which is called), without which the matter is not on which the decision of election is based. The cited Remonstrants in their statement, and Epistle to those of Walch. 41, and 44.

7. Which grace of faith is not only given to the elect for glory, and to those who will be saved, but is also given to the rejected, and to those who will be damned. The cited Remonstrants in their statement.

8. And the faith of the elect, once given to them, can be wholly and completely lost, and also restored again; and what is more, is sometimes actually lost, and, being lost, is also restored again. There at the same time.

9. Therefore one who has been born to the end can become a reprobate in this life, and again from a reprobate become an elect.

10. From which it follows, then, that the one election, n. 1. that to the end, is changeable, which is of the living elect, and that the other is unchangeable, which is only of the dead.

11. The driving or moving cause of this election is both the one and only free will of God and the merit of Christ. Epistle to those of Walch. 35, and 41, and 46, and 36. ordained, but it follows in order after praedestination to salvation.

This much is evident from the third contrast.

6. For faith, its obedience and perseverance in it, is not a condition in the one who is to be elected, which is foreseen before the election, nor is it a cause without which the matter is not, but is a work of election itself, which flows from it, Acts 13:48; Rom. 8:30; and 2 Thess. 2:13; and 1 Peter 1:2. Otherwise our love and election would go before the love and election of God, which is against scripture; 1 John 4:10; Rom. 9:16, and 5:8, and 10.

7. Which grace of faith is given only to the elect for glory, and to those who will be saved; but is not given to any reprobate, and to those who will be damned; John 10:26, 27; and 6:44, 45; Tit. 1:1; 2 Thess. 3:2.

8. And the faith of the elect, once given to them, can never be wholly and completely lost in them, by reason of the truth and power of God which preserves them; much less is it true that it can be lost, and, being lost, be restored, though it may be diminished or increased in part; John 10:28, 29; and 1 Pet. 1:5; Matt. 24:24; Rom. 8:30, 39.

9. Therefore one, being elect to the end, cannot in this life become a reprobate, nor from a reprobate become an elect; Matt. 24 : 24; Rom. 8 : 30, 33, 35, 39.

10. From which it follows, then, that no final election is changeable, according to evidences of the unchangeable nature of the truth and of the eternal, Divine counsel; Isa. 46:3, 10; Jac. 1:17.

11. The impelling or moving cause of this election is only the very free and gracious good pleasure of God, and therefore not the merit of Christ, nor anything outside of God. All the more extraordinary, de-

since the bestowal of Christ is a means ordained under the election of men to salvation, as proven in the third Proposition. And therefore, it is not the cause of salvation, but a subsequent work of election.

12. Believers have no absolute certainty in this life of their beatific election, but there is only a conditioned certainty, as hanging on a condition of uncertain perseverance. Grevinch. v. Ames. 138.

13. The absolute certainty of election is not helpful to Godliness. Aldaar in the same place, 139.

12. Believers are assured in this life of their beatific election, not only under this condition: if they persevere; but also utterly; for they are sure, that by the grace of God and Christ they shall persevere; Rom. 8:39; and that, out of the common promise of God, of the perseverance to be given to all true believers; Jer. 32:40; Joh. 4:14; and 6:37, 39, 59, 58; and 10:28, 29; and also from the bizarre sense of faith, which is peculiar to the elect; Tit. 1:1 and 2 Thess. 3:2; and from the testimony of the Holy Spirit; Rom. 8:13; as the sealing of the pledge of our inheritance until the day of redemption; Eph. 1:13, 14, 30; and from an earnest desire and practice of good works, of faith, and of love; 2 Pet. 1:10.

13. The absolute certainty of election is of great benefit to godliness, in that it excites believers to love, call upon and glorify God with due gratitude for this gracious and incomprehensible benefit of His love and election to grace and eternal glory, and to carry themselves worthy of grace and glory; 2 Thess. 2:13, and 14; Eph. 1:4, 5; Eph. 4:1; and 1 Pet. 2:9; Phil. 3:14; and supporting themselves in enduring the cross herewith; Rom. 8:17, 18, 35; 2 Cor. 4:18; moreover, in order that they may warily and steadfastly against Satan, the world, and the flesh (as steady foes of the honor and grace of God and of our salvation); 2 Tim. 4:7,8; and in order that they may have a firm comfort both in life and death, and in this sense of the favor of God, as in a prelude to eternal life, rest holy and rejoice, Rom. 8:33, 38, 39; and 5:23.

14. No young children are entitled to election, because they have no preconceived faith. Grevinch. v. Ames. p. 150.

14. The young children of those who are in the covenant of God through Christ, and of those who are true believers, these we God-pleasingly believe are also elect.

if they come to die for the use of reason, according to the form of the covenant: I am your God and your8 seed's God; Gen. 17, and Acts 2: 39. But if they come to the use of reason, then we confess them to be the elect only who believe in Christ, for they alone are saved according to the Gospel.

15. The non-final praedestination is the one who has not joined or joined together an actual fellowship or communication of eternal salvation.

This follows the first proposition.

16. And this is either common to both the unbelievers and the believers, or is peculiar only to the believers.

17. The common is that which extends in common to all those who graciously partake of the divine calling, whether they obey the calling or whether they reject it through unbelief. The cited Remonstrants, in their statement.

15 The non-final praedestination contradicts the Scriptures, and the nature of the one and unchangeable praedestination unto salvation.

And this is evident from the foregoing.

16. Since there is no non-final praedestination, there can be no division of it.

17. Since Scripture separates a certain common calling from election to salvation; and since not all who are called in common are saved, it follows that there is no praedestination to salvation contained in the common decree of calling; Matt. 22:40.

18. The proper one is that which belongs only to the true believers who do not persevere.

18. There is no non-final predestination to salvation, which belongs to the true believers who do not persevere.

For there are no true believers who do not persevere. And there is no praedestination unto salvation, which is not to the end.

OF THE BIZARRE REJECTION OF MEN UNTO PERDITION.

Unscriptural Theses.

1. The reprobation is, the one to the end, which is with itself, and joined to it, a condemnation; and the other is not to the end. Opposite.

2. The final condemnation is a decree of God to condemn those in particular whom He has seen beforehand to die in their unbelief.

Scriptural Contradictions.

1. No non-final reprobation is found in the Scriptures.

2. The final repudiation is the decree of God, by which He, according to His most free will, in declaration of His avenging justice, has decided to give neither grace nor glory to certain men, from the whole human race, but to allow them, according to their free will, to fall into sin, and to remain in sin, and finally to be justly repudiated.

and finally to condemn justly for their sins; Matt. 11:26; and 7:23; John 6:44 and 65; and 10: 26; Rom. 11:7, 8; Rev. 20:13; Rom. 9:18, 20, 21, 22.

3. The reprobate are for a time endowed with the living faith, and also become living members of Christ, are justified and born again; but finally they fall away from the faith wholly, and also forever, and are lost.

4. And therefore the rejected may for a time become elect for salvation. And again, from being elect they may become rejected for eternity.

5. Non-final reprobation, which neither joins nor is joined to condemnation, is with those who, called by the Gospel, do not believe at first, or, if they believe, they fall away from the faith for a time, but at last so die in the faith.

6. The proceeding, moving cause, not only of condemnation, but also of the rejection of grace and glory to righteous condemnation, is the original sin, and that is, the actual sin, joined to the original sin.

3. The rejected are never endowed with the living faith, nor also become living members of Christ, nor are justified nor born again, much less fall away from the faith; John 10: 26, 27; 2 Thess. 3:2; Tit. 1:1; Matt. 7:23.

4. And therefore neither the reprobate can become elect, nor those who have been elected and become elect can become reprobate again in eternity.

5. This non-final rejection is in complete opposition to the unchangeable and mutually contradictory nature of election and rejection. For thus one and the same person would at one time be both elected to salvation and rejected; a child of God and a child of the devil.

6. The proceeding, moving cause of the rejection from grace and glory to just damnation, is the free will of God alone; though the cause of the execution thereof, or of just damnation, be all manner of sin wrought of man, and of God permitted and endured; Matt. 11:25, 26; Rom. 9:16, 18, 22; Rom. 6:23; 2 Thes. 1:8, 9.

7. For for original sin alone is no one rejected, no one condemned. And so, there is no rejection of young little children at all. Grevinch. v. Ames. 142, 145, 150; Episc. Thes. p. 28.

7. For also for original sin alone is damnation, which is the expiation of all kinds of sin, even of that which is not actual sin; Rom. 5:12, 14, 21. And therefore the little young children of the unbelievers, who are strangers to the covenant of God, being unregenerate, are by nature children of wrath, without Christ, without hope, without God; Eph. 2:3, 12; just as also in the flood the young children of the godless of the world, and also in the common fire of Sodom the young children of the godless Sodomites perished, and together with the older ones became righteously subject to the wrath of God; 2 Peter 2:5, 6.

FRANCISCUS GOMARUS.

THE JUDGMENT OF THE DEPUTIES OF THE GELDER SYNOD.

ABOUT

THE FIRST ARTICLE OF THE REMONSTRANTS, WHICH IS OF PREDESTINATION.

TAKEN FROM THE HAGUE CONFERENCE.

ARTICLE OF THE REMONSTRANTS.

That God, by an eternal and unchangeable decree, in Jesus Christ his Son, before the foundation of the world, decided to save from among the fallen, sinful, human race, those in Christ, for Christ's sake, and

through Christ, who through the grace of the Holy Spirit believe in the same his Son Jesus, and in this faith, and obedience of faith, through this grace to the end.

And, on the contrary, to leave the unrepentant and unbelieving in sin and under wrath, and to condemn them as alien to Christ, according to the word of the Holy Gospel, in John 3:36. He that believeth on the Son hath eternal life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.

Latin Conf. Fire, pag . 66, line 21.

9 9 9 9 85, 9 31.

9 9 9 9 69, 9 17.

9 n 9 9 41, 9 16, 22.

9 9 9 9 42, 9 4.

9 9 9 9 70, 9 25.

In this Article the Remonstrants say. (1) That therein is contained the whole, entire

decree of predestination, together with the doctrine of prsedestination to salvation; further, that they confess that this predestination is the one and true predestination to salvation; and that they confess this doctrine to be revealed in the Gospel. 2. That this eternal decree is the foundation of Christianity, of salvation and the certainty of salvation.

We believe quite differently. For, 1. The prsedestination revealed in the Gospel is an operative decree.

The prsedestination of the Remonstrants is not a working decree, but an empty decree.

Therefore, the prsedestination of Remonstrants is not the same, the one revealed in the Gospel.

The first part of this exclamation appears. For predestination is a decree of what God will and does.

The second part also appears. For it may happen that God does nothing of what He is said to will by that decree, and yet the decree itself remains fixed. Before the fall, life was ordained for man on condition of obedience: "If ye eat not, ye shall live." But man has eaten, and we are all deprived of life, yet the decree of God remains fixed. And so it could happen, that no one would become or remain a believer, because faith, as the Remonstrants say, depends on the variability of man's will; and so it could happen, that no one would be saved; and yet this would remain fixed: I will save the faithful.

II. If the decision to beatify particular individuals is the prsedestination to salvation, then what is contained in the above Article is not the entire decision of the prsedestination. But the first part of this reasoning is true. Therefore also the back part.

The consequence is evident. For the decision to beatify particular persons is not included in that Article; Lat. Conf. Brand, p. 104, line 22, and p. 492. Against that of Walch, p. 47; yea, it is wholly distinct from it, yea, so distinct from it, as the general from the particular, and the particular from the indefinite.

Moreover, the election of special persons is based on the prescience of faith, which is directly in the object of election, or in the one who is elected. But the election, which is described in the Article, does

not rely on the prescience of faith; for instead of this decree of election, it is finally stated that which concerns the submission of the means necessary to the end.

The front part is the saying of the Remonstrants ; Latin Conf. Brand, p. 492.

Therefore the following part remains. Hl. The election not fully fulfilled, not to the end, and irrevocable, is either not revealed in the Gospel, or is not an election to salvation, just as the election contained in the Article is not the only election to salvation, which is only revealed in the Gospel. See Grevinch. p. 136 and 137, against Amesius.

Reason: because the election, of which the Article speaks, is fully fulfilled, to the end, and irrevocable.

But the election, not fully fulfilled, is revealed in the Gospel, and is for salvation, according to the opinion of the Remonstrants.

Therefore the election contained in the Article is not the only election for salvation.

And so far from the first.

Follows the second.

I. The decree by which Christ is made by God a Savior and Head of those who will inherit salvation is the foundation of Christianity. But by the decree of the Remonstrants Christ is not made a Savior and Head of those who will inherently receive salvation. Derhalve, etc.

The first part of this closing speech is the saying of the Remonstrants. Latin Conf. Fire, p. 70, line 20.

The second part is proved: Where none are said to be or shall be, who shall receive salvation, there Christ cannot be said to be said to be a Savior and Head of those who shall receive salvation.

In the decree of the Remonstrants, none are said to be or will be, who will receive salvation. Therefore, etc.; or in this way:

As many as are said to be saved and believed in the Remonstrants' decree, such a Savior and Head is also said to be Christ in the same decree.

But in the decree of the Remonstrants, they are said to be saved and to be believers, who are neither actually nor potentially such. Therefore.

Thus in this decree Christ is made a Savior and Head, since He is such neither in deed nor in possibility.

A very striking foundation, indeed, of Christianity.

II. The decree, by which salvation is not granted to any man in deed or in hope, but by which (nevertheless remaining whole) it might yet happen that no one at all would be saved, that cannot be the foundation of salvation.

Now such is the decision, in the opinion of the Remonstrants. Therefore, etc.

And it is of no importance that in this decree mention is made of Christ, who is the foundation of salvation. For also in the decree of sending the Son, mention is made of Christ; yea, moreover, there Christ is ordained, in order that He may merit salvation, and all spiritual blessings; and yet still the

Remonstrants will not acknowledge this decree to be the foundation of salvation, since they set it forth as preceding that which they call the foundation of salvation.

III. From this it is clear that man cannot and must not in any way be certain of his salvation while he lives, and that this is erroneously said to be the foundation of the certainty of salvation.

Now," from the decision of the Remonstrants, man can nor must be certain of his salvation while he lives. Therefore, etc.

The first part of this inference is self-evident.

The second part is evident from the beliefs of the Remonstrants. For they state, as can be seen in the Article, that the final election (on which alone can depend the certainty of salvation) is made to and about that man alone who perseveres to the end in faith and obedience of faith. But that no one can or should be certain of his perseverance, they usually say; Latin Conf. Brand, p. 70, next-to-last line; Latin Conf. Brand, p. 410, reg. 10; It is precious to doubt, whether we shall always be the same; and p. 504, reg. 2; No believer, without special revelation, can be sure, that he will always persevere in the faith; and p. 506; He who once truly believes, is not beyond all fear of damnation. Let to this be added Grevinch. against Amesius, pp. 136, 137, eD 138. And the Remonstrants go completely beyond themselves, and seem to have forgotten themselves at once when they teach man and such a conclusion. "The faithful shall be saved. I am a believer. Therefore I will be saved." Because they felt it was much more appropriate to say, "The persevering believers, or those who have now persevered, will be saved. I am a believer now, but I have not yet persevered to the end, and I am also completely uncertain whether I will persevere to the end, yes, I am not outside the fear of damnation, and it may also happen that I will be damned. Therefore I am also uncertain whether I shall be saved."

So far then, though brief, we think we have proved this clearly enough,

I. That the predestination taught by the Remonstrants is not the whole predestination revealed in the Gospel.

H. And that it is also not the foundation of Christianity, of salvation and the certainty of salvation. Now follow, that we ourselves briefly and distinctly declare predestination, which we believe to be revealed in the Gospel, and also to be truly the foundation of Christianity, of salvation, and of the certainty of salvation. Thus we feel.

OF ELECTION.

1. God, by his eternal and unchangeable counsel, according to his good pleasure, predestined from among the fallen human race, certain men whom he willed to have mercy on, whom he would give to Jesus Christ, would call powerfully to grace and dominion, would accept them as children through Jesus Christ, would justify them, would sanctify them, and finally would make them heirs of eternal life, and all this to the praise of his glorious grace.

1 John 13:18. I speak not of you all; I know whom I have chosen.

Eph. 1:3,4. Praised be the God and Father of our Lord Jesus Christ, who chose us in him before the foundation of the world.

Thus man has not chosen himself, but is chosen of God.

And not only God the Father, but also the Son of God, is the cause, fountain, and author of our election.

2 Matt. 25:34. Possess that kingdom prepared for you from the foundation of the world.

Eph. 1:4. He chose us in him before the foundation of the world was laid.

And vs. 11. We are adopted unto his lot, as we were ordained beforehand according to his purpose, who doeth all things according to his will.

2. Tim. 2:19. The firm foundation of God stands, and has this seal: The Lord knows those who are his.

Heb. 6:17. God, willing to prove the immutability of his counsel, etc.

Jac. 1:17. With whom (namely, with the Father of lights) there is no change, or shadow of change.

Isa. 44:27. If the Lord of hosts decrees a counsel, who will nullify it?

And 46:11. I call a bird from the east, and a man that doeth my counsel from afar. I have spoken it, and will bring it here; I have set it, and will do it.

Brand has, page 69, next-to-last line, 1 Cor. 13:9; Rom. 8:23; 2 Cor. 7:1; 1 John 3:1.

From this we learn that the election and salvation of the elect is fixed and unmovable. And consequently, although the faith of the elect, adoption as children, sanctification, and salvation are not fully realized as long as they are struggling here, there is no election, not fully realized,

not finite, not half-finished or lasting, and not called again.

3. Matt. 11:25, That thou hast hid these things from the wise and prudent, and hast revealed them unto the little ones; v. 26, Yea, Father, for thus it hath pleased thee.

And 20:14. I want to give the latter, even as thou art.

Vs. 15. Is it not lawful for me to do what I want in my good?

So then there cannot be any previous, moving cause, to make the election to grace and glory. Nor in man, to whom the grace and glory is given, can or must anything be conceived that moved God, or as moved, that He should ordain or give that grace and glory to them. God may leave all men in sin; He may elect those whom He has not elected, and not elect those whom He has elected; or He may elect there less or more. But Hjjj chose some, and especially these, and not those. Why? Only because it has pleased Him in this way.

4. John 15:19. I have chosen you out of the world.

Rom. 9:21. And hath not the potter power over the clay, to make of the same lump one vessel for honor, and another for dishonor?

Vs. 22. But so, God, wanting to prove wrath, etc.

Wrath shows that there is sin, as well as punishment; such, indeed, as for us is the making of the vessel for dishonor.

And so predestination is not a cause of the fall.

5. Rom. 9:13. I have loved Jacob and hated Esau.

2 Tim. 2:19. The Lord knows those who are his.

John 17:9. I pray not for the world, but for those whom Gg Mg have given.

Vs. 20. And I pray not only for those, but also for those who will believe in Mg through their word.

And therefore we do not acknowledge any such general and indefinite election, by which it could still happen that no one would be saved.

From this it is also clear that the number of the elect cannot be diminished or increased, and that those whom God holds to be His own remain immovable in all temptations, and consequently that election also remains immovable.

6. Rom. 9:16. Election is not of the one who wills, nor of the one who walks, but of the compassionate God.

Vs. 18. He pardons whom He will, and hardens whom He will.

The foregoing cause of election is the mercy of God, that is, God's willingness to have mercy on those who are wretched, but not because they are wretched; for they were all wretched, and only on some did he wish to have mercy.

But since compassion for the wretched indicates wretchedness, God has recognized the wretched one whom He has chosen. He therefore saw him as not faithful, not holy, not the one who had completed the course of Godliness. For such a one is now completely freed from all misery, namely not only from the guilt of damnation and from the dominion of sin, but also from the body of sin and death.

14:6; Acts 4:12; Heb. 11: 5, 6; Luke 1:68; etc.

7. Eph. 1:5. Who has predestined us, irpooplirxi;. [pröorisas]].

Rom. 8:29. Those He knew beforehand, these He has predestined, Trpcóptri. [pröoorisej.

In order then, He has appointed the end rather than the means; and also His end being the same as the end of man, so that we believe that God has decreed, to the praise of His grace (this is the end of God), to elect certain persons to eternal life (just as this is the ultimate end of man, so it is also the means of honor).

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of God), which He would give to Christ, etc.

These are the means to bring man to his end, which is already predestined for him in his election. For we cannot understand, even with our thoughts, how He has predestined those whom He would adopt as His children, if God had decided beforehand something certain with Himself to share the inheritance, and to share it with us.

8. John 17:6. I have revealed thy name to men whom thou hast given me, who are separate from the world. They were Thine, and Thou gavest them to Me.

And 6:37. Whatever My Father gives Me, that will come to Me.

This instruction goes entirely before faith; for to come is to believe, as it appears from the whole text. Thus Christ, as God and man, and as Mediator, is the foundation and the deserving cause of our salvation, and of all our goods, which are prepared beforehand from eternal election, and which are given beforehand by God. Yes, it is also the foundation of the elect.

9. Rom. 8:30. Those whom he has predestined, these also he has called.

1 Thess. 1:4. For we know that we are chosen of God.

Vs. 5. For our gospel consisteth with you men not only in word, but also in power.

2 Thess. 2:13. We must always thank God for you, that from the beginning you were God's elect to salvation, through the sanctification of the Spirit, and the faith of the truth.

2 Pet. 1:3. His divine power has given us everything we need for life and godliness through the knowledge of him who called us to glory and virtue.

Thus God has ordained no one to the end except by means; Rom. 8:28. And those whom He ordained to glory, that is, to salvation, He also ordained to the means of salvation, not only to offer them, but also to give them. And therefore this calling is called according to the intention. And the one who desires the end must also be fully earnestly concerned about doing the predestined means thereby. So that it may be foolish and ungodly to say: if I am predestined to salvation and to sanctifying faith, I shall obtain both, whatever I do. Yea, if ye will be saved, believe; if ye desire faith, hear the Word. For out of hearing is faith.

The powerful calling, and faith, together with all those things which follow faith, are fruits and works of election to eternal life; in order that with the Remonstrants, against the Remonstrants Conf. 8, p. 489; Cap. 8, themselves speak: Predestination is the true cause, and even the fountain, from which grace, and all other things follow. So it cannot be said there, then, that in those who would be elected, they have been predestinated by faith, much less, that those things are provided for in them which follow faith. Now, concerning those who are never called by the preached word, we cannot believe (we are speaking of adults) that they have been elected to eternal life.

Not all who are called are called of God. But by the claim, that is, by the outward preaching, all those are called to whom the Word is preached; but by the power, that is, by the inward and powerful calling of the Holy Spirit, only the elect are called. But also not only are they called to the beatific grace and glory, who are called of God by an inward power of the Spirit. For two things must be preached there: the Law and the Evangelie. The first teaches sin, and works wrath; the other proclaims grace and glory.

The proper view, and the right object of the preaching of the first, which must go before, is man, being dead in sin; but of the other, which must follow more closely, is man, in whom sin has become alive again. 8; 1 Kings 21:29; but of the other, the end is only to make man partake of salvific grace and glory. Since this is so; Although we believe that no man can of himself, and by his own power, receive proper sorrow for his sin, nor can he be converted, even when he is called by the claim, that is, by the outward

preaching of the law, but that it is also necessary that he who does so should also be called by the power, that is, by the inward voice of God, yea, that even God works sorrow and conversion; However, since God often intends only to give the converted sinner some external good, or to remove some special and extraordinary punishment, we conclude that not all are called to sanctifying grace and glory who are called of God or by the internal power of God.

10. Eph. 1:5. Who hath predestinated us to be adopted unto children, through Jesus Christ.

Since He elected us to adoption as children, He certainly did not elect those whom He now foreknew would be believers. For by faith we are adopted as children of God. Now if we are children, we shall also be heirs; John 1:12; Gal. 3:26; Rom. 8:15, 16, 17; Eph. 1:3, 14. Therefore, as soon as we have received the Spirit of this adoption unto children, so may we be sure of our election.

11. Rom. 8:30. Whom He has called, them He has also justified.

And from this it follows that justification, that is, the gracious and blessed forgiveness of sins, is a fruit, a consequence and a work of election, that is, the justified are not elected, but the elected are justified. Not that we believe that all the elect are justified, for not all of them are called; but we say that it cannot be that those whom God has chosen to call and to give faith should not also be called, that faith should be given to them, and that they should be justified by faith.

12. Eph. 1:4. He hath chosen us, that we should be holy and undefiled before him, through love.

1 Petr. 1:2. Who are chosen according to the foreknowledge of God the Father, unto the sanctification of the Spirit.

And for this reason we commend to men the holiness of life, and the earnest pursuit of godliness, and all other things that can help us to godliness; such as prayers, fasting, waking, putting off the flesh, avoiding sin, etc. That is why we so often press the people in the Apostles' maxim, Phil. 2:12: Work diligently for your salvation. And 1 Cor. 10:12. He that thinketh himself to stand, let him not fall. And 2 Pet. 1:10. Be diligent to establish your calling and election. And everyone who mentions the name of Christ shall depart from iniquity. For we firmly believe that as many as are led by the Spirit of God are children of God; and if any man have not the Spirit of Christ, it is not due to him; and that all who are Christ's have crucified the flesh with all its lusts and desires. Therefore, we hold all those to be public ungodly, who say that whatever they do, they will be saved beyond all doubt, because they are chosen. Yes, we say that everyone must judge his election by the fruit of the tree, by the works of faith, and that he must judge both by internal and external holiness, that is, by the Spirit of adoption and sanctification and by the works of that Spirit. Without holiness no one will see God. And though none but those who are sanctified will be saved, yet they are not therefore elected to salvation, which God in His mind knew beforehand to be sanctified. For God has elected us both to holiness and to salvation; it is true, honor to this, and to that, as we have said above, yet not to this (that is, to salvation), other than by that (that is, by holiness).

13. Matt. 25 : 34. Come, possess that Kingdom prepared for you by right of inheritance, etc.

And 20:23. To sit at my right hand and at my left hand shall be given to him to whom it is prepared from my heavenly Father.

1 Petr. 1:4. To an inheritance which is kept for you in the heavens.

Luke 12:32. It has pleased your Father to give you that kingdom.

Just as we become children by grace, so we are placed in the possession of the inheritance wholly by grace, mercifully and without merit. Thus it is erroneously said that eternal life is added from God as a reward, and that it is given to those who fulfill the conditions He has prescribed. For to give life as a reward after that condition has been fulfilled, under which eternal life was added as a reward, is not to give life wholly by grace and pleasure, but by the power of guilt.

14. Eph. 1:6. To the praise of his glorious glory, by which he has graciously made us acceptable to him in his beloved.

And that altogether, so that there is nothing at all for those who work, believe, and persevere, of which he may in any way boast, as by reason of his own. So far of election.

And that this doctrine of election is rightly said to be the foundation of Christianity, of salvation, and of the certainty of salvation; this we prove by this.

I. The decree, by which salvation is infallibly added to certain persons, and by which at the same time the necessary means for salvation are ordained, and by whose power; from the first origin, and powerfully; the communication flows, as much from the necessary means of salvation, as from salvation itself; that itself is truly said to be the foundation of salvation.

Such is the decree, now described of us.

Therefore, etc.

II. That decree which teaches us to hang wholly on Christ, and to desire all salvation from Him alone, and which at the same time gives all the means by which alone one comes to the utterance of Christ and of salvation; such is the foundation of Christianity.

Such is the decree, which is now described.

Therefore, etc.

The decree; which states there, that eternal salvation is infallibly and irrevocably prepared for all and any, who once truly partake of the means of salvation necessary; this is the foundation of the certainty of salvation.

Such is the decision, which is now described for us.

Therefore, etc.

For thus we learn to make the decisions, and first of all in general.

All those whom God has chosen from eternity, these shall be saved infallibly.

All those on whom God has had mercy, He has chosen from eternity.

Therefore,

All those on whom God has mercy will be infallibly saved.

It is a final reason of solid proof, and all its parts can be reversed over and over again. Then we make the appropriation in bizarre.

All those on whom God has had mercy shall be saved infallibly.

God has had mercy on me; therefore, I shall be infallibly saved.

The second part of this rationale is proved; for

1. He has given me to Christ. Which I conclude by my living faith; John 6:37.
2. He has called me with power. And this also I decide by my faith; Rom. 10:17.
3. He has adopted me as a child through Christ. This is what the Spirit of adoption into children teaches me, with whom I was sealed; Rom. 8:16; Gal. 4:6. Ins- geljks teaches mij this mijn faith, John 1:12, Gal. 3:26.
4. He has justified me. I know this from the peace of my conscience, Rom. 5:1.
5. He has sanctified me. I know this in part from my life, and especially from the state of my mind and conscience; Acts 15:9; Matt. 12:34,35; Col. 3:12, 13, 14, 15, 16, 17.

Here, both in the decree and in the execution of the decree, that is, both as I speak in common and as I speak in particular appropriation, all things are not of the walking nor of the willing, but of the compassionate God.

And in this way I am assured of my election from behind. And again from my election, that is, from the foremost origin, I become most assured of my perseverance, and consequently of my salvation.

Which, indeed, is the most and surest consolation. Nor is there any fear that those who do so will fall into carelessness. The matter is perfectly clear.

Let us now declare what we feel.

OF THE REJECTION.

We believe that others, on whom God has not wanted to have mercy, have passed away, and have been left in the trap, those who were not given to Christ, to whom He never intended to give the sanctifying knowledge of Christ and His Gospel, together with the faith by which they are adopted as children, and are justified, because it has so pleased Him; but, for their sins, persecuting some even in this life, and giving up in a rash sense, but all together after this life, hath purposed to punish them with everlasting damnation, and that in order to prove his power, authority, and justice.

1. Rom. 9:18. He has mercy on whom He will.

Over whom God has mercy in time, over whom He wills, and has willed from everlasting. On the other hand, on those whom God does not have mercy, He does not want or have wanted to have mercy on them from eternity. Thus, the will and pleasure of God is the sole cause of their election, as well as the non-election of them; and the sole and entire substance of both, election and non-election, is the wretched man, being by his own fault, subject to sin and the wrath of God. Therefore, as everyone who is elected is mercifully elected, so that he may in no way boast, nor exalt himself above another; so also

he who is not elected, justly cannot be elected; such a one has no reason to complain justly, other than of his own guilt, Rom. 9:14, 15.

2. Matt. 24:40. One shall be accepted, and the other abandoned.

The elect have obtained it; the others have been hardened.

Thus God found those who were wretched, depraved, subject to sin and wrath, inclined to evil, incapable of any blessed good, whom He neither chose nor favored, so that He only left them such as they were through their own fault, but did not make them such by any decision of His.

3. John 17:6. Unto men whom Thou hast given Myself, being separate from the world.

Thus Hjjj has not given to Christ the whole world.

Rom. 9:3. I myself would wish to be accursed, separated from Christ. So are the rejected separated from Christ.

John 6:37. Whatever My Father gives Me, that will come to Me. Therefore those who never come to Christ, that is, those who remain in their unbelief, are known by it that they are not given to Christ. But this will be spoken of more fully in the second Article.

4 Matt. 13:11. It has been given to you to understand the mysteries of the kingdom of heaven, but it has been given to you.

John 10:26. Ye believe not; for ye are not of my sheep.

2 Thess. 3:2. Faith is not of all men.

Acts 13:48. There as many believed as were ordained to eternal life.

Thus we deny that all knowledge of Christ and of the kingdom of heaven, and all the joy that is produced in the hearts of men, is true and sanctifying faith. Which is proved by it.

He who has not had sorrow for his sin, which is toward God, has not had sanctifying faith.

He who dies in godlessness and in unbelief (however he may have been in this life), has not had a sorrow for his sin which is toward God. The reason is what is said, 2 Cor. 7:10.

Therefore, even such a one has not had sanctifying faith. But this will be dealt with more fully in the fifth Article.

5. Eph. 1:13. In which also, having believed, ye were sealed by the Holy Spirit of promise.

Vs. 14. Which is the pledge of our inheritance.

John 1:12. As many as accepted Him, to them He gave this dignity, that they should be the children of God, namely, to those who believe in His name.

To those, therefore, whom He did not intend to give faith, He did not intend to adopt them as children, and consequently not to justify nor sanctify them. For by faith we are justified, and by faith our hearts are sanctified.

Therefore it is, verily, also wrongly objected to us, as if we taught that the rejected cannot be saved, though they did all the works of the saints. For though we do not deny, that many things are done in appearance of the pious, which indeed may seem to be not dissimilar to the works of the saints; yet still we say, that it cannot come to pass, that anything should be done of them; I say, as long as they remain pious, which is truly and in its right goodness good. And this we assert from Matt. 7:16,18; comparing the same place with Matt. 12:34, and Acts 15:9.

6. Matth. 11:25, 26. That Thou hast hidden this from the wise and understanding. Yea, Father, for it hath so pleased Thee.

And therefore, the sole cause, as of salvation, so also of the distribution and operation of the means necessary for salvation, we declare to be the good pleasure of God, and His most free, yet most just and most wise will. And in this way God is not held to be a decisive cause of unbelief, but only a negating one; for man himself is the decisive cause of his unbelief, having by his own fault become blind, wrong, and powerless for good, and cannot believe.

7. Matt. 13:11. But it was not given to them. Therefore He did not intend to give it to them. For unto God are known all his works of all ages.

And until now everything about the rejected ones, on God's side, has only been deniable, and in the least nothing definite. And, just as this denial, or non-willingness, cannot be a definite cause of any sin; so also we do not believe that sin, to which those who were subjected who were not elected, were the cause of this denial or non-willingness.

8. Rom. 1:28. God delivered them into a mind, being without any judgment, that they might do that which was not proper.

And Cap. 9:18. He hardens whom he will.

John 12:40. He has blinded their eyes and hardened their hearts, that they may not see with their eyes, but understand with their hearts, and be converted, and I will make them healthy.

These are operations of the punishing law; and therefore we first present sin, without the sight of which we do not believe that God is punishing anyone; and therefore we also believe that God has not decreed this punishment except upon sinners. Thus, having set sins aside, God is certainly dealing with the rejected ones.

9. Matt. 25:41. You cursed ones! Depart from me into everlasting fire!

Jude, verse 4. Who are now written down beforehand to this same damnation.

2 Thess. 1:9. These shall suffer the punishment of eternal destruction, being driven from the presence of the Lord and from the glory of His power.

God condemns men for their sins, and has also decided to condemn them for their sins.

10. Rom. 9:14. Is there then iniquity with God? Far be it.

And verse 22. What? If God, desiring to prove his wrath, and to make known his power,- etc., etc., etc., etc., etc., etc., etc., etc., etc., etc.

[illegible]

out of the whole human race, to call by his Word and Spirit, to give true faith, to preserve in it until the end of life, and by faith in Christ to justify, sanctify, and glorify, to the praise of his glorious grace. Or: That he has not only ordained them to the end, which is eternal life, but together also to all the means necessary to obtain this end, and that he is certainly and powerfully presenting them to them in due time. 2. And consequently, that the ordination to grace is as widely extended as the ordination to glory, and so of like nature on the other side. 3. That the election of all those who are saved is one and of one kind. 4. That all those who have become partakers of these means by the grace of God may and must surely conclude from them that they have been elected of God to eternal life.

CONSEQUENCES.

I. That by this single decree, 'tis felt that God hath set apart those special persons from justification, | not only the glory, but also his

Such teach these places of scripture. To Eph. 1:4,5; Matt. 20:16, and cap. 14:22; 2 Tim. 2:19; Rom. 9:11,12,13; Rom. 8:29,31, and so on subsequently; to Gal. 1:15; Matt. 24:21; Mare. 13:22; Eph. 1:11,12; 1 Cor. 2:12; 2 Oor. 13:5, and the like more.

THUS THEY THEN REJECT.

I. That election, or predestination to salvation, in Scripture means nothing else, than a decree of God, by which He has generally decreed to justify and give eternal life to those who believe and persevere in the obedience of faith.

II. That the decrees of election and justification are uniform and equal.

III That God wills to justify persevering believers and give them eternal life; that this be the whole and entire decree of predestination to salvation revealed in the Gospel.

IV. That in this decree of election eternal life does not have an appearance of any end, which would be absolutely appointed of God, but only of a reward, which is proposed in general.

V. That there is another election in the Old Testament, another in the New; and that God, to speak absolutely, has been able to elect a very few men, as ministers of the other believers, to faith and salvation by a certain special and altogether unusual way, that He has absolutely determined to bring them to Christ, or to salvation.

VI. That the election is manifold, namely, one to eternal life, and another to faith, and that it extends more widely than those; likewise one absolute, the other conditional; one indefinite, the other determined; one common, the other special; one not fully fulfilled and irrevocable, the other fully fulfilled and irrevocable; one not to the end, the other to the end.

VII. That of the election to life there is no sure sense, nor also any fruit in this life.

H. OF THE CAUSES OF ELECTION.

That God in electing has considered all men to be of equal standing; and that the cause why God has elected any is not any good (whether it be called an effect, or a quality, or an aptitude, or a gracious and evangelical dignity), or being already in man, or provided for by God, which God has moved to elect, but that it is only the good pleasure of God and his

THEREFORE

1. That faith, conversion, obedience of faith, holiness, perseverance, and the whole accomplished course of God's gracious good pleasure. However, faith and perseverance, as well as all other spiritual blessings, are means ordained of God for salvation, and such effects as result from eternal election. These following places of Scripture teach this; Matt. 11:26; Luke 12:32; Exod. 35:19; Rom. 9:15,16,18; Deut. 7:7, 8, and cap. 9:6; Matt. 29:15; Rom. 11:5; Eph. 1:5; 2 Thess. 2:13.

REPEAT THEM.

tity, in those who will be elected, are prerequisites, or causes, which; either from their own dignity and merit, or nit a gracious estimate of God; have moved God to elect.

2. That this election of God, in any respect, whether in act, or in consideration, precedes in the foreknowledge of God.

m. OF THE IMMUTABILITY OF ELECTION.

That this decree of eternal election is fixed and unchangeable, so that all the elect are fully, irrevocably and finally elected, and that none of them, even if they sin gravely out of weakness, can be rejected. And therefore, that with God there is a certain and determined number of the elect, which can neither be increased nor decreased.

Thus these following places teach: Rom. 8:29, and thereafter; Rom. 11:29; Jac. 1:17; Isa. 46:10; John 6:39; 2 Tim. 2:12 and 19; Ps. 23:1,2,6; Heb. 6:17; Heb. 10:23.

IV. HOW GOD CONSIDERED MAN IN ELECTION.

Whether God, in electing them, considered men to be fallen, or whether He considered them to be not yet fallen, it is not necessary, in their opinion, to make any statement in this respect, as long as it is merely stated that God, in electing them, considered all men to be of equal standing, so that the one who is elected is not considered more worthy of God, either of himself and through his own merit, or through a gracious estimate, than another who is not elected; inasmuch as learned and devout men have reconciled their own views of the object of predestination, which seem to differ among themselves, and likewise believe that they cannot be incompetently reconciled.

OF THE REJECTION.

I. THAT THERE IS A REJECTION OF SOME.

1. Just as God from eternity did not elect all men, but only some to eternal life, so He also decided from eternity not to elect, or to precede, some special persons to the above-mentioned grace and glory, and to leave them to themselves, and to condemn them justly for their sins to the price of His righteousness.

This is proved by these places of Scripture; Rom. 9 verse 13 and 21, 22; 2 Timoth. 2:20; 1 Pet. 2:7, 8; Jud. verse 7, 8, and similar places.

THEREFORE THEY REJECT.

1. That God intends no man to go before, or to leave to himself, or not to give eternal life and the sufficient means for it, but that He is offering the necessary and sufficient means to all men, so that they

may be profitable to all for salvation, and truly are profitable, unless, by misusing them, they turn to their own destruction.

2. That this is the whole decree of reprobation revealed in the Word of God, namely, that God has decided to condemn the unbelieving and unrepentant.

H. OF THE CAUSE OF REPROBATION.

That the only true and just cause wherefore God has passed over some with unelection, is only the good pleasure of God; but that the cause wherefore He has decided to condemn them, is not only the flagrant rejection of the divine grace offered, but also all their other sins, whether original or actual.

THUS THEY REJECT,

That the cause for which God has rejected any I unbelief and unrepentance, is their own foreseen I

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m. OF THE IMMUTABILITY OF REJECTION.

That this decree of rejection is eternal and unchangeable, so that the rejected cannot become the elect.

This is proved in the same places in which the immutability of election was proved above.

THEREFORE THEY REJECT,

that some of the rejected might at some time become elect.

IV. OF THE REJECTION OF YOUNG CHILDREN.

That all young children, by reason of original sin, are subject to eternal damnation, and that the reprobation takes place even in the young children of believers, in their life and growing up; they hold, that Scripture and experience plainly enough testify. But whether it also takes place in the young children of the faithful, dying in their young infancy, without real sins, they think that it should not be researched avariciously; but since there are testimonies of the Holy Scriptures, which show that there is no real sin, they think that it should not be researched avariciously. Scripture, which deprive the faithful elders of all cause to doubt the election and salvation of their young children, they believe that one should be quiet and content with it; as there are, Gen. 17:7; Matt. 19:14; Acts 2:39; 1 Cor. 7:14; and the like.

JUDGMENT OF THE NORTH HOLLAND BRETHREN

ABOUT

THE FIRST ARTICLE OF THE REMONSTRANTS.

The first Article of the Remonstrants in the Hague Conference, reads thus :

That God, by an eternal and unchangeable decree, in Jesus Christ his Son, before the foundation of the world, decided to save from all sinful mankind those in Christ, for Christ's sake, and through Christ, who through the grace of the Holy Spirit would believe in the same his Son Jesus, and would persevere in that faith and obedience of faith, by that grace to the end.

And on the other hand, to leave the unrepentant and unbelievers in sin and under wrath, and to condemn them as strangers to Christ, according to the word of the Holy Gospel, John 3:36. He who believes in the Son has eternal life; and he who disobeys the Son shall not see life, but the wrath of God abides on him.

On the right and true feeling and

First of all they declare to be false, what the Remonstrants say, that in this Article is contained the whole and entire decree of election, by which it is said, that God by an eternal and unchangeable decree, in his Son Jesus Christ, has enclosed the faithful, and which in the understanding of these Articles, which has been faithfully drawn from the Hague Conference, and from other published writings of the Remonstrants, as well as from the declarations, handed over to this Synod; which is also briefly contained and presented in certain Articles or issues by the honourable praeses, in order to make a Synodal judgement; the Brethren of Noord-Holland, in the fear of the Lord, have considered both the places of the Holy Scriptures, as well as the arguments for proof. Scripture, as well as the arguments of proof, which from the Remonstrants themselves, in the aforementioned Conference and elsewhere, have been brought up here and there in confirmation of their opinion, and, having searched and tasted these truths purely according to the one irrefutable guideline of the Divine Word, it is, that they feel in their own conscience, and judge with abandonment of all human comments and insights. And,

For they say, that much greater and greater things are contained in the decree of election, namely, that God from eternity by an unchangeable decree, and only according to His pure good pleasure, has decreed to save the whole human race, being in sin and in the faith, and persevering in the obedience of faith.

For thus the Scriptures testify, Rom. 8:29. Those whom he knew beforehand he also predestined, that they should be conformed to the manner of his Son;

verse 30. And whom He predestinated, these also He called; and whom He called, these also He justified; and whom He justified, these also He glorified.

And to Eph. ch. 1:4. As he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him through love;

verse 5. Who hath prepared us beforehand, whom he would adopt as children through Jesus Christ in himself, according to the good pleasure of his will.

verse 6. To the praise of His glorious grace. Likewise, 2 Thess. 2:13. We must always thank God for you, dear brethren in the Lord, that from the beginning God hath chosen you for salvation through the sanctification of the Spirit and the faith of the truth;

To which he has called you by our gospel, that you may obtain the glory of our Lord Jesus Christ.

2 Tim. 1:9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his purpose and grace, which was given unto us in Christ Jesus before the times of the world.

1 Pet. 1:2. Who are chosen according to the foreknowledge of God of the Father unto the sanctification of the Spirit through the obedience and sprinkling of the blood of Jesus Christ.

From which places we see that predestination is "unto the likeness of the image of the Son of God, unto the manifestation of the hidden nature of the divine will, unto the powerful calling, unto faith, unto adoption into the children of God, unto sanctification of the Spirit,

Secondly, the Remonstrants say that there are many kinds of election; one general and one private or particular; one indefinite derfatory, to make some and particular men like the image of his Son, and at that time to call them mightily, to give them faith and perseverance, to justify, to glorify, and so to save through Christ, to the praise of his glorious grace.

These things are to be included in the decree of election, and that they are set forth therein, partly as the works and fruits of it, partly as the subordinate means of it. All these things together are not contained in that Article of the Remonstrants. Therefore, it is not true that the whole and complete decree of election is contained therein. Yes, what is more, here is not even a decree of election. For it could happen that, while this decree remains, either all without exception would believe and be saved, or no one would believe, and they would all perish. For it is not decided in any way whether there will be any who will believe; likewise, whether those who believe will persevere in the faith and obedience of faith to the last breath of their lives. Furthermore, it is not decided from where the believers will obtain faith and perseverance. Furthermore, even from the writings of the Remonstrants it is clear that the whole and complete conclusion of election is not contained in the Article. For they themselves make mention, in the Hague Conference, page 413, as well as in their writings, recently handed down, of a certain special decree, by which God has decided to bless certain special persons, whom He now saw that they would believe and persevere to the end. If this is true, God has decreed something more than to bless those who believe and persevere in the faith; for it is something else: "I have decreed to bless believers;" and something else: "I have decreed to bless these or those men whom I now see beforehand that will believe, and not to bless any other men."

The Brethren of North Holland explain against this, how there is only one single election, and that one particular, determined, and one determined; one not fully fulfilled, and another fully fulfilled; one to the end, and one not to the end, one conditional and one absolute without condition.

Which some places of Scripture, which are not obscure or few, plainly attest. Matt. 20:16, and 22:14. Many are called, few are chosen. Luke 10:20. Rejoice that your names are written in the heavens. John 10:14. I know My sheep, and I am known of men. John 13:18. I speak not of you all; I know whom I have chosen.

Acts 13:18. There believed as many as were ordained to eternal life. Rom. 8:29. Those whom He knew beforehand, these also He predestined, etc. v. 30. Those whom He has predestined, these ones, etc.

2. Tim. 2:19. The Lord knows those who are His.

For though it be, that, after the manner of our remark, the decrees may seem to be various, yet, that it is inder-

Third, the Remonstrants feel that the predestination to salvation is according to the prerequisites of faith, obedience, penitence, and endurance.

This is proved by clear testimonies of Scripture and also by clear reasons. Thus Moses, Deut. 7:6, 7.

The Lord your God has chosen you, that you may be his own people out of all the nations of the earth. The Lord did not take you and choose you, that yours were more than all the nations; for you are the least among all the nations, but because the Lord loved you, and kept His oath, which He swore to your fathers.

Matt. 11:25. I thank thee, Father, Lord of heaven and earth, that thou hast hid this from the wise and prudent, and hast revealed it to the little ones; v. 26.

Yes, Father, for it hath pleased thee thus.

Luke 12:32. And fear not, ye little flock, for it hath pleased the Father to give you the kingdom. fully accomplished, to the end, absolutely and without condition, namely, the one described a little above from the Word of God, and the one which, together with the sure salvation of all and any elect, without any exception, also comprehends all the means previously ordained for salvation.

This is evident from the fact that God is a singular being and worker, who understands, wills, decides and does everything with a single and singular operation.

And since from the testimonies of the Scriptures, now narrated, it clearly appears, that there alone she has a single, particular, determined, fully accomplished, and absolute election to salvation, which there is, a certain and infallible previous ordination, of the end and means, so that they surely conclude the end, which is the glory of God, and the salvation of the elect, together with the means necessary to that end, so it is, that they rightly judge that the multiple, or multiple election of the Remonstrants is both false and embellished.

The Brethren of North Holland judge that this opinion of the Remonstrants is false; and declare against it, that the election is according to the pure and gracious good pleasure of God, not according to those, nor to any conditions, required beforehand in electing man.

Rom. 9:11. When the children were not yet born, nor had done anything good or evil; that the purpose of God, which is according to his election, that is, not of works, but of the calling, might be established; v. 12; so it was said to them, Most shall serve the least; v. 13, as it is written: I have loved Jacob and hated Esau; vs. 14. For unto Moses He said, I will have mercy on whom I have mercy, and will have mercy on whom I have mercy; v. 16. Thus, therefore, election is not of him who wills, nor of him who runs, but of God who has mercy; v. 18. Thus He forgiveth whom He will, and hardeneth whom He will.

Eph. 1: 5. Who hath predestinated us, whom he would have adopted for children through Jesus Christ, according to the good pleasure of his will.

Reason also confirms this. For, if the election were based on the previously required conditions, men would rather have elected God than have been elected by God. This is strange, and would also contradict the saying of Christ, John 15:16. Ye have not chosen me, but I have chosen you.

Moreover, the election is not to faith, obedience, penitence and perseverance, but to faith, obedience, etc. Acts 22:14. The God of our fathers hath chosen you, that ye should know his will, etc.

Eph. 1:4. He hath chosen us, that we should be holy and without blame before God through love. Jac. 2:5. Hath not God chosen the poor of this world, that they should be righteous in faith, and heirs of the kingdom, which he hath promised unto them that love him?

1 Petr. 1:2. Elect according to the foreknowledge of God of the Father unto sanctification

Fourth, the Remonstrants teach that election to the faith of equals is made according to certain conditions required in advance, such as that sinful man should confess his sins by the law, repent of them, be fit for eternal life, be humble, small, pious, etc., etc., etc., etc.

For, since the election to salvation is one and the same with that which is there to faith; and since also faith is a fruit of the election to salvation, as it appears in Acts 13:48. 13:48; There were believed as many as were ordained to eternal life; and also in more places of Scripture pointed out above; so it is also necessary that the election to faith be according to the pure and gracious will of God.

Fifthly, the Remonstrants say that there is a certain election to salvation, which is variable of the Spirit, to the obedience and sprinkling of the blood of Jesus Christ.

Furthermore, if the election is according to the conditions, then no one will be truly elected except the one who is now truly penitent, is a believer, and perseveres in penitence and faith until the last breath of his life, yea, moreover, has now already died in faith. Now, in Scripture there are also those who are said to be elect, who even now do not actually believe. Thus Paul was chosen before he believed or could be said to be a believer. Likewise the Jews, who will be saved in the end of the world, they still do not believe, yet they are chosen, and are also called so by Paul; Rom. 11:25,26,28. Yes, even our Savior Christ calls them his sheep, those who are not yet permitted, but who will be called in due time in the future, and will be gathered into his sheepfold; John 10:16.

The Brethren of North Holland also consider this to be false. And teach, on the contrary,

that predestination to salvation, and together also to faith, is according to the pure and gracious will of God, who predestines them.

But if this election were according to the conditions required in advance, then over and above this election another election would be necessary according to those conditions, and again according to the conditions required in advance, and thus the increase or further progress would increase to an arbitrary number.

Moreover, since God has no cause beyond Himself, He cannot be defined by any condition other than His own.

Which the Brethren of North Holland judge to be false at once and completely. And declare, on the contrary, as they have said above, that there is only a single election to salvation, that therefore this election is also completely unchangeable, and remains fixed, by virtue of the unchangeable counsel of God. Therefore, it cannot happen that anyone of the elect should perish or be lost.

That this is true, Ps 33:11 testifies. The counsel of God endures forever, and the thoughts of his heart from generation to generation. Isa. 46:13. My counsel shall endure, and all my pleasure I will perform. 2 Tim. 2:19. The firm foundation of God's state.

Rom. 11:2. God hath not rejected his people, which he hath known beforehand, v. 15. Thus also at this time a restoration has taken place according to the gracious election, v. 29. The gifts and calling of God are such that they cannot repent Him.

Sixth, the Remonstrants say that God leaves His elect in this life uncertain and doubtful as to their election to glory,

whereof the truth is evident from the scriptures. Ps. 23:1. God is my Shepherd, I shall not want for anything, v. 4. Though I walk through the valley of the shadow of death, I will not fear, for thou art with me, vs. 6. Surely his goodness and kindness shall follow me all the days of my life, and I will abide in the house of the Lord for the length of my days.

Rom. 5:5. Hope does not cause shame, for the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Rom. 8:15. Ye have not received the Spirit of servitude again unto fear, but ye have received the Spirit of adoption unto children, by whom we cry Abba, that is, Father; v. 16. Which Spirit also testifies, together with our Spirit, that we are the children of God, etc.; v. 16.

Rom. 8:38. I am assured that neither death nor life, nor angels nor authorities, etc., will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Matt. 24:24. It cannot happen that the elect are tempted.

Whence comes this, except that the foundation of our salvation is not in ourselves, but in the hidden and unchangeable election of God?

But the Brethren of North Holland also consider this to be false, and openly contradict Scripture. On the other hand, they say that God, through His Holy Spirit, has given His chosen people in this life this great gift of life. Spirit, of this so great and incomprehensible benefit.

2 Cor. 1 21. Who strengthened us with'u in Christ, and who anointed us, is God; vs. 22. Who hath also sealed us, and given in our hearts the pledge of the Spirit.

Eph. 1:13. Ye are sealed by the Holy Spirit of promise.

2 Tim. 1:12. I know Whom I have believed, and am assured that He is also able to keep that which I have with Him.

And verily, if the elect in this life remain uncertain of their election, there will be no sense of grace, no firm confidence of faith, no assurance of salvation, no peace of conscience. Which all together, however, like all spiritual blessings, flow from election as from their fountain.

OF REJECTION.

Here it is first of all asked, whether God, according to his good pleasure, in declaring his righteousness, has decreed some men to be rejected.

V of this question the Remonstrants assert: No.

For thus Christ Himself says, Matt. 11: 25. I thank thee, Father, Lord of heaven and earth, that thou hast done this for the wise and for the unwise.

Here we see that Christ both hides the mysteries of God and leaves them in their fall and misery and does not give them the means of faith and conversion.

The Brethren of North Holland claim on the contrary: Yes. And prove it with these following testimonies of Scripture.

hid the wise, and revealed it to the little ones. Verse 26. Yea, Vader, for it hath pleased thee thus.

revelation of them only to the good pleasure of the Father.

Rom. 9:11, 12, 13. When the children were not yet born, nor had done anything good or evil; that the purpose of God, which is according to election, not according to works, but according to the calling, might be established; so it was said to them, Most shall serve the least; as it is written: I have loved Jacob and hated Esau. Insgelijk, verse 18. So He forgives whom Hy wills, and hardens whom He wills. Or God, desiring to prove His wrath and make known His power, endured the vessels of wrath with great longsuffering. Here we see that the Apostle explicitly attributes not only the election and predestination to salvation, but also the "rejection and ordination to righteous hatred, likewise to hardening, to the Divine will alone.

This is also evident from these reasons:

The first. God, as the Apostle says; Eph. 1:11; does everything according to His will. Therefore, if He leaves some men in the fall and in misery, and does not give them the means necessary and sufficient for salvation, He does so entirely according to His will.

The second. Since the cause of election is solely the will and pleasure of God, and not something predestined in man, it follows from the nature or nature of the contrary that the cause of election is the will of God.

Therefore, the Brethren of North Holland judge to be false, what the Remonstrants teach, namely how God has decided not to leave anyone exactly according to His will, in proof of His righteousness, power, and absolute dominion, in the fall Adatas, or in misery.

Therefore, therefore, the Brethren of North Holland, deny that the cause why God by the Gospel calls these and does not call those, is either of this ability, or of another's unworthiness; but they say, that the cause thereof is only the will of God, rejection, or non-election of some, or leaving in the fall and misery, likewise being the same will and the good pleasure of God.

The third. If there were any cause in men of their abandonment or non-election, it could be none other than sin and unbelief. And for this cause, all men without exception should be abandoned; for they are all by nature unbelievers and sinners. And the same cause, in one and the same matter or substance, produces one and the same effect.

Now, that the end of this divine will is the revelation of the glory and justice of God, this is evident from the following places. Proverbs. 15:4. God hath made all things for his own sake, even the godly to the high day.

Exod. 9:16, and Rom. 9:17. Therefore have I begotten thee, that I might prove my power unto thee, and that my name might be proclaimed throughout all the land.

And verse 22. Wanting God to prove his power and make it known.

Which is also proved by this, that God, as He is of all things the highest and first Being, so also of all things He is the highest end, according to the saying of the Apostles, Rom. 11:36. All things are of Him, through Him and in Him. To Him be lordship forever, Amen.

However, they say, truly and in accordance with God's Word, that God; not being moved by any external cause apart from Him, which would be in man, but only of Himself and of His pure good pleasure; has decided not to choose, that is, to pass over, and leave in sin and misery those whom He has pleased, and not to give Himself the means necessary and sufficient for conversion and salvation.

Who gives the means necessary for conversion and salvation to whom He wills, and to whom He wills not, not to give them, according to His good pleasure.

For He does with His own what He wills, being the One who owes nothing to anyone. For who gave him first, and it shall be repaid him again, Rom. 11:35; and Ps. 147:14, God makes known to Jacob his word, and to Israel his ways and rights. Thus He has not done to any nation, nor revealed His rights to them. Likewise Matth. 13:11. To you was given to know the mysteries of the kingdom of heaven, but to them it was not given. John 6:64. No one can come to Me, unless it is given to him from My Father. John 10:26. Ye believe not, because ye are not of my sheep. Is 53:1, and John 12:37. Lord, who has believed our words, and to whom is the arm of the Lord revealed? Therefore they could not believe, for Isaiah says again: He has blinded their eyes and hardened their hearts, that they should not see with their eyes, but understand with their hearts, and be converted. Acts 14[^] 16. In former times God made all the Gentiles walk in their ways. Rom. 11:7. That Israel sought, he obtained not; but the elect obtained it, and the others were hardened.

And here the ability of those, or the unworthiness of those, should not be taken as a cause of this distinction. For all men are by nature equal, and wholly and entirely of one and the same condition, as Paul teaches, Rom. 3:9. What then do we gain? In no way; for we have before charged that both Jews and Greeks are all under sin, as it is written there, There is none righteous, not even one. Eph. 2:1,2,3. And he hath also made you alive, when ye were dead in trespasses and sins. In whom ye did walk aforetime, even as the life of this world is, etc." etc. Under which also we all formerly walked in the lusts of our flesh, etc., etc. And we were by nature children of the tomb, as also all the others.

Therefore, although the Netherlands brethren confess that God condemns someone, other than for sin, and therefore, that He has not decided from eternity to condemn anyone, other than for sin (for what God has decided from eternity, and as He has decided it, even so, and as He has decided it, He also executes it in time), nevertheless they deny, that past unbelief and perseverance in it, or the sins, whether original sin or actual sins, which God has foreseen beforehand, are the cause why God did not elect those men whom He justly condemns for sins, since the cause of not electing or passing over is different from the cause of condemnation. For sin is the sole cause of damnation, but the cause of non-election is solely the will of God or His pleasure, as is clearly demonstrated by the above-mentioned Scriptural testimonies.

Thus it must be false what the Remonstrators teach, that God proclaims the Gospel to some Inen- sants, and does not proclaim some; that He calls them to salvation through it, and does not call them; that He gives them the means necessary for salvation, and does not give them, that the cause thereof is something hidden in man, for whose sake they are altogether unworthy of the Gospel, and who by a

certain gracious treasure of God, through the better use of common grace, are worthy to be endowed with more and further grace.

Thus we conclude, that this Article of the Remonstrants, as it stands, does not contain the whole and complete doctrine of predestination, and that it contains, according to the statement of the Remonstrants, made in the Hague Conference, and generally in their published writings, and also in the Articles submitted to this Synod, a doctrine contrary to the Holy Word of God, that is, that they are worthy of more and further grace. God's Word, that is, that it contains a false doctrine, a heretical doctrine, an unholy doctrine, a doctrine which is most damaging to the piety and the salvation of mankind, and which is most blasphemous to the honor of God, and consequently which cannot be suffered in the Churches reformed according to God's Word, is in no way to be suffered, against which, that the doctrine which we have here opposed, is in accordance with God's Word, that is, that it is a true doctrine, an upright one, a God-fearing one, and which ought to be held and taught in the Reformed Churches and Schools in its entirety. For everything must be taught that God has revealed to His Church in His Word, even if it is far beyond the understanding of the human mind, or even contrary to human ingenuity. For all Scripture is given by inspiration of God, is justifiable, etc.

2. Tim. 3:16; if only it be done moderately, thoroughly, and wisely. For the foolish, inquisitive and ignorant questions, being incapable of Christian instruction, are to be repelled, as from other subjects, as from this principal part of Christian doctrine.

JUDGMENT OF THE ZEALANDERS

ABOUT

THE FIRST ARTICLE OF THE REMONSTRANTS.

After we have diligently observed the sentiments of the Remonstrants concerning the first article, from their common and particular writings, which they hold to be in favor of their sentiments, and after we have attentively tasted and considered the same at St. Paul's.

THE FIRST ARTICLE

Predestination for salvation is an eternal, gracious, and unchangeable decree of God, by which He has decreed, according to the counsel of His will, to elect, to call with power, to justify by faith, to sanctify, and to bring to salvation certain and certain special persons (whose certain number is known to God alone) out of the fallen human race in Jesus Christ.

The straightforward sentiment.

I.

"Predestination for salvation is an eternal decree." Such is proved Matt. 25:34. Come, ye blessed of the Father! possess that kingdom prepared for you from the foundation of the world; Eph. 1:4. Hy hath chosen us before the foundation of the world; 2 Tim. 1:9. Before the times of the world.

II.

"A gracious decree." This is proved Eph. 1:5. He has predestinated us according to the favorable affections of His will; 2Tim. 1:9. He has blessed us according to His intention and grace; Rom. 11:5, 6. Repentance is done according to gracious election.

Scripture; thus we judge that the orthodox teaching hitherto taught in the Reformed churches is that contained in these two Articles. On the other hand, the unrighteous doctrine is rejected.

OF ELECTION.

This is to preserve, and finally glorify these gifts until the end of life; and that according to his pure good pleasure, in himself, without any beholding of ceremony, before the election, or of any pre requisite faith, good works, or any dignity, how-then, and gospel fitness, to the praise of his glorious and righteous grace.

The wrongful feeling.

I. II. III.

Thus we deem that the Remonstrants are grossly mistaken, who teach there that there is a certain election, not fully fulfilled, irrevocable and not final, so that the elect could become an outcast, and the contrary. For these and similar things make God Himself changeable, against that expressed saying of Malachi, cap. 3:6, I am the Lord, and am not changed. And they nullify the eternity itself of the foretold decree, ed hang the execution of it upon the changing will of man, against that saying, Isa 46:10. My counsel shall be, ' and my will shall be done.

III.

"Unchangeable." This is proved Rom.

9:6. It is not possible, that the Word

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God's goes to naught; Cap. 11:29. The gifts and calling of God are such that they do not reproach Him; 2 Tim. 2:19. The firm foundation of God stands. Reason: For since God is the most wise, and the most powerful, His counsel, which He has once decreed and appointed, cannot be changed. For all change, whether arising from error or from impotence, means inadequacy of judgment or power; neither of these is subject to God.

IV.

" Certain and some particular persons." This is proved Matt. 20:16. Many called, few elect; Matt. 24: 22. For the elect's sake those days shall be shortened, verse 24. That they might tempt, if it could come to pass, even the elect; Rora. 9:13; the example of Jacob; Rom. 11:7. The elect have obtained it; the others have become hardened. Reason: For holy scripture confesses no other election than of special persons.

V.

"The certain number thereof is known to God alone." This is proved John 13:18. I know whom I have chosen; John 10:13. He calls His sheep by names; 2 Tim. 2:19. The Lord knows who His own are.

VI.

"From the fallen human race." This is proved; first, because the intention of electing, Rom. 9:15,16, is called mercy, and verse 23 the elect are called vessels of mercy. Now, mercy evidently sets before misery; which Paul also reinforces, Rom. 11:32. God has committed all men to obedience, that He may have mercy on all. Moreover, 2 Tim. 1:9. He has called us according to His purpose and grace given to us in Christ Jesus, etc. That grace, given to us in Christ, clearly sets sin aside, and at the same time points out the remedy for it. Apart from all this, so are all the means ordained under election, namely Christ the Mediator, the powerful calling, faith, justification, sanctification, etc.

IV.

Thus do we judge,* that the Remonstrants err, when they teach that indefinite and general election contains the whole decree of predestination, revealed in the Gospel. Which is so far from being the whole decree of predestination that it does not even deserve to be called election, since, such an election being made, it could happen that no one would be saved.

V.

We are of the opinion that the Remonstrants err, who there deny that there is a certain and determined number of the elect; and who there say that it can neither be increased nor decreased.

making, according to the state of the depraved man.

VII.

"In Christ Jesus." This is proved 2 Tim. 1:9. The grace given us in Christ before the times of the world.
fin.

"Powerfully calling." This is proved Rom. 8:30. Those whom He has praised, these also He has called, etc. From which place it appears that God has called those whom He has predestinated to glory, to the means by which they come to glory; Rom. 8:28. Who according to sgn intention called sgn. 2 Tim. 1:9. He has called us with a holy calling, according to sgn intention; John 6:37. All that mgn Father gives Mg shall come unto me; Acts 13:48. And there believed as many as were ordained to eternal life.

"To be justified by faith." This is proved Rom. 8:30. Whom He has called, He has justified.

"To sanctify." This is proved Eph. 1:4. He has chosen us, that wg may be holy and unpunished. Eph. 2:10. Created unto all good works, which God hath prepared in us beforehand.

"In these gifts to be kept unto the end of life." This is proved John 10:28,29. My sheep shall not perish for ever; Matt. 24:24. That they tempt the elect, if they could. Rom. 8:35,39. Who shall separate us from the love of God?

"To glorify." This is proved Rom. 8:30, in the chain; Rom. 9:23. The vessels, prepared beforehand for glory. 2 Eph. 2:13. God hath chosen us from the beginning unto salvation.

IX.

"And that according to his mere good pleasure in himself." This is proved Matt. 11:26. Yes, Father, for it hath so pleased Thee; Eph. 1:5,9. Through Jesus Christ in himself, according to the favorable affection of his will; Rom. 9:16. Election is not of him that willeth, but of God that forgiveth; and verse 18. He forgiveth whom He willeth.

VIH.

The Remonstrants err, who there deny, that God has also decided to call those whom He has chosen for salvation by the proclamation of the Evangeline, and to draw them by His Spirit, that they may come to Christ by true faith, if this be so taken, that these are the means by which God wills to carry out His decree of salvation; Latin Confer. Brand, pg. 79; ingelgks Grevinchovius, who says, that the faithful are only praised to glory, and not to faith, pg. 132; likewise Corvinus, who says that faith is a gift of God, required beforehand in election, but that it is not given by election, but by a certain other will of God; against Tilenus, p. 52; likewise the outlawed Remonstrants in their Articles handed down, 3.

Of like error they err when they say, that no one can be assured of his election in this life, against the Apostle, Rom. 8:35.

Furthermore, a peculiar public charge is laid upon the Churches by the Remonstrants, when they say that this absolute decree of God excludes calling, praise, and good works, and that it reverses the foundation of the religion, according to Corvinus, speaking against Tileynus, p. 314, since all these things are included in the decree of God, and are not excluded from it.

IX.

The Remonstrants speak falsely, when they say that God's good pleasure is the proximate cause of God's election; and yet by the decree of good pleasure they understand nothing else, than that God, having abolished the severity of the most exacting obedience of the law, has purposed to forgive Himself.

has agreed to have mercy on those who truly believe (Walcheren Reply, p. 43). And so they make the pleasure alone a cause why God has chosen the condition of faith for the obedience of the law, and not why He has chosen the people for that for salvation.

X.

"Going forward without any beholding of any condition". This is proved Rom. 9:16. It is not of the willing, nor of the walking; v. 11. When the children were not yet born, and when they had not yet done anything good. Not of works; Rom. 11:6. Is it by grace, so now is it not of works. Reason 1. For faith and good works are fruits of election; Acts 13:48, Eph. 1:4; Eph. 2:8. Faith is a gift of God. And this is also proved bree- der in the Hague Conference. H. If calling is a work of predestination, so also is faith, which proceeds from calling; Rom. 8:30. Those whom He has praedestined, these also He has called. If the calling did not come from the faith seen before, much less the election. Now we are called by faith, and not by faith. IH. Those whom God considered from eternity in electing, as having received Chris through faith, these did not need to be elected in Christ. IV. Should it follow, that wg have first elected and loved God, against the words of Christ, John 15:16. Ye have not chosen me, but I have chosen you.

X.

We judge that the Remonstrants err, who feel that faith is a condition required before election. In particular, Grevinc-hovius errs, saying that God is moved by the condition of faith to elect, just as the will of a judge is moved by the accomplished or fulfilled condition of reward, p. 24.

Moreover, if they say, that God is moved to give faith to this one more than to that one, as for example more to Paul than to Caiaphas; because Paul has been humble, small, not resisting the grace offered; but Caiaphas, on the other hand, has been whimsical, haughty and self-willed. Grevinch. v. Ames. pg. 117.

Third, when they say, that holiness, obedience, and conversion, are regarded as a dignity and Gospel fitness of God, wherefore He chose the one more than the other. All this contradicts the Apostle. 1 Cor. 4; 7. Who distinguishes you? And Rom. 11:35. Who gave to God first, that it should be repaid him?

XI.

"To the praise of his lordly grace." This is proved Eph. 1:6.

THE SECOND ARTICLE, OF REPROBATION.

Rejection is an eternal, just, and unchangeable act of God, by which He has decided to leave certain and certain special persons, fallen and dead in Adam, in the fall and corruption, and not to give to them the means of faith and conversion at all, or not to make them His own, according to His pure pleasure, and His most perfect will, through which He does with His own what He pleases; and finally by his most righteous judgment to condemn them for their sins, in proof of his wrath and power over the vessels of wrath; that his Name may be proclaimed over all the earth.

Righteous Sense.

I.

"Righteous decision." This is proved Rom. 9:14. Is there also iniquity with God? Far be it; Gen. 18:25. Who is judge of all the world, would he not judge justly? Rom. 3:5. Is God then unrighteous, who inflicts punishment? Far be it. For otherwise, how shall God be Judge of the world? And the reason is also clear, since God is righteous, that all his works are also most righteous.

II.

"Immutable." This is proved Acts 1:16. This scripture was to be fulfilled of Judas; vs. 25. From whom Judas departed, that he went into his own place; John 17:12. And none of them was lost but the son of perdition, that the scripture might be fulfilled; Jude, vs. 4. Menschen, who in former times before were written down to this perdition. Reason: For as the decree of election is immutable, so is the decree of reprobation.

m.

"Certain and particular persons, fallen in Adam." This is proved Rom. 9:13. I hated Esau; vs. 17. To this end have I begotten Pharaoh; The example of Judas Iscariot, herebefore narrated.

IV.

"To leave in the fall and corruption." This is proved Acts 14:16. He has let all the Gentiles walk in their ways; Ps. 81:13. God has left them in the lusts of their hearts.

V.

"And to them the means of repentance." This is proved Ps. 147 :19,20. He proclaims His words to Jacob, etc. Thus He has not done to any people, and therefore they have not known His rights; Paul was prevented from going into Bithynia; 16:7; Matt. 11:25. Jn. 10:27. Ye believe not, because ye of mine sheep

You do not believe, because you of my sheep feel insincerely.

We are of the opinion that those who believe that all men are chosen, and none are ever rejected, because many are called, and few are chosen, are grossly mistaken; Matt. 20:16.

The Remonstrants err, who say, that there is some reprobation, which is changeable, and which can be broken off; as above about election.

The Remonstrants err when they say that the rejection is general and indefinite. Likewise, that the intention to condemn in general the unbelieving and unrepentant^ is the whole decree of reprobation.

The Remonstrants err, so when they say, that God has not exactly decided to leave anyone in the fall and misery, and to pass by in electing to eternal life. Joan. Arnold v. Tilenus, pg. 121; and the outlawed Remonstrants in their surviving Articles, 2 and 3.

The Remonstrants err, when they say, that no one of eternal life, nor of the means sufficient to it, is rejected by any preceding absolute decree. In the transmitted Articles, 6.

not be; John 12:39. They could not believe, because Isaiah said, He has blinded their eyes; 2 Cor. 4:3,4. The Gospel is covered those who are lost.

VI.

"For His mere pleasure, and most earnest will." This is proved Matt. 11:25, Because it hath pleased thee thus; Rom. 9:18. He hardens whom He wills; v. 22. God, wanting to prove his wrath. Matt. 20:15. Is it not lawful for me to do with mine what I will?

fn.

"By his most righteous judgment to condemn them for their sins' sake." This is proved Matt. 20:24. But woe to that man, by whom the Son of man is betrayed; Rom. 11:20, 22. They are broken down by unbelief; likewise, Behold the kindness and severity of God, Rom. 9:22. Vessels of wrath; the Epistle of Jude vs. 4. The wicked, set beforehand to this judgment; 1 Thess. 5:9. Who are put to wrath. Reason: For after the punishments of the reprobate are unequal, so it necessarily follows, that God in the pre-condemnation has also seen their sins.

VII.

"For proof of his wrath and power over the vessels of wrath." Rom. 9:17, and 22; of Pharaoh.

The Remonstrants err, when they say that the cause why God offers the Gospel to some, and not to some, is not some absolute decree, but something corrupting, lurking in man, why these are unworthy of the Gospel, and those by a certain gracious estimation of God more worthy, as being those, who, because of the better use of common grace, are able to be inebriated with further grace. Against those of Walcheren, pp. 47, 49.

It is a known and public slander; first, that from this decree it follows, that God is unrighteous; secondly, that unbelief and would be works and fruits of reprobation, or that God by this decree (as the Remonstrants speak with more hatred) compels men to sin; thirdly, that there are some who by an absolute decree of God are condemned, without taking any notice of their sins.

TO A DECREE.

This orthodox doctrine of predestination, which has hitherto been taught in the Reformed Churches, we believe should be retained; and on the other hand, that

the aforementioned errors of the Remonstrants, and such like which are contrary to this doctrine, cannot in any way be taught in these Churches.

JUDGMENT OF THE BRETHREN FROM THE PROVINCE OF UTRECHT.

ON THE FIRST ARTICLE OF THE REMONSTRANTS.

Unscriptural statements taken from the first article of the Remonstrants, as well as from the statement in several of their writings, and several of their publicly published books. Opposed to which are set the orthodox contradictions, corresponding to the Holy Scriptures.

Unscriptural statements of the Remonstrants on election to salvation.

I.

The will of God to save believers who persevere in true faith in Christ to the end of their lives is the whole and only predestination to salvation revealed in the Gospel.

II.

The election of special persons is not absolutely, but conditionally founded on the foreknowledge of God, according to which He infallibly knows who will believe and persevere in His Son Jesus Christ. These are the ones God has chosen.

III.

The election to salvation is not of one kind, but of many kinds, namely, indefinite and finite, general and particular or special; and these also again, not fully accomplished, and fully fulfilled, not to the end and to the end; likewise another of the Old Testament, and another of the New Testament.

IV.

The cause of election is the good pleasure of God, namely, in this sense, that God, while He could have chosen any other condition out of several possible conditions, has chosen no other condition under which He would give salvation, except faith.

Straightforward contradictions of election to salvation.

I.

The will of God, by which He, according to His good pleasure, has decided to have mercy on some of the fallen human race, and to give them to Christ His Son to save, and to give them faith in Him, and thus to justify, and sanctify them for the price of His glorious grace, is the whole decree of predestination for salvation, revealed in Scripture.

H.

The election to salvation is absolute, * and not conditional, not grounded in the foreknowledge of God as such. For though God knows infallibly who will believe and persevere in His Son Jesus Christ, yet He has not chosen those who will believe; but those who would never have believed of their own accord He has chosen from eternity, that in due time He might make them believers and persevere.

III.

The election to salvation is one and uniform, and not manifold; and it is definite, particular, fully accomplished, irrevocable, and finite; and is one election, both in the Old and New Testaments.

IV.

The cause of election is only the good pleasure of God, in the sense that, after God owed no mercy to anyone, and there was no cause in any man to show mercy to him; and that, moreover, according to His righteousness, there was in every man only cause for wrath and damnation, yet He has decided, according to the very free will of Himself, to have mercy on them beforehand in Christ Jesus, to give them beforehand to Christ, to give them beforehand true and living faith in Christ, and furthermore conversion, holiness, and perseverance.

V.

To the election of the special persons, not only the true faith in Christ and the obedience of faith, but also the perseverance in both, as a condition (or as a cause without which the matter does not come to pass), has been noticed, or has been required beforehand in the mind of God. Therefore, this faith is neither a fruit nor a work of election.

V.

True faith in Christ, the obedience of faith, and perseverance in both, have not been required as a condition (or as a cause, without which the matter does not take place) of election beforehand, or have been preordained by God, but these flow from election as the fruits of the root, or the works of their cause, and are proper to the elect.

VI.

VI.

Some election to salvation is veranderable, and the election of some out-elect may be broken or aborted by apostasy or apostasy.

fn.

Of the election to glory there is neither certain feeling nor any fruit in this life.

The election to salvation is unchangeable. For though the elect often fall, and even sometimes fall heavily, yet the election of God is neither broken nor broken down.

VII.

As of the justification, so also of the election to glory, in those who are incorporated into Christ through true faith, there is both a certain feeling (though not always) and a great fruit in this life.

OF REJECTION UNTO DEATH.

Unscriptural Theses of the Remonstrants.

I.

The will of God to subdue and condemn unbelievers who persist in their unbelief to the end of their lives is the whole decree of the condemnation to death.

II.

The reprobation is not of one kind, but of many kinds, as indefinite and definite, general and particular; and these again are not fully completed, and fully fulfilled, not to the end and to the end, revocable and irrevocable.

in.

The deserving cause of rejection is unbelief toward the Gospel, and perseverance in it.

Straightforward contradictions.

I.

The will of God, by which He has decided, according to His good pleasure, not to have mercy on some of the fallen human race, but to leave them in their sins, and to condemn them for their sins' sake, as a declaration of His justice, is the whole decree of the condemnation to death.

II.

The reprobation unto death is not manifold, but is one, is immutable, is definite, is particular or particular, is irrevocable and is final.

III.

The cause of reprobation, or why God, having graciously chosen some, has decided to pass over the others and not to have mercy on them for salvation.

salvation, is God's good pleasure or His most free and just will. But the cause of damnation is partly original sin, and partly actual sins, being committed against the law and the Gospel.

IV.

IV.

That God illuminates them with the torch of Evangelic preaching, and passes them by, not communicating to them the grace of the Gospel preaching; of that passing by, the cause is unworthiness, lurking in men themselves.

Unscriptural statement of the Remonstrants

Of young children there is neither election nor reprobation.

That God illuminates them with the torch of Evangelic preaching, and passes them by, not communicating the grace of the Gospel to them; the cause of that passing by is the good pleasure of God, or His most free and just will.

Righteous contradiction.

Election and rejection also take place in young children.

THE JUDGMENT OF THE BRETHREN OF UTRECHT

ABOUT

THE ABOVE PROPOSITIONS, AND THE OPPOSITIONS.

We reject and condemn these propositions, both of election and rejection, as being contrary to Scripture, blasphemous to the honor of God, and detrimental to the fixed consolation of true believers, in the severest contradictions and incriminations of their conscience. Therefore, we are of the opinion that the doctrine or feeling contained therein should in no way be suffered in the Reformed Churches of God. But, concerning the oppositions which are set up against these propositions, that they are in accordance with Scripture, and that they; to promote the honor of God rightly, and to comfort the true believers in all kinds of things, even in the highest temptations against despair, and finally to promote the true sincere Christian piety; are of the utmost service and necessity, that this we at least do not doubt. Therefore, we judge that this doctrine or feeling, which is contained therein, should henceforth be taught firmly in the Reformed Churches of God. The reasons for this judgement will be presented in the following document.

REASONS OF THE BRETHREN OF UTRECHT, FOR WHICH THEY HAVE THUS JUDGED THE PROPOSITIONS OF THE REMONSTRANTS, TOGETHER WITH THE OPPOSITIONS.

They say that the first proposition is unscriptural, and that it is alien to the truth. For though it is, that the Gospel or the H. Scripture teaches that God has decided to give salvation or eternal life to all believers who persevere in faith to the end, and also that this has never been questioned by anyone in the Reformed Churches (so that it has in no way been necessary to present this as a new Article to the Reformed Church, thus disturbing its peace and tranquility); yet the Gospel does not teach that this is the whole and entire decree of God of predestination to salvation.

Reason. Sacred Scripture plainly teaches that the following are included within the decree of predestination, namely, adoption as children, Eph. 1:4; proof of His mercy, Rom. 9:16; powerful calling.

2 Tim. 1:9; bestowal of faith, Acts 13:48; justification by faith, Rom. 8:30; sanctification, Eph. 1:4; in short, that in the decree of predestination for salvation, all

In short, that in the decree of predestination for salvation, all sanctifying grace, and also all and any of the special gifts and means necessary to obtain salvation, are contained and apprehended; this the Apostle teaches abundantly; Rom. 8:29, 30; Eph. 1:4, 5, 6, 7, 8, 9, 10, 11. For what this statement says to be the whole of God's decree of predestination, Scripture does not teach to be the whole of the decree. For that decree comprehends many more things, which to omit, or to pass over in silence, neither the truth nor the glory of God permits. But the contradiction, since it contains all these things, we consider that it corresponds to Scripture, and that it should be held and taught consistently in the Reformed Church from now on.

Concerning the second statement, we say that it is not only not founded in the Scriptures, but that it also contradicts them. We prove that it is not founded in Scripture. For nowhere does Scripture state such a premise: If you believe, you will be praised unto salvation; or: He that believeth shall be chosen unto salvation; nor does it state anything of equal validity. That it also contradicts Scripture is evident. For the Scriptures teach that the decree of election is absolute a priori, that is, that there is no condition or cause for any man to be elected or predestinated by God for salvation. I. For thus says the Apostle, Rom. 8:29,30. Those whom He knew beforehand, He ordained also beforehand to be conformed to the manner of His Son: whom He ordained beforehand, He called; whom He called, He justified; whom He justified, He also glorified. That this is a question of election or predestination for salvation is beyond doubt. But the Apostle begins here from the first step, which is foreknowledge, that is, eternal love (for thus the word foreknowledge or knowing beforehand is taken for a knowledge, joined with a favorable affection and love; Rom. 11: 2, and also more elsewhere), and descends little by little, by steps or subordinate means, to the last step, namely, to glorification. If, then, predestination or the predestination of God according to the likeness of the image of His Son is preceded by foreknowledge, that is, the love of God, and if it follows that we are ordained, that we are conformed to the Son of God, or his image, that is, that we should be made children of God, and consequently be powerfully called to faith in him, be justified by faith, and, being justified, be glorified; so it follows, that the election to salvation from God was made absolutely, and that there is not any cause or condition in us which is, or could be, set before Him, for which or according to which we should be elected of God. For to predestinate to the likeness of the image of His Son, to want to extend only to the cross, which will befall those who love God, is a vain evasion of the Remonstrants, seeking thereby to weaken the force and firmness of this reason. It is true that God has ordained that those who love Him should be exercised with crosses and sufferings, but in order He has ordained or decreed beforehand that they should be people; since they are considered not people; to be called by a holy calling, that they might become a people, or children of God, through the gift of faith in Christ, and so love their God as their Father in His Son, and, loving Him, suffer persecution from the world, even as Christ endured and suffered afflictions all the days of His life. Which sufferings would in no way be harmful to them or their future selves. For all those, who in Christ his beloved Son, through the beneficence and grace of predestination, are adopted as children, and therefore will be conformed to him, both in this and in the cross, these he also ordained, that they should also be conformed to Christus their Head, according to this predestination, in glory. For whom He has called,

And whom He has justified, He has also glorified, says the Apostle, teaching that the decree of election, or of the praedestinatio of special persons for salvation, is absolutely a priori, that is, that no cause precedes it which is in man.

2. This is proved by the words of the Apostles, Rom. 9:11, When the children were not yet born, and when they had done neither good nor evil, that the purpose of God, which is according to his election, that is, not of the working, but of the calling, might be established. From this we make such an inference: Inasmuch as the intention of God is from the calling and not from the works, it is also not from faith, nor from the obedience of faith, considered as conditions for the election of the special persons. Reason. For if the intention of God were from faith, or from the obedience of faith, or according to it, it would not be from the person called, but from the called, or from the quality or condition of the called, or according to it. But it is only from the called one, therefore not from the called one, or any capacity of the self or any conditions considered in him. And so the election is absolute.

3. Is proved by the words of the Apostles, Rom. 9:16. It is not of the willing nor of the running, but of the compassionate God. If God considered faith to be presiding in the decree of election, in election, then what the Apostle says is false: It is not of the one who wills, namely, to believe or to do good works; nor of the one who walks, namely, in faith and good works; yea, false also will be what the Apostle adds, "but of the compassionate God." Now, both of these are incongruous. If, then, both willingness and ability to walk are attributed to the mercy of God, and to this alone, it follows that it is false that the election of special persons to salvation should have been made by faith, as if by a preconceived condition. Therefore, the election is absolute, without any consideration of conditions or previous causes.

We could also prove this from the places Rom 11: 5, and Eph. 1:5, 9, but we are working to be brief.

Therefore, we conclude that the second proposition is false and contradictory to Scripture; and on the other hand, that its contradiction is true and consistent with Scripture, namely, that election to salvation is absolute a priori, that is, has no previous cause in man.

The third proposition, that it is also false, is proved by us in this way. 1. Those divisions and distinctions which cannot be proved either by the expressed words of Scripture or by proper and necessary inference from them, these must of necessity be dense and false. Now, such divisions and distinctions are not given in Scripture. For neither the Prophets in the Old Testament, nor Christ, nor the Apostles and Gospels in the New Testament, taught an indefinite and general election, nor also an election, not fully accomplished, irrevocable, and not final, but only an election, determined there, private or particular, fully accomplished, irrevocable, and also only final. Therefore, these divisions and distinctions are false, and there is only a single election there.

2. If these divisions and distinctions are true, it follows that in one and the same matter, as in the case of man, the decrees of God are contrary, or at least contradictory. Now, this is impossible. Reason: For God is unchangeable, equal in essence, so also in decrees: My counsel shall stand fast, etc.

3. If true faith does not belong to all, but only to the elect, as the Apostle expressly states; and if faith is not given in an indefinite way, but in a definite way; it follows, therefore, that the election is not indefinite, but that it is definite. Now, the first part of this reasoning is true; so is the second part.

I know (says Christ) whom I have chosen; likewise, you have not chosen Me, but I have chosen you. He has chosen us before the times of the world, etc., etc. All this teaches that the election is specific and particular.

4. All the workings of God, being eternal and internal within himself, are fully accomplished. Election is such an operation of God. Therefore election is fully accomplished. The first part of this argument is evident, for God is not subject to any imperfection. The second part cannot be denied. For it is true that salvation is not fully realized in this life, since it is gradually completed in stages, one after the other. But it does not follow, therefore, that any election is not fully accomplished in God, unless we wish to say that there are as many and as various elections of one and the same man, as there are many and various stages of salvation; yea, at all hours and moments the election will be changed, which is the most absurd and strange thing.

5. That election is irrevocable and final is shown by the immutability of God and His counsel. For God does not revoke, break, or change His command as men do, but holds it firm and sure in perpetuity, as has been said.

6. There is one election of all and any in both the Old and New Testaments, and not two. For as in both Testaments there is one justification; Acts 15:11; Rom. 4:23, 24; as there is also one covenant of grace, and one foundation of salvation; 1 Cor. 3; one God the Father; Eph. 4; one and the same glorification; Matt. 8:11; both in the Old and New Testaments; so there is also in both Testaments one and the same election; Rom. 11:5; where Paul, having brought forth the example of the seven thousand who had not bowed their knees before the Baal, afterwards says: Thus also at this time the remnant is according to the election of grace. Now what is this election? Verily, no other than the same, of which he spoke before in the ninth chapter. See also Rom. 11:7, and verse 28, and verse 32. If then the mercy on all is one and the same, there must also be one and the same election, and also one and the same permission to partake of that same mercy.

Thus we conclude that this statement is also false and contrary to the Word of God; on the contrary, that the contradiction is true and consistent with God's Word.

We also reject the fourth proposition. For Scripture declares that the good pleasure of God alone is the motive and moving cause of election to salvation; not in this sense or understanding, as if this good pleasure were to choose faith as a condition of giving or the partaking of salvation, since He could otherwise have chosen other conditions according to His freedom. The Scriptures do not teach this, but in this way: Since there was an equal condition of all and any, and also equal misery, and, since all and any man was sinful, and guilty of wrath and curse, and, since all men were dead by nature from Adam; Rom. 11:32, Eph. 2:3, etc., etc., and all were deprived of the Lord's glory. and all were deprived of the glory of God; Rom. 3; so it is that God has decided to have mercy on them before that in Christ; but yet there is no cause found in them by which He would have been pleased to show mercy to them. He takes care of whom He wills; Rom. 9; He has prepared us beforehand to be adopted as children through Jesus Christ in Himself, according to His will; Eph. 1:5; so also vv. 9 and 11; and Matt. 11:26. Moreover, if neither faith, nor good works, nor obedience of faith, nor conversion, nor perseverance are the cause of election, as even the Remonstrants seem to admit, it follows that only the good pleasure of God is the cause.

Yes, moreover, if the good pleasure of God, as the Apostle declares (Col. 1:18, 19), is the cause, that Christ is given to us as a mediator, and moreover as such a one, who is the most sufficient of all, why will not the good pleasure of God also be the cause of our election? Finally, if there is any cause or condition in man because of his election, what the Apostle says is false: It is not of the willing, nor of the walking, but of the merciful God.

Thus, having rejected this statement, we accept the opposite contrast as corresponding to the Word of God.

For the same reason we condemn the fifth proposition.

First reason: Election is not conditional, but absolute, since nowhere does Scripture say: If you believe, obey and persevere, you will be chosen and praised for salvation. It is true that the call to glory or salvation has conditions; for no one will be saved unless he repents, believes, and perseveres; but it is a different matter from election, which is an action of God within himself, and is most simple. 2. If these conditions precede the decree of the election of the special persons, the election will not be wholly and in all ways merciful; but in some part it will be meritorious, if not for merit, at least for justice. 3. Faith, obedience, and perseverance, are of election or fruits or works; Acts 13:48; Eph. 1:4; Tit. 1:1; 2 Thess. 2:13; 1 John 2:19.

Thus then is the antithesis established from the Word of God. For that which proceeds from election as a work from its cause cannot be regarded as a condition, or as a cause without which the matter does not take place, before election in the mind of God. But etc.

The sixth proposition we condemn not only as false, but also as libellous. For it sets us God is changeable in His decrees, against the expressed Word of God, Ps. 33; Isa. 34, and 43; Matt. 24, If it were possible, even the elect would be tempted; John 10, No one will seize them, etc.; The Father is greater, etc.; Rom. 9:11, That the predestination, which is according to election, may remain fixed. The firm foundation of God stands, etc. Thus, then, we know the antithesis for good, being upright.

The seventh proposition we say is contrary to the Word of God, and consider that by it the whole consolation of true believers in spiritual struggles and the most serious temptations is turned upside down. For, that in the faithful there is a sense of their election to glory, and consequently also fruit and usefulness, we prove with this reason: For what benefit the saints thank God, they also necessarily receive sensation and fruit. Reason. For, of what benefit or thing there is no feeling or fruit at all, for this one cannot thank God. Now the saints, both in the Old and New Testament, thanked God as much as they could for the benefit of election to glory, Ps. 77, and 144, etc., as well as for the fruit of their election. Eph. i : 3, 4; 2 Thess. 2:13; etc. Therefore, etc.

REASONS OF OUR GIVEN JUDGMENT OF THE PROPOSITIONS AND OPPOSITIONS OF THE REPROBATION.

We deny that the first proposition contains the whole of God's decree of reprobation unto death. It is true that God wants to leave those who persist in unbelief under wrath and condemnation, and that this is revealed in the Gospel or the Scriptures. But it does not follow that God, by the decree of reprobation, decided this alone, and that apart from this He revealed nothing in the Scriptures or the Gospel. For the Scriptures teach that out of the generation of men (all of whom together, by the fall or transgression of Adam, had become guilty of eternal damnation; Rom. 5:18) God did not love the greater part of men; Matt. 20:16; which the Holy Spirit calls the world; John 17:6, 9; did not love in Christ; Matt. 7. 23;

decided not to elect; Matt. 20:16; Rev. 17:8; not to have mercy on it; Rom. 9:18; not to give it to Christ; Jn. 17:9; but to leave it in that fall, wickedness and sin; Jn.

3:36; to call them from without by the Word, or not at all; Ps. 147:20; or, if He calls them, not to give them faith in Christ; Matt. 13:11; 2 Thess. 3:2; Jn. 10:26; and consequently not to justify them from their sins, and not to give them the Spirit of sanctification; Jn. 14:17; but to give them, leaving them, the Spirit of salvation; Jn. 14:17; but to punish them with eternal death, having been left in their sins, and having willfully persisted in them; Matt. 25; in proof and declaration of His righteousness, power, and freedom. This is what the Scriptures teach about rejection. Thus this proposition is false. Add to this, that if this decree of rejection had stood, it could have happened that no one would have been rejected in deed, nor would anyone have been damned. Thus we know the contradiction to be in accordance with the Holy Scriptures, and also containing the whole conclusion of the rejection.

Of the second proposition we say the same as we have said of the first; for there is not manifold rejection, but there is a single rejection; for the rejection is an action of God within himself, and absolutely and wholly single. If the reprobation were manifold and variable, it would be because God's foreknowledge could fail, or because some things were unknown to God, or because He knew something new, or because something could happen to Him against His will. But not one of these is true. For God is omnipresent, all-sufficient, all-powerful, and He knows and can do everything from eternity, and He does what He wills. His will cannot be changed and His counsel cannot be prevented. The Lord has spoken; who will prevent it? God is not like a man. My counsel will stand, etc. So then this proposition is false. But the opposite is true, and consistent with Scripture.

The third proposition is also false. If the word condemnation is taken for condemnation, then we admit that the deserving cause of it is the steadily increasing unbelief in the Gospel, as Christ teaches, John 3:36. But this alone is not the cause. For those who have sinned against the law will also be damned by the law, and those who have sinned without the law will also perish without the law. Esau, when he had done no evil, yea, was not yet born, was rejected; Rom. 9. But when the word "rejection" is taken for the decision not to elect or not to have mercy, it is not because of unbelief or sin, but because of God's free and just will: Who will resist His will? He hardens whom He wills: He does everything according to His will. Father! it has thus pleased you. Thus the contradiction is true and consistent with Scripture.

The fourth proposition is the same as the preceding one. The falsity of it appears. If the unworthiness hidden in man is the cause that God does not give the grace of the Gospel to some, then God should have passed over all and any man; for we are all together equally unworthy by nature. Or else some should be more worthy by nature than others. But this is untrue and false. For all are of the same depraved mass, and all are dead in and through sin; all are by nature children of wrath. If unworthiness is the cause of the nonrevelation of the Gospel, why does Christ reveal Himself to the murderer, and not to Socrates, not to Plato? For these, if one considers their lives, outwardly conducted by them, seem to have been more worthy than this murderer. But the Scriptures testify against this, as also, that of those who are called, some are given to understand the mysteries of the kingdom of heaven, and some again are not, and that only according to the one good pleasure of God; Matt. 11:26. So also, that some are called externally, and some are not; the cause of this is the good pleasure of God, Eph. 1:9. He has revealed to us the hiddenness of His will according to His pleasure. He does everything according to His will; Ps. 147:20. Thus the contrast is true, and is founded on Scripture.

Concerning the lowest point of their teaching; added behind their unscriptural propositions; that this is contrary to Scripture is evident from it, since the Apostle says: If the children were not yet born, before they had done any good or evil, etc., that the intention of God, which is according to election, might be established. If there is no election of young children, there is no promise of salvation or blessedness for them. For salvation, and the promise of it, comes nowhere except from election to salvation. Now to the young children belongs the promise. I am your God and your seed's God. The promise is made to you and your children. Your children are holy. And salvation belongs to them. Let them come to Me, for the kingdom of heaven belongs to them. Therefore, etc.

If election belongs to young children, rejection also belongs to young children; this is proved by the rejection of Esau, who was a young child, not yet born. Which example the Apostle presents, in order to prove with it the general doctrine of the rejection of God, taking his consequence of a child without an example as proof of the truth of this in general; just as he also confirms the doctrine of the election of God with the example of Jacob, also being a young child, and not yet born.

However, we consider these doctrines of election to be harmful to the honor of God. For if faith and perseverance is not of election, but is a condition required beforehand in election, we cannot attribute the whole of its glory to grace, but at least in part it must be attributed to the free will of man, by whose good pleasure or use man has distinguished himself; against the saying of the Apostles: Who discerneth thee? What have ye that ye have not received, etc.?

THE JUDGMENT OF THE DEPUTIES OF THE CHURCHES OF FRIESLAND

ON THE OPINION OF THE REMONSTRANTS, CONCERNING THE FIRST ARTICLE OF THE HAGUE.

The opinion and doctrine of the Remonstrants, concerning the first article of the election and rejection, having been sincerely and faithfully witnessed by us from their publicly published books, as well as from the common and truly personal and unadulterated statements and writings of their Remonstrants, delivered to this Synod and signed with their hands; provided also from their evidence, with which they have tried to confirm their feelings in the Hague Conference, and in their other writings; these we have diligently consulted in the fear of the Lord, and, according to the contents of the oaths, have been presented to us by the High Majesty of the Lords. Lords General, and done by us, to the only balance and scales of God's holy Word. About this we feel in conscience, and judge as follows:

OF ELECTION.

I.

Concerning the first Article of the Remonstrants, submitted by them to the Highmog. States of Holland, and by them in the Hague Conference declared, and with all power advocated and justified, the contents of which (as far as this Article concerns election or praedestination for salvation) they themselves in short declare as follows: "That God has decided to bless the faithful, and those who persevere in faith and obedience of faith;" this itself; if simply and soundly understood; we deem that with all true Christians there has always been undoubted truth, and that therefore the Remonstrants by no legal pretence of reason, or necessary requirement of matters, have forged this Article, and have desired the toleration thereof, as well as whether there were any in the Dutch Reformed Churches, who doubted the truth of this reason.

the truth of this reason, and whether the Remonstrants had a special doctrine or feeling in this. Since this could not have been concealed from them, being sufficiently knowledgeable, we cannot doubt that in setting up this Article, they had another purpose, namely, to make the simpletons aware of the righteousness of their cause, and consequently, under the beautiful cover of this Article, as under a shield, they could propagate and spread their errors all the more freely and safely among men; which we believe will be evident from the following.

But if we look at the interpretation and explanation of this Article, which they brought out in the Hague Conference, it is clear that they wanted to introduce this Article gradually and surreptitiously into the Churches, as containing the whole and entire decree of election to salvation, except that no other predestination to salvation is revealed in the Gospel. They tried to prove this with several reasons in the same Hague Conference. But this Article, taken in this sense by the Remonstrants, we reject. For we consider that it does not in any way contain the doctrine of election left behind in the Scriptures, yes, that it does not even contain the whole and complete feeling of the Remonstrants about election, so that they openly contradict themselves, when they claim, that this Article contains the whole predestination to salvation, and that there is no other predestination, except this one, revealed in the Gospel, and yet they themselves propose a completely different election than this one. We will briefly point out both.

THE FIRST IS ASSERTED FROM THE FOLLOWING.

In the opinion of the Remonstrants, this Article contains the whole doctrine of predestination and election to salvation. But Scripture states this doctrine in such a way that it openly declares, among other things, that there is a decree to predestinate and elect such and such, or else certain special men to salvation, Rom. 8:30. Those whom God has predestined, He has also called. John 13:18. I know whom I have chosen. Mark. 13:18. The elect, *dczcel-ken* He has chosen. Matt. 22:14. Many called, few elected. Acts 13:48. There believed as many as were ordained to eternal life. Eph. 1:4. He has chosen us. 2 Thess. 2:13. Because He hath chosen us. Rom. 9:15. He forgiveth whom He will. John 17:6. I have revealed thy name unto men, whom thou hast given me; and verse 12. But nowhere in this Article of the Remonstrants' praedestination and election is there any mention of these or these men. This way of speaking {these or those} we prefer to use with the Scriptures, because there are hardly any other words, by which we can distinguish the true feeling from theirs. If we say certain peculiar people, that would, however, be like this one or that one. But when they use that word, they mean certain people, those who are clothed with a certain and special quality, namely faith, or a certain kind of people, namely believers, as such. Even the Remonstrants recognize clearly enough that the essential point of salvation is that their doctrine of election states which men God has willed to elect; and the doctrine of their opponents, whom He has willed to elect. Now, that decision to elect such and such is according to the Scriptures, as has been proved above; but that of the Remonstrants, to elect such as are clothed with the qualities of faith, obedience and perseverance, is contrary to the Scriptures. And since they have two kinds of decision to elect such persons, one general and absolute, which does not concern these or those other persons, clothed with those qualities, but which only decides, in general, if there will be any such persons, that those elected will be elected.

thence, that they shall be elected; or else: One decree to make everyone and anyone who will believe; and another, a conditional decree, to elect such special persons, who are in compliance with those

conditions; of which the first has the second place among their decrees, and the other the fourth and last place} so it is, that, even according to their opinion; it appears, that in the decree, proposed in this article, which according to their own statement is the first general one, there can be no admonition, or any consideration of special persons, these or those, not even of so-and-so, who are clothed with those qualities; and therefore that the conclusion of these articles, according to their own confession, should rather be called the conclusion of the conditions of salvation, which God has chosen out of many possible conditions. Such distinctions as there are then between the election of this condition or that of many, and between the election of these men or that of the common multitude of men, such distinctions are made between this Article, and between the doctrine of election, which the Scriptures have left us.

This Article does not state otherwise than that men may be saved, and by what condition, namely by faith, they may be saved; but it does not state the origin, the fountain, and the foundation of a sure and infallible faith and the salvation of some particular men; which however Scripture usually does, where it deals with the divine election to salvation, because it opens and contains that fountain. Or shorter. This Article says that God will bless such as are there. But the decree of election, bequeathed in the Scriptures, declares that God wills to save certain individuals, and that He also works to save such as He wills. For whom He has predestined, these He has called, justified and glorified; Bom. 8. I have other sheep, and I must also bring them in; John 10:16. I have revealed thy name to the men whom thou hast given me, and they have kept thy word. There believed as many as were ordained to eternal life; Acts 13:48.

Subject, then, to this decree, all men might have been damned, or all might have been saved; for if all men had not believed, or all had believed; which the Remonstrants do not deny could have happened. Now, how can such a decree of election to salvation be, with which to propose salvation could have happened either to none, or to all? For if they were all either damned or saved, there could have been no place left for any election for salvation. Against this the Scripture says, Rom. 11:7. The elect have obtained it. Rom. 8:30. Whom He has predestined, whom He has] glorified. Matt. 24:30. He will send forth His angels, and they will gather the elect. Rom. 8:34. Who will condemn the elect? Acts 17:14. And those with Him (Christ) were elect. Luke 18:7. Will not God then avenge his[^]his elect? He will avenge them hastily. John 17:12. Those whom You have given Me, I have valued.

This Article does not contain anything else, except that it is declared and promised this Evangelie: If you believe and persevere, you will be saved; or: He who believes and perseveres will be saved. The foundation of this expressed evangely is in the decree of election, by which God has decided to elect some to eternal life, and to give them faith in Christ, and by this to salvation. Considering then from the fountain of election to

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glory, this gift of faith flows over the elect and those who will be saved, so that this gift is theirs, it is from there that the Gospel declares: "He that believeth shall be saved. That is why it is completely unjust to call such a manner of promise the entire act of praedestination.

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This decision of this first Article could exist with deprivation and denial of the prescience in God. For there may be decided a condition of salvation, even though it is not known whether someone will fulfill it or not. And consequently, this article could also be granted to those who deny God all foreknowledge of future things that may happen, just as they may be granted all those things in which the operation of God's will intervenes.

The other is proved from the Hague Conference itself, and from many other published writings of the Remonstrants, and also from those that have been shown and handed down in this Synod, in which they all state an election of special persons, which they call conditioned, which is based there on the foreknowledge of the accomplished condition of faith; For which foreknowledge they expressly confess, that in the decree of these Articles there can be no place at all for the salvation of the faithful. Therefore, either in the affirmation of these Articles they have erroneously asserted that it contains the entire decree of election to salvation, or they have conceived of an election of special persons out of the faith foreknown outside of the Scriptures, or finally they have used a ludicrous evocation, understanding, by the entire decree of predestination, that entire general decree, which for them is the second of the four, except for that which they nevertheless know, that there is another decree of the special persons to be saved by the faith envisioned, which they put in the fourth place, and of like nature to salvation, since the proclamation of its promises is only the one external means, through which God executes the decree of election in his elect, namely, by this word of promises externally, and by his Spirit internally, kindling, preserving, and increasing faith in the hearts of the elect.

ns say in its kind to be the whole decree, namely, of special election, being joined to the prescience.

And this be enough of the first Article, according to the opinion of the Remonstrants, which is such that it corresponds neither to the Scriptures nor to their own feelings; therefore we have substituted in its place this Article which is just and consistent with Scripture.

The election to salvation is the eternal, most free and unchangeable decree of God, by which He has decreed a certain number of men (whom He, being neither better nor more worthy than the others, but being equally subject to death (and the curse) through sin, could justly have left in the common misery, which they themselves brought upon themselves, equally with the others, and therefore could have condemned them for their sins) out of his pure good pleasure, mercy and grace to eternal life, and to give them his Son as a Redeemer and Savior, and again to give them his Son to redeem and save them; further, to bring them powerfully into the fellowship of his Son and of his benefits, and in this fellowship to be graciously and powerfully preserved by the means ordained of him, finally to glorify him; and that to this end, that the whole multitude of the elect may steadfastly and steadfastly cling to him, love him fervently, love him, and inherit his glorious and unsearchable grace for ever.

I.

OF ELECTION TO FAITH.

The election to faith is before the election to glory; and not all who are elected to faith are finally elected to glory. Now, in the election of man to faith this condition is required beforehand, that sinful man confess his sins by the law, repent of them, be humble, small, pious, and fit for eternal life.

We consider this view of the Remonstrants to be contrary to Scripture; for Scripture declares:

1 That God has elected and predestinated us equally and together to glory and to faith, together with all other means of election to glory. Let be seen the places Rom. 8: 30; Eph. 1, from the 4d^o vs. to the 13th; 2, Thess. 2:13; 1 Pet. 1:1, 2.

2. That all those who truly believe in the Son have eternal life in the Son; John 3:36; 1 John 5, 12; that they are free from damnation; Rom. 8:1, 34; that they are heirs of God and joint heirs of Christ; Rom. 8:17; and that as many believe as are ordained to eternal life; Acts 13:48; that it is the faith of God's elect. Tit. 1:1. From which it appears kenly, that all true believers are unchangeably elected to eternal life, according to that saying to Rom.; ch. 11; the elect have obtained it; and Matt. 24; that they would tempt the elect, if it were possible VARE.

3. That we, being naturally fleshly, dead in sin, and utterly incapacitated and supremely unfit for eternal life, are powerfully enlightened by mere grace, born again, made alive, and inebriated with conversion and together with faith: John 3:3, ' 5, 6; 1 Cor. 2:14; Eph. 3. from the 1st^o vs. to the 11d^o; Acts 5:31; and 11:18.

Therefore, against this sentiment, being the Pelagian not dissimilar, we submit this straight Article.

God has elected us together unto the glory and to the grace of this life, together with the faith itself, and as many as are brought to the true faith, so many are undoubtedly elected to glory. Now, to faith God has elected us, not from any condition required beforehand and fulfilled by us, nor from any fitness on our part, but from His pure and unmerited grace; to us, we say, He has elected to faith those who were wholly in all parts incapable, impotent and unfit for it, and to it He brings us by the powerful and gracious working of His Spirit.

II.

OF GOD'S GOOD PLEASURE, WHICH IS THE CAUSE OF ELECTION TO GLORY.

The pure and gracious good pleasure of God, His pure grace, His most free will, which is the cause of election, consists in the fact that God has chosen the work of faith, which in itself is without merit, out of many possible conditions, as a condition of the dispensation of salvation, and that He has graciously estimated it so worthy that He esteems it and reckons it for the perfect obedience of the law; since He was nevertheless free to choose other conditions, namely, the works of the law, etc. etc.

This poem of the Remonstrants, drawn from Socinus, must be rejected entirely, and, in its place, we judge that this truth must be stated:

The good pleasure of God, which is the cause of our election, does not consist in God electing faith out of many possible conditions, but in God electing us, wretched and unworthy men, not having any merit of our own, nor any quality of faith, nor any other good qualities, out of His graciousness and mercy.

afterdeath and mercy, for others, who were as unworthy as we, to eternal life. Let these places be seen: Rom. 9:11, 15; Eph. 1:5, 9, 11, Eph. 2, from vs. 1 to 11;

Deut. 7 :6. etc; and Cap. 9:4, 5, 6.

III.

The election to salvation is manifold. The one is general of the faithful, the other is particular or special of this or that believer; the general is without seeing beforehand or knowing beforehand of faith; but the other is based on the foreknowledge of faith. Likewise there is an indefinite election, and again a definite one; above all, of the definite or particular one, the one is not fully accomplished, not to the end, but is definite or conditional; and the other is fully accomplished, to the end, irrevocable or definite. This one is only about the believing man, dying in faith, or now dying. There is also of the same kind another of the Old Testament, and another of the New Testament; and also another of those to whom the Gospel is preached, and another of those to whom the Gospel is not preached.

This manifold election, as being a poem of the brain of man, and as being blasphemous to God and detrimental to true Godliness, as well as reversing the fixed consolation of the faithful both in life and death, we utterly reject; for the Scriptures testify, that there is a singular good pleasure, purpose, and counsel of election, and that this election is special, determined, and from everlasting in God perfectly and fully fulfilled, and also irreproachable, in the end (if it be lawful to use this unscriptural word) of this or that wretched, mortal man; and that it is uniform, both in the Old and in the New Testament; Eph. 1:4, 5, 6, 7, 9, 11; Rom. 9:11; 8:28; 1 Thess. 1:4; 1 Pet. 1:2; Rom. 11:7, 8, 30; Jn. 10:28; 17:12; Matt. 24:24; Rom. 4, throughout the whole chapter; 1 Cor. 10:1,2,3,4; Heb. 11, throughout the whole capitell, etc.

1. These divisions of election are defamatory and blasphemous to God. For indeed they put God between the two, doubtful, imperfect, and at all times changeable, that is, a decorated idol of their own brains they put in the place of the omnipotent, eternal, omniscient and unchangeable God.
2. They are harmful to Godliness, since they help and strengthen the doubts of the flesh and mistrust, and, on the contrary, reverse the confidence and living hope of the faithful. Now, true and sincere godliness does not spring from doubt, but from the Spirit of adoption, from faith, and from the sense of the most steadfast love of God, as well as from its root.
3. They reverse the consolation of the faithful, since they introduce an election, which is also variable at all times, according to the occasion of our change. But the Scriptures testify that the Spirit of adoption proclaims to our Spirit that we are heirs of God and joint heirs with Christ; that we have eternal life; that in Christ we are in the things of heaven above; that we are in God, and that he is in us; that whether we live or die, we are in Christ our Lord. This same Spirit also causes us to rejoice and glory in God our Shepherd, and makes us feel and speak such and such things as are related there, Rom. 8, near the end; 2 Cor. 5, from the beginning to the 9th verse, and Ps. 23, and elsewhere throughout. Compare also herewith 2 Cor. 4:13.

Therefore, having repelled the fiery arrows of Satan by the shield of faith, we oppose this language and speech of faith:

There is a single election to salvation and to the means of salvation, both in the Old and New Testaments, and this election is special, determined, irrevocable, unchangeable, so that the number of the elect cannot be increased or decreased, the election cannot be aborted, and the elect cannot be rejected.

IV.

The election of the particular persons was made according to the conditions of faith, obedience, conversion, holiness, godliness, which were required and seen beforehand (as if they had been accomplished), and these conditions were either begun and kept for a little while, or fully accomplished and brought to the end of life, according to the various occasions of non-terminal and final election. And these conditions impart to man a gracious Gospel dignity and fitness, because of which the one who is elected is more worthy than the one who is not elected. Therefore, faith, obedience of faith, holiness, godliness, perseverance, as well as the calling, justification, and sanctification of life, are not fruits flowing from the unchangeable election of God, nor are their works and effects, but are their prerequisites and pre-requisites.

And this Article, being Pelagian, and contrary to Scripture, and reversing the whole order of it, as well as of salvation, we also reject in the highest degree.

1. For the Scriptures teach us that we are not of God for these prerequisites, but that we are elected and predestinated to this <Mesh, and that these things are both effects and fruits of the gracious election of God. Let it be seen: Rom. 8:30; Eph. 1:4, 5, 9, 11; 1 Pet. 1:2; John 6:37, 39, 44; 10:16; Matt. 11: 25, 26, 27; 1 Tim. 1:9.
2. Then it is also incongruous, and outside the scripture, that a man; now being already in Christ by faith, already called, justified, being free from damnation, being placed in the supernal things, in Christ, and being an heir of eternal life; to eternal life, that is, that he might not be predestined, but postdestined. Now, all these things together are commonly attributed to believers in Christ in the Scriptures.
3. Moreover, this doctrine transforms election, which is the fountain of all promises for allies, itself into a promise, in this way: If you believe, you will be elected, but not yet to the end; but, if you persevere, you will be elected to the end. Which together are strange and unheard things.
4. To place in election some pre-requisite and pre-existent dignity, whether of nature or of law or of grace, in order that one who is elected may be more worthy than one who is not elected, is as much as to openly contradict the Scriptures, even God Himself, in the face. Let it be understood: Deut. 7:6, and what follows; 9:4, and what follows; Rom. 11:9, 21; Eph. 2:2; Tit. 3:5; Rom. 11:5, 6.

And it does not excuse them from saying that these conditions, to speak of themselves, are not the cause of election. For they do not mean to imply otherwise than that this faith, this obedience of faith, conversion, holiness and godliness do not deserve election by their own natural imprinted dignity; but nevertheless, that they truly move God to choose, because He, according to the order of what goes before, has chosen these things as a condition, and has graciously estimated them to be of such dignity. In what way all this would not deviate from the truth, as there does the sentiment of the Papists of the merits of the merits, we regret not being able to see. For the Papists seek to draw the merits of their works from the merits of Christ. But the Remonstrants say that God has so worthily estimated the angelic obedience of good works, according to His free will, that He was free to choose other conditions in their place, and to destroy the faithful (what Socinus adds by way of explanation) as others.

Against this sentiment of the Remonstrants, on the contrary, we hold this straightforward sentiment:

God has chosen and predestined us to faith, obedience, conversion, holiness, godliness and perseverance in these things; likewise, that He may call us, justify us and sanctify us. And all these things are fruits, works and effects of election and praedestination.

The decrees of election and justification are one and the same; or: such as God marked men in justification, such as He marked them in election. Or: clothed with one and the same qualities, men stand before God the same when He elects them, and the same when He wills to justify them.

These strange teachings, whether they agree with the Papal or the Socinian doctrine, we also utterly reject, since they set election and justification against the Scriptures, from faith and good works, or from obedience to the Gospel life.

VI.

Of the unchangeable election to glory there is neither any certainty nor any fruit in this life; and there is no certainty of it other than contingent and happening.

This Godless saying may be consistent and conformable with the sentiments of the Re-monstrants, but it is not consistent with the sentiments and with the mind of all the saints, as many as are praised in the Scriptures; therefore it is incongruous, and contradicts the Holy Scriptures to the utmost.

Therefore, from this judgment we derive no other evidence than the vivid proofs and testimonies of the sentiments of the saints, being distinctive marks of its supreme fruit, as the experience of the saints abundantly proves to us in Scripture.

1. Let there be noted the joys, glories, rejoicings, and jubilations of the saints in God, and in his most perfect love, election, and salvation, which together and in each particular are the true principles and preludes of heavenly joy, so that they give no other sign than a lively feeling of election, together with a joyful and living hope of the glory they shall possess in their Homeland, and, above all, a public contempt for Satan and hell.

2. So many fruits and enjoyments of

OF THE VI

Of the decree of reprobation, though we deem it sparingly and moderately, as the Holy Spirit teaches us in the paternal love, as the elect daily feel in their hearts; so many marks and seals of eternal election do they feel, touch, grasp, and acknowledge with the highest gratitude, that from this most gracious fountain of all blessings flow to them.

And far be it from it, that this sweetest feeling and this certainty of election would make the elect weak and flabby, or even in the course of Godliness languid and sluggish; but on the contrary, it is so that we set it in the Scriptures, not only as a stimulus and most powerful exhortation, but also as a root, and likewise as a seat, of a very ardent and sincere love of God and neighbor, together with a very holy zeal in all good works, which itself is very evident and very clear from the saints' impressions. And as this feeling of the favor of the eternal God is the paradise of the elect on earth, so it is that no sadder or heavier thing can happen to them, than that, through the darkness of the doubts of the flesh, or of some

severe temptation, this joy is obscured or broken off, with which the wise Father, for holy and just reasons, sometimes exercises and humiliates his elect in this life, as the Scriptures show.

IWERPING.

In the Church of God, we must speak of the following points of doctrine of the Remonstrants, as being alien to the Scriptures. In addition, after stating the doctrine of election, we believe that these will be sufficiently covered, so that it will not be necessary to dwell on them at length.

I.

God has decided to leave no one in the fall of Adam and in misery, but desires the salvation of all, stretches His white to the salvation of all, has also given to all the Mediator, and administers to all the means that are necessary, sufficient and powerful for faith.

1. The contrary appears to be true from the truth of the straightforward doctrine of election. Thus Paul also teaches far otherwise: Rom. 9:11, 12, 13, 15, 18, 21; Christ: Matt. 11:25, 26, 28; and 13:11; Acts 14:16; Deut. 7:6, and what follows; Ps. 147:19, 20; John 17:6.

II.

The decree of condemning the persistent unbelievers is the whole decree of reprobation.

The falsity of this point is evident enough from the contrary doctrine of election expressed in the first Article of the Remonstrants. For this conclusion is generally indefinite as to the qualities of those who are damned, and not as to any particular persons, these or those whom God has bypassed in election, and for their sins has justly decided to condemn; just as the Scriptures teach such a condemnation. And as the number of the elect is known to God, so is known to God a certain and definite number of the rejected. Some examples of special persons are expressed; Rom. 9.

III.

Rejection is divided, like election, into a general, bizonde- re, indefinite, definite, non-finite, etc.

And these divisions are of the same occasion as the divisions of election stated above, which we reject, as not conforming to the Divine nature and nature of the person.

IV.

The final rejection of special persons is due to the foreseen, ongoing unbelief against the Gospel, disobedience and perseverance in it; so that no one is rejected because of original sin, but those who are rejected are rejected only because of their own real sins, which they were able to omit.

The contrary is taught by Paul, Rom. 9:11, 18, 21; Christ, Matt. 11:25,

Scripture; and consequently we also entirely deny that the reprobate could be broken, and that the reprobate could become elect; for the counsel of God is fixed; He does all His will, etc., etc., etc. I am the Lord, and am not changed. Likewise: There is no shadow of change in God.

26, 27. From which it appears that the good pleasure of God is the cause why God passed over some, not being more unworthy than others (namely, the elect), and did not elect them to eternal life. Now, as to the cause why God chose to condemn the departed, that cause is all sin, both original and actual, as the whole of Scripture attests.

V.

The cause why God sends to these the Gospel is the gracious estimable ability or Gospel, and does not send to others, [the unworthiness of their human beings.

If this were true, no one would ever have been preached the Gospel on earth, whereas they are all equally unworthy of the Gospel. Thus, the only cause of this distinction is the very just and

God, by his one and only, and most holy, impious and unchangeable good pleasure, has decided to leave some of them, fallen into sin and subject to the curse and the wrath of their guilt, in their misery and sins; not electing them to eternal life, himself, and not to be subjected to the Gospel.

The reason why God takes away the Gospel from some is undoubtedly their abject ingratitude; and why He sends it to them, and does not send it to others, is not the ability or unworthiness of man, but only the very good pleasure of God, who does with His own what He wills, and owes no one any recompense, since no one has given Him first.

As for the reasons of proof with which the Remonstrants have tried to confirm their unscriptural feeling in the Hague Conference and in other writings; of which we are of the opinion, that these are taken and made partly from a bad understanding, and wrongly distorted testimony of Scripture, partly from the depraved judgment of human nature, and that these have been effectively and thoroughly refuted, both by the teachers of the ancient Church and of the contemporary Church, as well as by the most eminent theologians in this Synod, in whose work we profess with a certain knowledge and with a free will of God.

free will of God, according to these sayings: Matt. 11:25,26,27; Ps. 147:19, 20; Acts 14:16; Rom. 10:20.

Therefore, against these unscriptural teachings, we raise these two scriptural points.

I.

not to take care of them for salvation, not to call them firmly to the fellowship of His Son, not to justify them, not to sanctify them, and finally, for their sins, both original sin and all real sins, to condemn them justly.

II.

- to be rested and satisfied in good conscience. [And this is enough of the feeling of the Remonstrants, concerning the first Article; of election and reprobation. Since

This clearly shows that their doctrine of election and

- Election and Rejection in these right minded Churches they are new, unscriptural,

and with the Holy We are of the opinion that this doctrine should not be taught in the Dutch Reformed Churches; but that, in contrast to this, the straightforward doctrine, which is in accordance with God's

Word, should henceforth be steadfastly held and taught in these Churches, as it is in all other Reformed Churches, so that through this, God may remain fully honoured; so that the true root of humility and of undefiled godliness may be confirmed, and finally, so that the consciences of the faithful may be proclaimed and appealed to for their sure consolation both in life and in death. So grant unto us the most merciful Father of mercies, through His only begotten Son! Amen.

JUDGMENT OF THE DEPUTIES OF OVERIJSEL.

OF THE FIRST ARTICLE.

Unscriptural propositions of the Remonstrants.

OF ELECTION.

I.

The will of God to save believers who persevere in the faith and obedience of faith is the whole decree of predestination to life.

This proposition we say is false, for these following reasons:

1. Because it can exist even with the denial of the foreknowledge of God, and with the damnation of all men. With the denial of the foreknowledge of God, therefore, because this Article does not accept it for granted, so that God alone could have decided by Himself that He will save the faithful, although He did not know beforehand who would believe. As also the Remonstrants, overcome by the light of truth, do not show in the least any obscurity, since they state a different decree of election to salvation, to save particular persons, this or that man, which rests on the divine foreknowledge of their faith and perseverance of obedience in faith. It can therefore also exist with the damnation of all men, for if God did not give faith to anyone out of His gracious mercy, no one would be saved. Therefore, they set a third decree between the two, to give the means necessary to achieve this.

2. Because it does not set forth the true and only moving cause of predestination, namely, the very free will of God; not the cause also of the end, namely, the declaration of his gracious mercy in the elect; not the certain and whole number of the elect; not all the works or fruits of his gracious will; not, lastly, the fruit and the feeling of election.

Scriptural contradictions.

OF ELECTION.

I.

The will of God, through whom He has decided, according to His good pleasure, to have mercy on those whom He has chosen by His eternal counsel and decree to eternal life, out of the fallen human race, and to save them, to give Christ, his Son, powerfully to call, to give faith in Christ, and thus to justify, sanctify and glorify to the praise of his glorious grace, is the whole decree of praedestination to grace and glory.

Proverbs of Scripture, from which the truth of this contradiction appears:

a. Eph. 1:5. He hath PREDESTINED us, whom He would adopt unto children through Jesus Christ in Himself, according to the good pleasure of His will; and verse 11.

5. John 13:18. I speak not of you all: I know whom I have chosen. 2 Tim. 2:19. Yet the firm foundation of God stands, having this seal: God knows those who are his.

c. Eph. 1:4. He chose us in Him before the foundation of the world; 2 Tim. 2:13. God has chosen you from the beginning for salvation.

d. Eph. 1:11. See above the letter "a".

e. Isa. 46:10. My counsel shall stand, and all my pleasure will I do; 1 Sam. 15:29. Moreover, He who is the Eternal of Israel, He does not lie, nor does He repent; for He is not a man, that anything should repay Him; Rom. 11:29. The gifts and calling of God are such that He cannot repent of them.

f. Rom. 9:18. He has mercy on whom He will; and verse 23.

g. John 6:39. This is the will of him who sent Mjj, that is, of the Father, that what Hjj gave Mjjj, I should do of it.

M

II. Unscriptural statement.

The election to salvation is not of one kind, but of many kinds, namely, indefinite and definite, general and particular or particular; and these again either not fully fulfilled, or fully fulfilled, or not to the end, or to the end.

not lose it, but raise it up at the last day; Eph. 1:5. He has predestinated us, whom He has adopted as children through Jesus Christ.

h. Rom. 8:30. Whom He has predestinated, these also He has called; 2 Tim. 1:9. Who hath saved us, and called us with an holy calling, not of our works, but of his purpose and grace, which is given unto us in Christ Jesus before the times of the world.

i. Acts 13:48. There believed as many as were ordained to eternal life; Tit. 1, v. 1. The faith of the elect of God.

k. Rom. 8:30. Those whom He has praised, these He has also called, and those whom He has called, these He has also justified.

l. 1 Pet. 1:2. To the elect from the foreknowledge of God of the Father, unto the sanctification of the Spirit, through the obedience and sprinkling of the blood of Jesus Christ; Grace and peace be multiplied unto you, Eph. 1:4. He has chosen us, that we might be holy and unstained in His sight with love.

m. Rom. 8:30. Those whom He has justified, He has glorified.

n. Rom. 6:23. That he might make known the riches of his glory toward the vessels of mercy, which he hath prepared beforehand for glory. Eph. 1:16. To the praise of His glorious grace, by which He has gratuitously made Himself acceptable to us in the Beloved.

o. Rom. 8:29, 30. For those whom He knew beforehand, He also predestined to make them conform to the body of His Son, that He might be the firstborn among many brethren. And those whom

He trained, He also called, and those whom He called, He also justified; those whom He justified, He also glorified.

II. Scriptural contrast.

The election to salvation is not many, but only one of all the elect, both in the Old and New Testaments.

To this belongs the entire ninth and eleventh chapters of the Epistle to the Romans.

This statement is false.

1. Because God is an all-single being, free from all mixture and multiplicity; and also all-free, and who in addition, by one and only one operation, knows, wills and decides all things.
2. Because the election is an internal operation of God, and therefore onefold and single.
3. Because God is eternal and unchangeable; and consequently He cannot make any decree which may be new and different from the others.
4. Of which decree there is only a single moving cause, and which is about one and the same thing; of which there is also a single end; and furthermore of which the means of execution is one and the same, that decree itself cannot be manifold.

But of the act of election there is a single moving cause; and that act is about one and the same thing; of that act there is also a single end; and furthermore of that act the means of carrying it out are one and the same, as is evident from the proof of the first scriptural contradiction.

Therefore, that decision cannot be manifold.

IU. Unscriptural statement

The cause of election is the good pleasure of God, by which, of many possible conditions, it pleased Him to choose faith as a condition of the communication of salvation.

1. Scripture everywhere condemns this proposition as false, since it nowhere confesses such good pleasure, which is a figment of the human brain.
2. Because Scripture says that the good pleasure is an eternal and absolute effect of God, which is not subject to any conditions.

Ps. 33:12. Blessed is the people whose Lord is God, the people whom he has chosen for his own possession.

Luk. 2:30, 31, 32. My eyes have seen thy salvation, which thou hast prepared in the sight of all nations, a light to discover the Gentiles, and an honor to thy people Israel.

Acts 15:11. Yes, we believe that we are saved by the grace of the Lord Jesus Christ, just as they do. Eph. 1:9, 10. Having made known to us the mystery of his will, according to his gracious benevolence, which he hath foreordained in himself, that he should gather together again unto one all things in Christ, which are both in the heavens and on earth, in the full measure of the time appointed beforehand.

Eph. 3:6. The Gentiles are co-heirs, and also of the same body, and also partakers of the promises in Christ through the gospel; Heb. 13:8. Jesus Christ is the same yesterday, and today, and forever.

III. Scriptural Contradiction.

The cause of election is the a benevolence of God, by which, owing no one b anything, he has decided, according to his c most fervent will and grace, to have mercy on such d before him in Christ, and to give them before him e faith and salvation.

a Notice the first contrast, the letter "a".

b Rom. 2, verse 5, 6. Thus also now in time their salvation was made according to the gracious election. And is it by grace, so it is not of works, else the grace is now no grace; inif it is of works; so it is now no grace, else the work is now no work; and vs. 35. Who gave him first, and it shall be repaid him again.

c. Rom. 9. vs. 18. Hjj relieve whom Hjj will; Hjj harden whom Hjj will; and vs. 21. Has not the potter power over his clay, to make from the same lump one vessel for honor, and another for un- honor?

honor? Matt. 20. vs. 15. And is it not lawful for mg to do in my things as I please? Or is thy eye evil, because I am good?

d. Rom. 9, vs. 13. I have loved Jacob and hated Esau; vs. 16. Namely, then (the election) is not of him that willeth, nor of him that runneth, but of him that delivereth, namely, God; vs. 18. Derhalve He shelters whose He wills, and He hardens whom He wills.

e. Matt. 11, vs. 25, 26. I give you glory, Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent, and have revealed them to the little ones. Yes, Father! since it hath so pleased Thee. Matt. 13. vs.

11. It has been given to you to know the mysteries of the kingdom of heaven, and it has not been given to them.

IV. Unscriptural Thesis.

The cause of election, called the cause without which the matter does not take place, or the condition required beforehand, is faith, together with the obedience of faith, and perseverance in both.

This proposition is false.

1. Because it is not founded on any testimony of the Scriptures. Scripture; therefore it is rejected with such ease as it is stated. Which even the Remonstrants do not obscurely confess in the Hague Confession; Latin Conf. Brand, pg. 42. Concerning the manner in which God has regarded faith in election, whether He has regarded it as a cause, or as a condition, we answer, that He has in no way regarded it as a cause, nor as anything, which could be slightly contrary to the sanctifying grace of God. Therefore, stating this, we do not believe that one should be further convinced, but that one should command the cause of it to God, the Elector. See also page 110, in the same Latin Conf. Nowhere in the holy Scriptures is this manner of speaking found, that God has elected us as believers.

2. Since election is to faith,

IV. Scriptural Contradiction.

Faith in a Christ, b the obedience of faith, and the perseverance in both, so called c fruits and effect of election, d being the elect's own.

a Acts 13, vs. 48. There as many believed as were ordained to eternal life.

b Eph. 2, vs. 10. For wg zgn work, begotten in Christ Jesus unto good works, which He hath prepared beforehand in us, that we should walk therein. 1 Petr. vs. 2. Behold above the letter "i," in the bewgs of contrast.

c 1 Petr. 1, vs. 3, 4, 5. Blessed be God and the Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again unto a living hope through the resurrection of Jesus Christ from the dead, that is, unto an inheritance, which cannot be corrupted, neither corrupted nor withered, which is reserved in heaven for you, who by the help of the power of God are kept through faith unto salvation, which is prepared to be discovered at the last day appointed. Matt. 24:24. There shall false Christs and false prophets be raised up, and shall make great signs and wonders, that they may seduce, if it could be done, even the elect.

The faith of God's elect. Rom. 11, vs. 7. What then? as a means, so faith is not as something going before, and something required beforehand, but is after election next. For this reason Paul says, Eph. 1:4, that we were elected, not because we would be holy in the future, but that we would be holy. Moreover, verse 5 adds that we are predestinated for the adoption of children. But by faith in Jesus Christ, wg are adopted into the children of God, John 1 vs. 12. As many as have accepted Him, He has given them the right to become children of God, namely those who believe in His name.

V. Unfair statement.

All election is not immutable, since it can be broken and aborted by the apostasy or apostasy of the elect themselves.

This thesis accuses of falsity the very clear reasons of proof, taken:

1. Of the nature of God. All that is single and unmixed, and is not under the supremacy of any other being, that itself is immutable. The divine being is single, and it is not under the supremacy of any other being. Therefore, the divine being is unchangeable; and consequently, whatever is in God is unchangeable. The praedestination is in God, as being the eternal operation of God. Therefore, praedestination is immutable.

2. Of the foreknowledge of God. Everything that God sees and knows in advance from eternity, this is necessarily and immutably done; for things cannot exist until they are known; for every thing, inasmuch as it is, while it is, is necessarily. Now, all things are seen and known of God from eternity beforehand. For He truly knows and understands all things with one and only unchangeable effect, at once all-pervading, certain, knowing, and distinct, never regarding anything unweighing, not teaching by continuance of time, and not forgetting; Heb. 4 vs. 13. Therefore, all things, just as they are foreseen by God in advance, must necessarily come to an end, and so, consequently, praedestination is immutable, the omniscience contained within it.

What Israel sought, he did not obtain; but the elect obtained it, the others were hardened.

V. Right-feeling contradiction.

The election to salvation a is unchangeable, and is neither broken nor demolished by b defects, nor by the stumbles of the elect, even those c severely so called.

a Rom. 9, vs. 11. When the children were not yet born, and when zc had done nothing good or evil, that the predestination of God, which is according to election, that is, not of works, but of the calling, might be established. 2 Tim. 2, vs. 19. The firm foundation of God stands, having this hedgehog: The Lord knoweth whom he so called. John 10, vs. 28. I give unto them eternal life, and they shall not perish for ever; and no man shall snatch them out of my hand. Ps. 33, vs. 11. The counsel of the Lord endures forever, and the thoughts of his heart throughout all ages. Isa. 54, vs. 10. Though it were that these mountains should soften, and these hills be moved, yet my mercy shall not depart from thee, neither shall my covenant of peace be moved, saith thy defender the Lord.

b Ps. 73, v. 24. If he fall, he shall not be cast down: for the Lord sustaineth and upholdeth his hand.

c Luk. 22, vs. 32. I have prayed for you, that your faith may not perish. Compare with this place John 17, vs. 20. I pray not only for them, but also for those who will believe in Me through their word; and verse 12. When I was with them in the world, I preserved those by Your name, which You have given Me; I have preserved them, and none of them is lost.

3. Of the absolute will of God. All that God decrees according to His very best counsel, and good pleasure of His will, to an end, being most glorious for Him, this is immutable. Now, God, according to His most excellent counsel, and according to the pleasure of His will, to an end that is glorious for Him, has decided to elect some, and to pass over some. Therefore this decision is immutable. The first part of this inference is evident, for now He does not begin to will anything new, which He has not willed from eternity; For if He now began to will something, it would be because either He now judged what He did not know to be good before, or else He truly knew it to be good (for a good being known is a thing on which the will takes aim), or because what was not good and useful to Him now began to be good to Him. But neither has place in God, since He has from eternity known all things very well, and since nothing in God for His sake becomes either good or useful, as being always the same.

4. Of the omnipotence of God. If the divine predestination were changeable; so that either a chosen one might become a rejected one, or conversely, etc.; it will therefore be so, because He could not carry out His first counsel. For if we do not want what we want, we want what we want. But this is an absurd thing to say of God; for He is almighty, so that He can do all that He wills, and so that He actually does all that He wills to be done, in heaven and on earth; Ps. 115, v. 3.

VI. Unscriptural statement.

Of election to glory there is neither any certain feeling nor any fruit in this life.

This proposition consists of two paragraphs; the first speaks of the certainty and feeling of election; the other speaks of its fruit in this life. But Scripture accuses both of these paragraphs of falsity. The first: For if there were no sure feeling of election in this life, there would be no joy from it either.

VI. Scriptural contradiction.

The sense and certainty of election to glory is no less, as of calling or justification, known to the elect even in this life.

Let those things be brought here which are stated in the refutation of the unscriptural thesis, from which the truth of this contradiction sufficiently appears.

There is no peace of mind, no testimony of our atonement through Christ, no thanksgiving to God, no practice of godliness, no desire for eternal life. But the latter is false, for from the sure feeling of election to glory flows joy; Luke 10, vs. 23. Rejoice in this, that your names are written in the heavens; Ps. 47, vs. 2. Clap your hands, all you peoples, and rejoice God with joyful shouting. And among other reasons for this she also brings these; vs. 5. He chooses us to inherit the glory of Jacob, whom He loves most of all.

Ps. 100, vs. 1, 2, 3. Praise the Lord, all inhabitants of the earth! Serve the Lord with gladness, come before Him with singing! Confess that the Lord is God, that He has made us (and not we ourselves) His people and the flock of His pasture.

Peace of conscience; Luke 2, vs. 14. Glory in the highest heavens to God, and on earth peace, toward men's good pleasure; Rom. 5:1. Being justified by faith, we have peace with God by our Lord, Jesus Christ.

The testimony of our atonement through Christ; Rom. 8, vs. 33, 34.

Who shall bring charges of crimes against the elect of God? It is God who justifies them. Who is the one who condemns? Christ is the one who died, yes, who was also raised from the dead, who is also there at the right hand of God, who also prays for us.

Thanksgiving to God, Eph. 1, vs. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as he chose us in him before the foundation of the world; 2 Thess. 2:13. But we owe thanks to God always for you, dear brethren in the Lord, because from the beginning God chose you for salvation through the sanctification of the Spirit and through faith in the truth.

Practice of Godliness. 2 Pet. 1, vs. 10. Try to make your calling and election firm; 2 Tim. 2, v. 19, having said, Nevertheless the foundation of God stands firm, having this seal: God knows those who are his; he immediately adds: And every one wards off iniquity, who mentions the name of Christ; v. 21. If any man therefore cleanse himself from these, he shall be a vessel of honor, sanctified, and conformed to the uses of the Lord, and made ready for all good works.

Desire of eternal life; Rev. 22, vs. 17. And the Spirit and the Bride say, Come; and he that heareth, let him say, Come; vs. 20. He that testifieth, let him say, Come hastily. Amen! Come then, Lord Jesus!

SO THE LAST ONE IS FALSE.

The other paragraph is also false, namely, that there is no fruit of election to glory in this life. This is evident from the foregoing, but, to further enlighten the matter, we add these four principal fruits of election.

The first fruit is, that the confidence of our salvation may be confirmed in our hearts. For if, on the one hand, we believe that the salvation of the elect is assured, and that from eternity in Christ; and, on the other hand, we believe, according to the rule of the Word, that we are by the grace of God among the number of the elect, how can we doubt more concerning our salvation? Add to this Rom. 8, v. 30, and then; likewise 2 Tim. 2, v. 19.

The second is, that we may confess by humble worship, how much we are bound to God, who hath deigned to choose us, unworthy men, out of the multitude of the lost, and to renew us unto the glory of heaven. Let our hearts then be kindled to love God again from among equals, and to glorify Him in every way. John, seeing this, says, Epistle 1, cap. 4, v. 19: We love Him because He first loved us.

The third is, that we also may be roused and kindled, to embrace with love even our neighbors, and especially the brethren in Christ, of whom we hope for the best, that they are also elected to the same life, and to offer all benefits that we can and may

can and may do; 1 John 4, vs. 11. God has so loved us, so we must also love one another.

The fourth is, that in all afflictions we may keep and strengthen ourselves firmly and steadfastly, and that we may also fight firmly and steadfastly against Satan, the flesh and the world, and that we may also have a firm comfort both in life and death, and so that in this feeling of the favor of God, as in a prelude to eternal life, we may holily remember ourselves. Here the entire last part of the eighth chapter belongs to the Romans. Thus Christ says, Luke 12:32: Fear not, you little flock, for it is your Father's good pleasure to give you this kingdom.

VII. Unscriptural statement.

The decrees of election and justification are uniform and equal.

This proposition is false.

For in this way election and justification, which Scripture distinguishes very closely, are invisibly mixed together. We are justified by faith, but we are not elected by faith. 3. All who are truly justified are indeed elected, but not all who are truly elected are indeed justified now, but will be justified in due time.

VII Scriptural Contradiction.

The decrees of election and justification are not uniform and equal.

Rom. 8, vs. 30. Those whom He predestined, He also called, and those whom He called, He also glorified.

OF REJECTION.

Unscriptural Theses of the Remonstrants of Rejection.

I. Unscriptural Thesis.

The will of God to leave the persistent unbelievers under wrath and damnation is the whole decree of reprobation unto death.

We consider this statement to be false.

For the decree of rejection and the decree of damnation differ. For the reprobation is in itself nothing else than to pass by or not to elect, which depends only on the one good pleasure of God. But condemnation is a treatment of the Judge, assigning and inflicting the deserved punishment for sins. Rejection or non-election is from eternity, but damnation occurs in time.

I. Scriptural Contradiction.

The will of God, by which, according to His a will, He has decided not to have mercy on b some of those, c whom He has not chosen by His eternal counsel and decree for eternal life, out of the d fallen human race, but e to leave them as vessels of wrath, and finally f to condemn them for their sins' sake, in testimony of His righteousness, is the whole decree of rejection, and of damnation unto death.

a. Rom. 9: 18. He forgiveth whom He will, and hardeneth whom He will. Matt. 11. vs. 25, 26. Behold the fourth straightforward tetegenstelling, letter "e".

b. Rom. 9, vv. 11, 12, 13. When the children were not yet born, and when they had not yet done anything good or evil, that the intention of God, which is according to His election, that is, not to be born out of His will, might be fulfilled.

election, that is, not of works, but of the calling, remained fixed, it was said to them, "Most shall serve the least; as it is written: I have loved Jacob and hated Esau.

c Rom. 11, vs. 2. God therefore hath not rejected his people, which he hath known beforehand; Rev. 17, vs. 8. And the inhabitants of the earth (whose names are not written in the book of life from the foundation of the world) shall "be amazed, seeing the beast; Matt. 7, vs. 23. Surely, I never knew you.

d Rom. 9, vs. 22. Or God, desiring to prove wrath, and to make known his power, has endured the vessels of wrath, which are prepared for destruction, with great restraint of his wrath; 1 Thess. 5, vs. 9. For God has not set us up for wrath.

e Jude, vs. 4. For there have crept in some men who have been written down long before to this perdition, ungodly men, who convert the grace of our Lord Jesus Christ to lasciviousness, and deny the only true God, and our Lord Jesus Christ.

f Rom. 9, vs. 22. See above on the letter "d"; Proverbs. 16, vs. 14, The Lord hath wrought all things for his own sake, even the evil one to the day of evil.

II. Unscriptural Thesis.

The reprobation is not singular, but manifold, namely indefinite and definite, general and particular or particular. And this again is not fully fulfilled, and fully fulfilled, not to the end and to the end.

II. Scriptural Contradiction.

There is a one rejection of all the rejected, both in the Old and New Testaments.

The falsity of this unschrittish proposition, and the truth of the scriptural contradiction, is shown by the second proposition and contradiction of election, and that according to the nature and property of things, which are contrary to each other.

III. Unscriptural Thesis.

The deserving cause of rejection is unbelief against the Gospel, and perseverance in it.

This proposition, as inconsistent with the Scriptures, we reject, for the reprobation is an internal act of God, of an eternal and absolute good pleasure, each of which specifically excludes all preceding conditions. To this Paul says, Rom. 9:15: I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. And v. 18: He hardens whom He will. Moreover, if this were

so, as the Remonstrants wish to say, then this objection would have no appearance of necessity, as well as its refutation by Paul, Rom. 9, v. 14. What shall we say then; is there unrighteousness with God? Far be it.

e. Hos. 14, vs. 9. Thy destruction is out of thee, Is

f. Rom. 5, vs. 12. By one man is

III. Scriptural Contradiction.

The cause of reprobation, wherefore God, having graciously chosen some, passed over others a is the & good pleasure of God, or his c most free, and d most righteous will. And the cause of damnation is e sin, both f original sin, and g actual sins, threatened against h the Law and the i Gospel.

a. Rev. 20, vs. 15. He who is not found written in the book of life is cast into the lake of fire.

b. Behold what has been designated above on the first antithesis of reprobation.

c. Matt. 20, vs. 15. And is it not lawful for me to do in my good pleasure what I will? Rom. 9, vs. 21. Or has the potter no power over the loam, which he makes from the same lump, the one a vessel for honor, and the other a vessel for dishonor?

d. Rom. 9, vs. 14. Is there then iniquity with God? That be far.

el?

sin entered the world, and through 8"

death, and thus death has come upon all men, in whom they have all sinned. And verse 18: By one crime the guilt has come upon all men to damnation. Ps. 51, v. 7: Behold, in iniquity I was grown, and in sin my mother warmed me. Meanwhile, the wages of sin is death. Rom. 6, vs. 23.

g. Rev. 22, vs. 5. Outside will be dogs, and sorcerers, and fornicators, and manslaughters, and idolaters, and all who love and do falsehood. Rev. 21, vs. 27: And into her shall not come anything that defiles, or does abomination, or speaks lies, but those who are written in the book of the life of the Lamb.

h. Rom. 2 vs. 12. Those who have sinned in the law will be judged by the law. Gal. 3, vs. 10. As many as are of the works of the law are under the curse. For it is written: Cursed be every one that abideth not all that is written in the book of the Law, that he do it.

i. John 3, vs. 36. He that obeyeth not the Son shall not see that life, but the wrath of God abideth on him.

IV. Unscriptural Thesis.

That God bypasses some with the grace of the proclamation of the Gospel, the cause of this is secretly concealed in men themselves.

The falsity of this statement and the truth of the contradiction is clear from the following accounts of Scripture: Acts 16, vv. 6, 7, 9: And when they had passed through Phrygia and the land of Galatia, they were forbidden by the Holy Spirit to speak the word in Asia. And when they had come into Mysia, they requested to travel into Bithynia, but the Spirit of Jesus did not permit them to go there. And there a sight was seen of Paul in the night: A Macedonian man stood and prayed him, saying, Come over into Macedonia and help us. Thus at Acts 18, vs. 10, is commanded to preach within Corinth, and God gives reason: For I have many people in this city. Now, how the Corinthians were worthy of this grace above others can be easily deduced from 1 Cor. 6, vs. 9, 10, 11. Alzoo also Matt. 11, vs. 25, 26. Behold the wellbeing-

AANHJ

Unscriptural statement

Of young children there is neither election nor rejection.

The falsity of this proposition, and the truth of the contradiction, is evident from this: Rom. 9, vs. 11. If the children were not yet born, and if they had neither anything good nor anything

IV. Scriptural Contradiction.

That God bypasses some with the grace of the proclamation of the Gospel, the cause of this is that same good pleasure or will of His.

hagen of God and that eternal, to reveal the Gospel to some, and to give them true knowledge of Himself and of Christ, and again to hide it from others; Matt. 13, v. 11. It was given to you to know the mysteries of the kingdom of heaven, but not to them; Matt. 20, v. 15. Or is it not lawful for me to do in my good what I will? Ps. 147, vs. 19, 20. He proclaims his Word to Jacob, and his statutes and rights to Israel. Thus He has not done unto all nations, and therefore they have not recognized those rights. Or did He indulge the Jews with this grace because they were truer to it than others? By no means. To this let it be added Deut. 7, vs. 8; and Cap. 8, vs. 17. See also the entire 16th Chapter of the Prophet Ezekiel.

Scriptural contrast.

Election and rejection also takes place in the young children.

had done evil, that the purpose of God, which is according to his election, might be established; Gen. 17, v. 7. I will be your God and your seed after you; Gal. 1, vs. 15. God had separated me from my mother's womb, and called me by his grace; Jer. 1, vs. 5. When I had not yet prepared thee

The opinion of the Remonstrants, expressed in these points, as not being in agreement with the Word of God, and teaching anything else than it, we reject entirely, and judge that this should not be taught in the Dutch Reformed Church of God. And therefore we consider that the Church ought to be freed from those who, with the introduction and profession of this new doctrine, have so far disquieted it, and are still disquieting it.

I have known you when you were in the womb, and when you were not yet of the Mother, I sanctified you.

This straightforward opinion, expressed in this counterpoint, as coming across with the Word of God, we judge that henceforth in the Dutch Reformed Church one should steadfastly maintain, and teach.

OF THE FIRST ARTICLE OF THE REMONSTRANTS, WHICH IS:

OF PRAEDESTINATION.

JUDGMENT OF THE DEPUTIES OF THE SYNOD OF THE CITY OF GRONINGEN AND ENVIRONS.

I.

I.

We believe, that the a election or praedestinatio to life, is an c eternal and d immovable e decree of God, by which He, according to the f pure good pleasure of His will g before the world's foundation was laid, has decided, out of the h perished human race, i a certain number of certain men, k of whom He is certain, l without regard to the faith that He has foreknown, or any good capacity m in Christ for salvation, and to that end to give to those n elect Christ as a Mediator, and by certain and from Him decided means, that is, by the powerful o calling, and so by the p faith in Jesus Christ, by the q justification and r sanctification, to s save and glorify at the price of His glorious grace; and that this be the whole conclusion of the divine praedestinatio to salvation.

a Matt. 20:16; John 13, vs. 18; Rom. 8:33; Eph. 1:4; 1 Pet. 1, vs. 10. ö Rom. 8:29, 30; Eph. 1:5. c Eph. 1:4; 2 Tim. 1 vs. 9. d Eph. 14:27; en 46:10; Rom. 9:6; en 11, vs. 29. e Rom. 8:28; en 2:11; Eph. 1:11; 2 Tim. 1:9./* Matth. 11:26; Luke 12: 13; Eph. 1:5, 9, 11; Rom. 9:15, 18; en 11:

5. g Eph. 1:4; 2 Tim. 1:9. h Rom. 9:18, and vs. 23. i Matt. 20:16; Rom, 9:18; Matt. 25 : 34. Rom. 11:7. k Luc. 10, vs.

On the other hand, we consider that the will of God to save believers and those who persevere in faith and obedience to it is not the entire decree of predestination to salvation, but that it is only the will of the execution of this decree, which is called a flowing work of God.

The reason for this is obvious.

For in the doctrine of praedestination are to be found the decree itself, and the execution of the decree.

The decree itself is the eternal will of God, by which He has decided, according to His pure good pleasure, to save certain men who are in the same misery and unworthiness as others; Eph. 2:3, 5; not only to save them in due time through Christ, but also to call them, to give them faith, to justify them, and to renew them through the Holy Spirit. Since all this is omitted in this Article, it is true that it does not contain the entire decree of praedestination.

The execution of the decree is effected by certain means ordained of God and decided upon in advance, Rom. 8:18, namely by the powerful calling; 1 Tim. 1:9; 1 Cor. 1:21; and so by faith in Jesus Christ; John 3:16. 36; 20; Rev. 21:27; Jn. 10:3, 14; 2 Tim. 2:19. l Matt. 11:26; Luke 12:32; Eph. 1:5, 9, 11; 2 Tim. 1:9; Ezek. 16:6; Eph. 2:3, 5; Tit. 3:3, 4, 5. m Eph. 1:4; 2 Tim. 1:9. n Isa. 42:7; and 49:6; and 61:1, 2, 3; Jn. 3:16; Col. 1:19; Jn. 17, vs. 6, 12, 13. o Jn. 6:44; Rom. 1:16; en 8:29; 2 Tim. 1:9; 1 Cor. 1:21. p Jn. 3:16, 36; Acts 13:39; Rom. 1:16, en 10:9, 10, 11, en 4:2, 3; en 5:1, 2; Eph. 2:8; Phil. 3:9; 1 Jn. 5 : 1, 4, 5. q 1. Cor. 6:11; Rom. 8:28; en 5:1; 2 Cor. 5:2; Rom. 3:24; 1 Cor. 1:30; en 6:1; Eph. 2:10; 1 Pet. 1:2, 3. s Eph. 1:6, 11. r 1

Cor. 1:31. t Jn. 6:39, 40; en 3:16; en 5:24; en 10:28; Rom. 8:2; Jn. 17:24; Phil. 3:21: 1 Jn. 3, vs. 3; 1 Eph. 4:17.

II.

We believe there is a single election of all the elect in the Old and New Testaments, by which God from eternity, by one and the same single act, ordained certain men to salvation, and to the means ordained for the advancement of salvation; which men are many in themselves; Matt. 8:11; Rom. 5:19; Rev. 7:9; but, being compared with the rejected ones, they are few; Matt. 20:16; Lu. 12:32; Rom. 9:27; which alone and with the others, are known to God as His own; Jn. 14:3, 14; Lu. 10:20; which alone are redeemed of Christ, Jn. 6:37, 45; Acts 13:48; Tit. 1:1; which alone are powerfully called, justified, glorified; Rom. 8:30; which, at last, alone both surely and infallibly obtain salvation; Rom. 11, vs. 7.

Acts 13:39; by justification; Rom. 3:22, 23. 24, 2 Cor. 5:21; and by sanctification; Eph. 1:4; and 2. 10; 1 Pet. 1:2, and 3. Since then the Remonstrants in this first Article deal with making men blessed by faith, it is clear enough that actual salvation by faith must not be extended to the decree, but to the execution of the decree, or to the means of execution through calling and justification, that is, to those means in which faith actually takes place. Faith regards the gracious promises of the Gospel in Christ; for according to the Apostles' testimony, faith and promises relate to each other; Rom. 4:20, 21; Gal. 3, vv. 14, 22. Since the promises do not precede the election (for the election is from everlastingness, only according to the pleasure of God), but come to pass at the time or in this life, when by the means of execution the command of God is put into effect until the actual execution, and in Christ are also yes and Amen; 2 Cor. 1 vs. 20; so it follows, that this saving by faith belongs to the execution by calling and justification, and consequently, that this will of saving the faithful does not, or does not include, the whole decree of praedestination.

II.

On the other hand, we deny that the election to salvation is manifold, namely, indefinite and determinate, general and partial or particular; and that it is again not fully accomplished and fully fulfilled; not to the end and to the end, and hold, furthermore, that this multiplicity of counsels and decrees is at most alien to God's nature and Word. For there is one Jehovah, that is, a unique, singular and perfect being, and by His unique and eternal decree everything is contained that He wills. Therefore also the Holy Spirit presents it to us in His Word in the singular number; Psalm. 33: 11; Isa. 46:10; John 6:39, 40; Eph. 1, vs. 5, and 11; according to the counsel of His will.

III.

We believe that the cause of election is the pure will of God, and that faith, conversion, and the course of the whole Gospel, and perseverance, as well as calling, justification, and sanctification, are fruits and consequent works of election to salvation, and of the means ordained for the accomplishment of salvation.

For nowhere in the holy Scriptures is it read that any man or people of God was ever chosen for the sake of faith, or was chosen by faith; but the contrary is read in Deut. 7:8, 9; Ezech. 16. And there is taught in the Word of God, 1 that only the one cause of election is the one good pleasure of God; Eph. 1:5. 12; Matt. 11:26; the intention of God; Bom. 8:28, and 6:11; 2 Tim. 1:9; the counsel of the will; Eph. 1:11; grace and mercy; Deut. 10:15; Rom. 9:15; 2 Tim. 1:9. Wherefore also the Apostle calls this counsel of

God or decree a gracious election; Rom. 11. 5; and the chosen vessels of mercy, Rom. 9. 23; and says, that we are elected to the price of his glorious grace; Eph. 1:6, 12; and that the election is not, neither from faith, nor from the foreknown works of Evangelies, is thus shown; not from the foreknown faith. 1. For we were elected, that we might believe; and we do not believe, upon that we might be elected; for calling and faith do not precede election, but follow it, Rom. 8:29, Et. 1:48; Acts 3:4. 2. Faith is not eternal, but is always in its own subject or substance, namely in the believers, and that at the time, and as a work, originating in election, Acts 13:48. Therefore, it cannot be the cause of an eternal decree. For that which is temporal cannot be the cause of any thing eternal. 3. Faith is a gift of God, Phil. 1:29; Rom. 12:3; Eph. 2:8. Thus it is not a cause which moved God to elect.

Not from the foreshadowed works of Evangelies. 1. Paul excludes all works from the causes of salvation and election; Rom. 9:11, 12. For if the children be

III.

We judge, however, that the Remonstrants teach against Scripture, that faith and conversion are a cause without which election is not, or a condition required beforehand in election, and demanded of God; if this be accomplished, not only salvation follows, but also willing and ordaining to salvation.

They were not yet born, nor had done anything good or evil, so that the intention of God, which is according to His election, not of works, but of the root, might be established, it was said to them, etc. So also 2 Tim. 1:9; Tit. 3:5. 2. Our works are the end of election, and are such things as are caused by election; for we were elected that we might be holy; Eph. 1:4. Our works were predestined that we should walk in them; Eph. 2:10.

Now, the working cause can never be in regard to the order of time after the thing which is wrought or caused by it. But the works are in respect of order of time after the election. For the works are done in due time, and the election is eternal; so there can be no other cause of election than that which is eternal, which is in God, namely, the good pleasure of his will. 3. Works are no cause of calling; 2 Tim. 1:9; nor of justification, etc.; Rom. 3:20; Gal. 2:16; Tit. 3:5. Yes, to this end Christ gave Himself for us, that He might purify for Himself a people of His own, who were eager for good works; Tit. 2:14. Much less are they the cause of election. Therefore, in general, it is certain that faith and the fruits of faith come from election; Acts 13:48; John 6:37; Rom. 8, vv. 29, 30; Eph. 1:4, 5, 13; 2 Tim 1:9; and that the grace of election is given to us that we may be believers, and not the contrary; Cor. 7:5. Therefore faith and obedience of faith is a benefit of election, and not the means of the one who elects; otherwise God could not be the first principle of our salvation; likewise election could not be merciful; Rom. 11:6. Yea, none could be chosen, because the faith and obedience of faith is by nature in none; neither can any man believe, nor bring forth the fruits of faith, unless he be so given; John 6:44, 45; John 15:5; Phil. 1:29; Ezek. 36:27.

And since the Remonstrants by valley faith (which they say is a prerequisite, or a certain requisite, preceding election) own

TV.

We believe that the cause of election, both to salvation and to faith, is the sheer will of God, by which, owing nothing to anyone, He has decided by His free, single and merciful will to have mercy on these before Him, and in Christ to give them faith and holiness for salvation before Him. If we understand the

accomplished gospel obedience itself, that is, faith, repentance, the obedience of the new covenant, and perseverance to the end of their lives, it follows that no one is actually chosen while he is alive, and consequently, that those who are chosen are not to be called believers, but have been such; yea, that it might also come to pass that none of those now living should be elected and saved.

IV.

Against this we judge that the Remonstrants are in great error when they feel that other conditions are required beforehand in order to be elected to faith, namely, that man confess his sins under the law, and repent and remorse because of them; John Arnold v. Tilenus, p. 56, lin. 20; that he also be pious, humble and fit unto eternal life; Episcop. in Thess. privatis disp. 15, Thess. 7,8, pg. 45; Grevinchovius against Amesius, pg. 117, etc.

REASONS.

For such capacity, aptitude or ability, by which those to whom faith is given are truer than those whom God does not afflict with this grace, does not the h. Scripture does not know in fallen man before the powerful calling; but it proves in many places that in man after the fall there remains in him no strength at all by which he could answer God when He calls him, or give Him permission when He presents his salvation, because he is such that he does not understand the things that are of the Spirit of God; 1 Cor. 2:14. And though he understands naturally, he cannot accept it, because he thinks it foolish; 1 Cor. 1:23, and 2:14; because he is incapable of thinking any good thing; 2 Cor. 3; because his mind is enmity against God; Rom. 8. For it only produces works of the flesh and evil fruits of death; Rom. 7:5; Matt. 7; and neither he nor his works can please God; Rom. 14:23; Heb. 11:6. In contrast, the Scripture teaches us that all the good that is in us is by election; Rom. 8:29, 30; Eph. 2:8, 9, 10; and that it is to be attributed to the grace of God; 1 Cor. 15:10; who works in us the will and the accomplishment; Phil. 2:13; without which we are powerless; Jn. 15:5; And we have nothing good that we have not received from him; 1 Cor. 4: 7; so that all that is necessary for the elect to obtain salvation comes from this continually flowing fountain of grace, and by no means from the muddy pools of the free will; and further, that there is no fitness or ability in us for eternal life, which is not caused by it, and which is not a consequence of it, and therefore cannot be a condition required beforehand for faith. For the provision of it is in order according to the will of the one who has decided to work it. For he would not have provided it, if he had decided to work it. For otherwise faith would be, at least in part, out of us, against the saying of Paul Eph. 2:8; Phil. 1:29; Com. 12:3. And

V.

We believe that the election to salvation is unchangeable, and that it cannot be broken or interrupted by infirmities, stumbling, or heavy falls. The principle of salvation would be of those who are saved, and not of God, who is saving.

V.

However, we consider this to be contrary to God's Word, when it is said that the decree of election to salvation is changeable, and that it can be broken and revoked by the apostasy or apostasy of the elect, and that the elect can sometimes become the number of the rejected.

REASONS.

The truth of our doctrine, and the falsity of the contrary doctrine, is evident from clear statements of Scripture, concerning both the decree of election and the elect themselves.

Concerning the decree, this is said to be eternal and unchangeable.

Eternal, not only because it is eternal, Eph. 1, v. 4; 2 Tim. 1:9; 2 Eph. 2:13, but because it also endures forever, Hos. 2:18; Jer. 32:39,40; John 10:28.

It is unchangeable, because it is eternal, as we have proved, and because it is absolute, for there is nothing outside of God by which Hy is moved or could be moved; for here there is no regard for any dignity, work or quality in men. For since they are all equal sinners, and consequently unworthy of the everlasting life, and on the other hand worthy of eternal punishment; Eph. 2:3; so it is that God, according to his will, and according to his good pleasure, hath chosen of the common, depraved generation of men these, and hath rejected them, and hath had mercy on them, and hath not had mercy on them; Com. 9: 15, 18. For Hy worketh all things according to the counsel of His will; Eph. 1, vs. 53:11. Therefore it is, utterly, because it is without condition of any capacity. And therefore it is without any condition, because it is gracious; Eph. 1:6; 2Tim. 1: 9. For grace and condition of some seen quality or works, cannot exist together; Rom. 11, vs. 6.

Now, the immutability of God's decree, as far as election is concerned, is confirmed in Scripture, both in common and in particular.

In common; Num. 23:19; 1 Sam. 15: 29. The Hero in Israel does not lie, nor does he repent; for Hy is not a man that reprieves him.

Isa. 14:27. The Lord of hosts has decreed, and who can nullify it?

Isa. 46:10. My counsel shall stand, and all my will be done.

Specifically, Rom. 9, vs. 6. It is not possible for the Word of God to fail.

And vs. 11. That the purpose of God, which is according to election, not of works, but of the calling, may be established.

Rom. 11:29. The gifts and calling of God cannot repay Him. Thus election is unchangeable.

Concerning the elect, God speaks thus in His Word, Ps. 37:28. Hy will not leave his saints, they will be saved forever.

Isa. 41, vv. 10, 13, 17; Isa. 45:17, Israel is saved in the Lord with everlasting salvation; ye shall not be put to shame, ye shall be ashamed from everlasting to everlasting. Isa. 46:3, 4, Hear me, ye of the house of Jacob, ye that are borne of me in the body, and are in my mother's presence: yea, I will bear you up to old age, and until ye be gray; I will do it; I will lift up; I will bear and save.

Isa. 94:15. Can a woman forget her child if she does not take care of the son of her belly? And if she forgets him, I will not forget you, for in your hands I have marked you; your walls are always before my eyes. Thus Isa. 51:6; and 56:5,

Jer. 32, vs. 40. And I will make an everlasting covenant with them, and will not refrain from doing them good, and will give him my peace in his heart, that they depart not from me.

Matt. 7:25. The house did not fall, for it was built on a rock.

Matt. 16:18. The gates of hell shall not overpower it.

John 8:35. The Son abides forever, that is, in the house.

John 10:28. I give unto them eternal life, and they shall not perish for ever; and no man shall snatch them out of my hand.

Rom. 8:30. No creature can separate us from the love of God, which is in Jesus Christ our Lord.

1 Cor. 1:8. God will also confirm you to the end, that you may be without blame in the day of our Lord Jesus Christ.

1 Pet. 1:5. In the power of God through the

VI.

We believe that the elect are assured of this gracious and incomprehensible benefit from God in this life.

faith we are preserved for salvation, which is prepared to be revealed at the last moment.

That the election to salvation is therefore unchangeable, is now sufficiently clear from the above-mentioned sayings of Scripture. It is true that the elect sin greatly, either through ignorance; Ps. 12, or through weakness of the flesh, like David, or through fear of difficulties, like Abraham and like Peter; yet in these hardships the election is not broken, for the seed of God remains in them; 1 John 3:9. For the Lord underscores his hand; Ps. 37:24. They are corrected and rise again; as seen in David, Peter, etc. Thus it appears that the election is immutable.

VI.

On the other hand, we consider that the Remonstrants teach against the Scriptures when they say that God leaves the elect in this life doubtful and uncertain of their election.

REASONS.

For the Gospel declares, that true believers have a sure and fixed confidence 7T^po(poplxv, and that partly from the inward testimony of the Holy Spirit, and partly from the workings of Him in us.

From the testimony of the Holy Spirit, with which they are sealed until the day of their redemption, and by which they know those gracious benefits which God has put on his elect; 1 Cor. 2:12. Of this testimony Paul testifies thus; Rom. 8:15: You have received the Spirit of adoption into children, through whom we cry: Abba, that is, Father! 2 Cor. 1:21, 22. He who strengthened us with you in Christ, and anointed us, is God, who also sealed us, and gave us the pledge of the Spirit in our hearts; Eph. 1:13, 14. This same Spirit also testifies with our Spirit that we are the children of God, and not for a certain time, but, says Paul; Eph. 1:14; until we are freely appropriated to the price of his glory; and John: the anointing which ye have received of him abides in you; 1 John 2:27.

From the workings; for this Spirit, as far as the stages are concerned, works all things in us.

Concerning the calling: This, who is the Spirit of wisdom and understanding and counsel; Is 11:2; Enlightening the eyes of our understanding, that we may know the hope of our calling; Eph 1:17, 18;

Who is the Spirit of faith; 2 Cor 4:13; He works in us true faith in Jesus Christ. For no one can say that Jesus is the Lord except by the Holy Spirit; 1 Cor. 12:3. By him we become certain of the indwelling of Christ in us; by him we have a sure seal, by which we confess that we are in the self our Lord Jesus Christ elected to eternal life. Therefore Paul says, 2 Cor. 13: 5: Examine yourselves, whether ye are in the faith; try yourselves; or do ye not acknowledge yourselves, namely, that Jesus Christ is in you? unless ye be reprobate. And 1 John 5, vs. 10. He that believeth on the Son of God hath that witness in himself: he that believeth not God hath made him a liar, because he believeth not the witness which God hath borne unto his Son. And this is bet witness that God has given us eternal life. And this life is in his Son.

As for justification, by the Spirit of our God we are justified; 1 Cor. 6:11; this same Spirit, who is the Spirit of grace; Zech. 12:10; pours out in our hearts the love of God; Rom. 5:5; that is, seals in our hearts that we are loved of our God. Therefore, this Spirit of adoption bears true and infallible witness that we are children of God; Rom. 8:15, 16. And this same Spirit is also the oil of rejoicing; Heb. 1:9; who fills us with all joy and peace, that we may abound in hope through his power; Rom. 15:13; therefore, it is also to the Rom. chap. 5:1,2; being justified by faith, etc. Evidently, this is the true Roster; John 15:16; and 16: 26. He comes to the aid of our infirmities, and prays for us with unutterable sighs; Rom. 8:26; and causes us to be filled with consolation in afflictions; Acts 9:31; and to glory; Rom. 5:3.

Concerning sanctification; the same is the Spirit of sanctification; Rom. 1:4; He regenerates and sanctifies us; John 3:5, 8;

1 Cor. 6:1; He puts to death the works of the body; Rom. 8:13; and makes us walk in the commandments of God; Ezek. 36:27; wherefore believers confess from these fruits that they are the children of God or the elect; for as many as are led by the Spirit of God, these are the children of God; Rom. 8:14. And for this reason Peter exhorts;

2 Peter 1:10; that we should be diligent to establish our calling and election by good works. Likewise Paul; 2 Tim. 2:10.

And finally, as far as glorification is concerned, the same is the Spirit of glory; 1 Pet. 4:14; who not only makes us glory in the hope of the glory of God, Rom. 5:2, but also works in this way, being itself the Spirit of strength; 2 Tim. 1:7; and of firmness; Isa. 11:2; who strengthens us to the faith, that we may have in him a powerful maintenance and preservation; Isa. 41:10. For this reason Paul prays God for the believers, that He would give them according to His righteous lordship, that they may be strengthened boldly by His Spirit in the inner man, etc., etc. Eph. 3:16, 17, 18, 19. For he will confirm us unto the end, that we may be free from blame in the day of our Lord Jesus Christ. 1 Cor. 1:8. Firmly trusting that He who has begun this good work in you will finish it until the day of Jesus Christ; Phil. 1:6. Thus there is a true certainty of election.

So that the working and deliberations of our election in Christ may be sweet and lovely to the true believers, and full of unspeakable consolations, and in addition, that it may work in them to love, call upon, glorify, and behave themselves toward God, worthy of such beneficence, in the cross support themselves therewith, fight firmly and steadfastly against Satan, the flesh and the world, and put to death with the sword of the Spirit and extinguish with the shield of faith all doubts that secretly come upon them; Eph. 6; and that through this, both in this life and in dying, they have a firm comfort, and in this feeling of the favor of God, as in a foretaste of eternal life, they rejoice holily; Rom. 8; 2 Tim. 4.

The sense and fruit of this assurance have been received by the godly in this life; Job. 19:25, 26, 27; I know that my Redeemer liveth, etc.; David; Ps. 4:9, 10. In peace I will sleep and rest, for thou, Lord, hast in a singular manner set me in hope; Ps. 23:6. Thy mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever and ever; Isa. 12:2. Behold, God is my Savior; I will live with firm confidence, and will not fear, for the Lord is my strength and my praise, and has become my salvation; Paul the Apostle; Gal. 2. Christ loved me, and gave Himself for me; 1 Tim. 1:6. Christ took care of me, etc.; 2 Tim. 1:12. I am not ashamed, for I know Whom I have believed, and I am assured that He is able to preserve unto that day what I have by Him in confession; 2 Tim. 4:7, 8; and Rom. 8:38, 39; of myself and other believers; I am assured that neither death nor life, etc., can separate us from the love of God, 86 which is there in Jesus Christ our Lord.

From this doctrine of the certainty of election, the Holy Spirit in many places takes cause to comfort His own, and to strengthen them against the cliffs of despondency and despair, in the certainty of their election and salvation, in order that they may draw from it some very sure proofs and very sure reasons against the fear of eternal shame and disgrace; Isa. 45:17. Israel is saved in the Lord with eternal salvation: ye shall not be ashamed nor disgraced from everlasting to everlasting. So when believers say, "The Lord has forsaken me, and the Lord has forgotten me," God answers, "Can a woman forget her child, etc.? Behold in mine hands have I drawn thee: thy walls are ever before mine eyes. Against the punishments of sin; Ps. 89:33, 34. I will visit their crimes with the rod, but My mercy I will not turn from them, etc. So when the people of God speak; Jer. 31:3: "The Lord has appeared to me from afar," God answers, "I have loved you with an everlasting love; therefore I have drawn you to Me out of simple mercy. Against the fear of temptation Christ says; Matt. 24:24. That they may tempt, if it were possible, even the elect. Thus also Paul; 2 Tim. 2:19. They have some faith, yet the firm foundation of God stands, etc. They have gone out of us, etc.; so did John; 1 Letter 2:19, 20. But ye have the anointing of that Holy One; and Cap. 4:4. Against the Antichrists: Ye are of God, and have overcome them: for he is mightier that is in you than he that is in the world. Against all the diligence of temporal things Christ says; Luk. 12:32. And fear not, little flock, for it has pleased your Father to give you the kingdom. Thus also Paul against all, not only physical, but also spiritual temptations; Rom. 8:1, 2, 3, 4. There is no condemnation for those who are in Christ. And verse 28, 29, 30, and 32, 33.

So the doctrine of election is very sure and very sweet, and the sense and the fruit of it is enjoyed in this life, and that unity is by far the surest, and also wholly indissoluble, by which those unrepentant benefits which God communicates to His elect are bound together and joined; Rom. 8:29, 30. And therefore, from all that has been stated above, namely, from the effect, the faithful can be sure of that cause, which from all eternity has gone before them. They shall not perish for ever, neither shall any man pluck them out of the hands of Christ; John 10:28, 29.

OF REJECTION.

II.

We believe that God, according to His will, in proof of His justice, has decided to leave some in the fall and misery, and not to give them the means necessary for faith and repentance, and finally to condemn them for their sins; and that this is the whole decree of reprobation, or predestination unto death.

II.

However, we consider that the will of God to condemn unbelievers and those who persist in unbelief is not the whole decree of condemnation to death; And further, that it is not true that God has decided not to leave anyone in the fall of Adam or in misery as a proof of His righteousness, but that He desires and proposes salvation for all men with a general affection and will, and that He requires and provides suitable means for all, so that they can all be, and in truth do promote, salvation, unless they turn it to their own ruin by their misuse. den. And not only does scripture mention election but also rejection; Isa. 30:33; Jer. 6:30; Prover. 16:4; Rom. 9:18, 21, 22,33;2Cor. 13:5; Jude vs. 4. Many walk in that way, which leads to destruction, those who at the last day will be forsaken, and will go into everlasting destruction, or punishment, Matt. 7:13, 14; Matt. 25:30, 46; Luke 17:34; Acts 19:20, and 20:14, 15; which would not have come to pass, if they had been rejected from eternity. For as God hath decreed from eternity, so all things come to pass in due time; and if his wisdom, power and will be so great, that against his thanks or without his knowledge not even a sparrow can perish, nor a hair fall from our heads, much less, without his counsel and decree, so many most glorious creatures are brought to their end.

REASONS.

For if there be some elected I rejected. For without rejection can be, so necessarily are the others I not even a single election conceived.

But that general will, which desires and proposes salvation, conversion, etc., to all men, is a poem of the human brain, and turns God into an impotent and weak man, who may well be

H.

We believe that there is a single rejection of all the rejected of both the Old and New Testaments, and that it is unchangeable. wants all men to be saved, but cannot bring this about. Nor does he give every man sufficient means of salvation; Ps. 147:20: for all are not called outwardly, which Paul testifies of all the Gentiles, whom God caused to walk in their ways before the first coming of Christ; Acts 14:16. And today even the third part of men is so little endowed with the knowledge of Christ that they have not heard the name of Christ mentioned even by the slightest rumor. Inwardly, only those are called who have been raised to glory; Rom. 8:29, 30; without which powerful calling no one comes to Christ; John 6; and according to this no one comes to salvation, for apart from Christ there is no salvation. Thus God has decided to act from eternity, who has been able to decide on everyone and every man without iniquity, as He has pleased on both sides, as Paulus teaches by the example of the potter; Rom. 9.

n.

Against this we reject all those manifold rejections of the Remonstrans as false, and contrary to God's nature and to His Word.

REASONS.

For the decree which God has made from eternity He does not change it; He does not revoke it, because it is joined and joined with His infallible foreknowledge, and omnipotence; of which the one cannot be deceived, and the other cannot be prevented. Neither can the rejected become the elect, but they remain in eternal death, into which they have plunged and plunged themselves, so God, who has mercy on whom He wills; Rom. 9; does not give them His saving grace.

HL

HL

As to the reason why God calls those through the Gospel and does not call them, we believe it to be the will of God or His most free and just will.

On the other hand, we do not believe that this incapacity and unworthiness, which is inherent in man himself, is the cause.

REASONS.

For there is no truth or ability in man that distinguishes him from God, which is not imprinted on him by the One who takes away the heart of stone and gives it flesh. And no flesh has ears to hear the calling, or eyes to see it, unless it has itself made and opened them. Nor can there be any unworthiness or incapacity, which God cannot correct and remove, even as He removes it in the elect, working faith in them.

IV.

Concerning the cause wherefore God, having chosen some graciously, passed over the others, leaving them in the common ruin, into which all men should plunge themselves; this we deem to be the most just and free will of God and holiness. But why does He not do in all, what He has done in some. Christ answers; Matt. 11: 25; 26; Yes, Father, for it hath so pleased Thee.

IV.

On the other hand, we believe that it is against the Word of God that the Remonstrants say that the reprobation is based on the recognition of some pre-existing unbelief, and perseverance in it, or only on the recognition of the pre-existing real sins that man has been able to omit.

REASONS.

We do say that the true cause of condemnation is sin, both original sin and other sins committed against the Law and the Gospel; but that the motive or deserving cause of the decree of condemnation is not any foreseen unbelief, nor any other sin, as the Apostle teaches, Rom. 9, v. 18, where he makes election and reprobation equal with respect to their moving cause, which he does not place in the one who is elected or rejected, but only in the one who elects and rejects. And if sin were a cause of rejection, Jacob would be rejected no less than Esau, yea, we all would be rejected, for we are all sinners; Rom. 5; and children of wrath by nature;

Eph. 2, vs. 3. And if the potter is moved by no other cause than by his will alone, why he maketh out of a lump one vessel for honor, and another for dishonor; so it is, that much more God, for no other cause, hath sold some, and rejected some, than because he so willed; Jer. 18, vs. 4; Rom. 6, v. 21; which will of God we nevertheless do not put out of reason, but say, that the reason thereof is known to Him, though it is not given to us. And therefore we judge that we ought not to examine it beyond and above the limits of God's Word, but say that it ought to be invoked, because even His angels cannot understand the reason for it.

JUDGMENT OF THE BRETHREN OF THE LANDSCAPE OF DRENTE.

ABOUT

THE OPINION OF THE REMONSTRANTS CONCERNING THE FIRST ARTICLE OF HAGUE.

I.

Praedestination is an eternal decree of

God's decree, by which Gffd has decided to raise up certain men from the fallen human race, and to leave others justly in their misery; Rom. 9:11, 12, 13. Thus all the following counter-teachings fall to the bottom.

1. God did not by any unpreserved will leave anyone in the fall of Adam (John Arnold v. Tilen. page 121. Frost.), for this is wholly contrary to the Scriptures, and to the constant, steadfast grace of God, by which He shows that He desires the salvation and conversion of all men.
2. Some of God's decrees are not eternal; and the general decrees can remain fixed, even though there are no special decrees.
3. That some works are first, and before all others, instituted and decreed of God, it is necessary, before He decreed anything definite by Himself, to save any man, this man or that man by name; Episc. dist. 6 Thes. 1,2.

The parts of praedestination are election and reprobation (Thes. 5, of election). Election is an eternal and unchangeable decree of God, by which God has decreed, out of the fallen human race, and out of the lost common heap of men, to raise up certain special men according to His pure good pleasure in Christ, to His Name's glory, and to the salvation of the elect; Eph. 1:4, 5, 6. Thus this following counter doctrine falls under the foot:

The decree of election is not such an absolute decree, by which God, according to His good pleasure, has decided to propose unconditionally, as proof of His mercy, His intended end and purpose, the salvation of any human being, and to ordain to this end such means by which He will powerfully and infallibly bring the elect to this end. Nor is the good pleasure of God the only reason why He has chosen these from among the fallen human race for glory and grace.

The members of this description allow us to explain and demonstrate each one in particular. The first is that the election is an eternal decree; Eph. 1:4; Rom. 9:11; Acts 15:18. Thus lay down these following counter teachings:

1. No one in this life can be said to be elected to the end; Thes. 10.
2. The private or special election of this or that believer is either not fully realized and not to the end, or fully realized, to the end and unregenerate; Thes. 2.
3. God's foreknowledge of future happenings is not for salvation; Episc. disp. 4. Thes. 10.

IV.

The second member is this, that election be an unchangeable decree of God; 2 Tim. 2:19; Rom. 9:6, 11; Rom. 8:29, 38; Mal. 3:6; Matt. 24:24. Thus fall down these following teachings:

1. The counsel of God to save this man or that man is neither certain nor unchangeable; Thes. 9, of election.
 2. Election, not fully fulfilled and not finished, can be, and sometimes is, broken. And those who are elected with the election, not fully fulfilled, are truly elect, as well as justified; but may be rejected and also lost, and their number may be increased and diminished.
 3. God does not will until some time, that which He willed before.
- V.

The third paragraph is this, that God, in electing, has marked the human race as fallen in sin and eternal death, so that the election be a counsel to have mercy on whom He wills out of the lost common heap of men; Rom. 9:21. For the human race, being enlarged from the depraved nature of Adam, and according to it the whole damned human race, is itself the substance out of which election and reprobation are made, and to whom God shows his mercy and his wrath; Rom. 9:22; Ps. 51:5; Eph. 2. 2 Cor. 3:5; Tit. 3:3 Thus these following teachings fall under the foot:

1. In the election of this or that person a condition is required beforehand, although it is not of the new covenant; namely, that sinful man confess his sins do8r the law, repent of them and be fit for eternal life; that he be humble, small, and pious, etc.; Thes. 6.

2. That God makes some do the Gospel

John 13:18; John 15:9; John 17:9. Thus then fall down these counter- teachings.

1. The general decree of salvation of the faithful is the whole decree of election, and there is no other.

The fifth paragraph of this description is this: Those whom God has chosen only according to His good pleasure, these He has chosen by love and mercy; Rom. 9:11; 18; Eph. 1:4, 11. For that He could see nothing in us beforehand, that itself is now proved; Eph. 5. And it does not help the contrarians, that we are said to be chosen according to foreknowledge; Rom. 8:29; 1 Pet. 1:2; as if the election were founded on the foreknowledge of some good secretly pouring into us, and not on the absolute good pleasure of God. For this foreknowledge does not mean anything else, than that special knowledge, of which it is written 2 Tim. 2:19; which is after all accompanied by a consent, favor and love, with which God embraces those whom He chooses; Ps. 1:

6. In what sense it belongs more

V

The sixth member of the description is concerning the foundation of election, which is Christ, not that He is God, nor that He is man, but that He is God and man at once, our Head, and our eternal mediator, through whom we are saved. For it is he who obtains for us by his merit the grace of God, and works in us through his Spirit faith; Eph. 1:4, 5, 6. Thus then fall these following counter teachings:

1. Christ alone is not the foundation, proclaiming and some not, of which the cause is not some absolute decree, but something, hiddenly lurking in man, by which these are unworthy of the Gospel, and which for the sake of the gracious etc.; Thes. 2, of rejection.

3. Original sin is not sufficient for the damnation of the whole human race.

praedestination revealed, etc.; Thes. 1.

2. God has not chosen anyone unconditionally, but by a general disposition and will He equally desires the salvation of all, and has given all equally the Mediator, and ordains all without distinction to obtain salvation by faith, etc; Thes. 1. From the reprobate.

To the will than to the mind; as Christ is said, foreknown before the foundation of the world; 1 Pet. 1:20; which foreknowledge of election and of good pleasure is equally distinguished from that which is caused thereby. Thus fall down these counter teachings.

1. God, according to the precept of His wisdom, having abolished the first covenant, has decreed to receive in grace and save in deed those who repent, etc.; Thes. 1.

2. The election of the special person, from their preceived faith, obedience of faith, and conversion, etc.; Thes. 3.

3. This decree of election is not such an absolute decree, etc.; Thes. 5.

I.

But as much as He is embraced by faith, to which faith is also joined obedience and godliness, which either was begun, and lasted a certain time, or was fully accomplished, and has now lasted until the end of life, after a person is elected with an election, fully fulfilled or not fully fulfilled.

2. The saints of the Old Testament, yea the Gentiles are saved without faith in the knowledge of Christ, etc.

The seventh and last paragraph of this description is of the cause of the end, namely, that the end of election be the glory of God and the salvation of the elect; Rom. 9:23. Thus under foot fall these ungodly teachings:

1. If election is absolute, so

The other end we have said is the salvation of the elect; for they God has elected, 1. to grace.

2. to glory; Rom. 8:29, etc.

The grace, which we enjoy through election in Jesus Christ, is of the spiritual gifts 1. the giving; 2. the endowment.

To the elect are given, without any powers of theirs or cooperation from them, 1. powerful calling;

2. justification; 3. sanctification; Rom. 8:29.

As far as this powerful calling is concerned, it takes place through the proclamation of the Gospel and the Word of God inwardly.

From the calling comes the sanctifying faith by the working of the Holy Spirit, without any cooperation from us; Acts 1:13; John 6:29, and 36; John 10:26; Eph. 2:8 (Thes. 7). Thus fall under foot, then, these following counter teachings.

1. Christ alone is not the foundation of salvation, and of election, etc., but as much as He is embraced with faith, to which faith is also added, etc.; Thes. 6.
2. Faith is not a promise of the new covenant, and is not given by election to glory, but by a certain other will of God; Thes. 3.
3. Faith is not considered a promise of the new covenant, but

5

Secondly, we have said, that to the elect is given justification, by which believers, being righteous before God, are accepted through the obedience of Christ, so that He forgives them sin, and imputes to them the righteousness of Christ; Rom. 8:29, etc.; 2 Cor. 5:21; Rom. 5:17; 8:19; 1 Pet. 2:2; Rom. 4; is God unjust, unmerciful, and a Tyrant.

2. If absolute election is taught, that then men will be drawn away from the affirmation of good works, to a pdel confidence and to the carelessness of the flesh.

in the heart by the Holy Spirit; Rom. 8:30; John 6:37. Therefore, according to the will of the eternal election, the Gospel is preached to them and not to them, and takes place with them and not to them. Therefore, the following teachings are contrary:

1. That God causes some to preach the Gospel and some not, etc.; Thes. 2. Of rejection.
2. The election also of those unbelievers, to whom the Gospel is not preached, namely, those who are improved by common grace, etc.; Thes. 12.

As a condition and effect, wrought of us; Episcopius.

4. The election of certain special persons was made according to their previous consideration, and previous faith, obedience of faith, and conversion, as a condition of the new covenant required of God, and voluntarily fulfilled by the man who was to be elected, etc.; Thes. 3.

5. Election is also of those unbelievers, to whom the Gospel is not preached, etc.; who take into themselves a certain faith in God, without the knowledge of Christ and of his merit; Thes. 12.

and Ps. 32; to which justification is also attached together the adoption into children; Eph. 1:5. Thus then fall under the foot these counter teachings:

1. The locks of election and justification are uniform and unified, so that, of the same, the one justification is not fully accomplished, not finally and irrevocably, and the other is fully accomplished, finally and irrevocably.

other fully accomplished, to the end, and irrevocable; Thes. 2.

2. In the election of these to faith a condition is also required beforehand, though it is not of the new covenant, namely, that sinful man confess his sins by the law, repent and be conformed to eternal life; that he be humble, small and finally pious; Thes. 6.

3. The conditions of the new covenant are penitence, keeping the gospel commandments, and faith, not being regarded as an instrument, with which we embrace the promise of the forgiveness of sins for Christ's blood's sake.

4. Thus also fall down, according to this Article, all those counter teachings which are placed after the preceding Article.

XHI.

Thirdly, we have said, that the elect are sanctified; Rom. 8. For the Holy Spirit, by a certain divine and supernatural reason, slays the flesh, and quickeneth it unto repentance and penitence, etc. This description has several elements, each of which we have to prove. The first is, that this regeneration and sanctification belongs only to the elect, as a fruit of election; Rom. 8; Eph. 1:

God desires faith and repentance in all men, and takes for His sake and purpose the salvation of all men, offers it to all, commands repentance and faith to all, and suggests to all necessary and sufficient means for that purpose, so that they may all be conducive to salvation, and indeed promote it, unless they turn to ruin through the abuse of it; Thes. 2. Of reprobation.

The second paragraph is, that this working of the Holy Spirit is never more prevented by our resisting; Phil. 2:13; Eph. 1:18, 19, - Eph. 2:5. Thus, then, under foot falls the foregoing counter doctrine, and also these following:

1. God has for His wit and purpose to convert more men than He converts.
2. There is some preparation for conversion in us, etc.

The third paragraph is, that conversion and obedience are a gracious fruit of election produced by the Holy Spirit; Jer. 31:18, 19, and verse 33; 2:36, 27, 28; Eph. 1:

1. God has decreed in the grace of election to receive those who repent, etc.; Thes. 1.
2. Faith, the whole course of Evangelian obedience, perseverance, calling, justification, sanctification, etc., are not fruits of election; Thes. 4.

XIV.

Furthermore, this faith, justification, and sanctification, are not only wrought of the Holy Spirit, but also, once wrought, are kept until the end of life, so that perseverance is a fruit of election; Jer. 32:28, 29, 30; Isa. 59:21; John 14:16; Phil. 1:6; together with the assurance of salvation; Rom. 8:29, 30, 32; 2 Cor. 1:21, 22:

1. The doctrine immediately before this, namely, in Eph. 4.
2. No one can be said to be finally elected in this life, but he is only finally elected who dies, or has died, in faith and obedience, and so there is no certainty of election, nor any fruit in this life; Thes. 10.

3. There is no assurance of salvation other than in the decree of the believers to be saved; Thes. 1.

Apart from this assurance of salvation, there are also other fruits flowing from election, and from the foretold gifts, namely, the humbling of ourselves; 1 Cor. 1:30, 31; 1 Cor. 4: 7; the love of God, and willing obedience; Eph. 1:4;

Eph. 2. Created in Christ unto good works, etc. Thus, these subsequent teachings fall apart:

1. The gracious and Gospel worthiness has moved God to ordain the reward of election to such for this; Thes. 3.

2. The utter election makes men careless, etc.

XVI.

We have spoken of election to grace; now follows election to glory. For these two kinds of election are never separated in the decree of God; Rom. 8:29; so that it always follows finally after that, and has its beginning soon after death, for then our souls are immediately carried into Abraham's bosom, and there receive unspeakable joy; Luke 16; Acts 7:60; Luke 23:42; Rev. 14:13; Phil. 1:23; 2 Cor. 12:2, 3, 4. Thus then falls under foot the hideous counter doctrine of Episcopius. Episcop. in Coll. disp. 23 Thess. 2, 3:

However, if we say that the spirit remains with life, we dare not therefore say boldly that the spirit, being separate from the body, therefore does, feels, or understands anything outside of itself; Although we believe, nevertheless, that the opinion of those who say that the spirit, having returned to itself, can behold and understand those things which it has previously understood and comprehended is not improbable, and therefore that it by no means sleeps; but concerning those things which are outside of itself, that it needs the instrument and tool of the body.

OF REJECTION. XVII.

The reprobation is an eternal and irrevocable decree of God, by which God decided to leave certain men in their fall and ruin, according to his good pleasure, righteously, for his name's glory, and for the salvation of the elect. In this description we have all the members in particular to prove.

1. Reprobation is an eternal decree of God; Rom. 9:6, 11; Acts 5:18. Therefore, the doctrine falls down: God does not infallibly know future things. Likewise: No one is rejected in this life until the end.

2. Reprobation is an immutable decree; Mal. 3:6. For there it is also proved beforehand, that election is unchangeable, if it is so changed both by the will and the wisdom of God. Thus under this foot fall the counter teachings stated in Article 5, as well as the following:

The reprobation is either indefinite, or finite and particular; and this again is either not fully accomplished and not finished; and those rejected with the reprobation, not fully accomplished, can still be elected and saved, and the number of them can be increased and decreased; Thes. 3, of the reprobation.

3. That God in the praedestination, and accordingly in his reprobation, has beheld the human race as fallen into misery, of this it is seen above in the

5. Article.

xvni.

The fourth paragraph of this description is, that the decree of reprobation is not only common, but that it is primarily also particular to certain and particular persons, whose number is known to God; Rom. 9. Thus then falls under the foot the preceding counter doctrine: The reprobation is, or indefinite etc.; Thes. 3, of the Rejection.

Here we have some things to say about young children (under which we also include adults who have been out of their minds from the beginning of their lives), namely about young children who die in infancy.

1. The young children of unbelievers, dying in their infancy, we deem to be rejected; 1 Cor. 7; Rom. 11. So there falls this counter doctrine:

1. The Gentiles will be saved if they use the good light of their reason;
2. No one will be damned for original sin.

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But otherwise the matter is with the young children of believers, dying in their infancy; of whom we say these things:

1. The young children of the faithful, though they come to die in their infancy, may yet be justly rejected of God, and left in their misery, if God willed His justice. The proofs of this are in Article 5. He could have left all mankind in the fall, if it had so pleased Him; Rom. 9.
2. However, believing elders can have a certain hope of the salvation of their young children. For there it is not read in Scripture that such have ever been rejected. But on the contrary, the same Scripture testifies of the good will of God toward them; Gen. 17:7; Matt. 19:14; Acts 2:39. From all that has been said of this matter, the falsity of the following counter doctrine is evident:

The young children are neither rejected nor elected.

The sixth paragraph of this description is this: Rejection comes only from the good pleasure of God and His good and free will; Matt. 11:25, 26; Luke 10:21. That which God wills, He wills well and good; that which is His good pleasure is a good pleasure; Rom. 9:18. He hardens whom he will, that is, he does not pardon. Further, what we say of the utter will is to be understood not only of the rejection of grace, but also of glory. In the first. He alone acts according to his absolute right, as Paul testifies; Rom. 9, to the 22 verse. But in the other He acts partly according to His absolute right, and partly according to His ordained right; Rom. 9:22, etc. 2. That in this God has had some regard for the sins and wickedness of the rejected, but by no means in such a way as the Remonstrants wish. Thus fall under the footing of these teachings:

1. God has not decided unconditionally to leave anyone according to his good pleasure in proof of his justice, power and absolute lordship in the fall of Adam and in misery, and in electing to eternal life, etc.; Thes. 1, of the reprobate.

2. The election was made according to the contemplations of pre-existing unbelief and the perseverance in it; Thes. 4, of the reprobation.

The seventh and last paragraph of description is of the end of reprobation. The principal and first end is the honor of God, which is evidenced by the most free right in his doing and acting, and by his power, wisdom and righteousness, etc; Rom. 9:17, and vs. 22; Proverb 16:4. Yes, this rejection serves to commend His mercy toward the elect. Thus falls the next preceding doctrine, as well as that which follows.

If God has rejected sin without previous sin, then He is unjust, cruel, etc.

The nearest end is the salvation of the elect; for 1. by noticing the rejection of the others, they are aroused to fear and reverence for the power of God, which is shown to the rejected; 2. 3. through the wrongs, oppressions and persecutions inflicted upon them by the rejected godly, they are fatherly chastened as with the rod of God; Isa. 10:5. All this God knows how to turn to their salvation; Rom. 8:28. Thus falls down this doctrine:

The doctrine of reprobation leads to despair and carelessness of the flesh, and hinders the diligence of good works.

These articles, as being drawn from the pure fountain of Israel, we think well, and embrace them with all our mind and heart; and hold assuredly and beyond all doubt, that they can be publicly recited for the edification of the church of Christ. On the other hand we reject the counter teachings of the Remonstrants, which are set against these Articles as false, and stridently against God's Word, as arising from the verses of the human mind, as founded on slanderous foundations, and as among each other, with many errors (which for the sake of brevity are not mentioned in this scripture) immoderately confused and knotted together, yes finally as smelling of Society. And therefore we believe that these cannot be tolerated and suffered in the Dutch Churches without great damage and injury to sound doctrine.

JUDGMENT OF THE DEPUTIES OF THE WAAL SYNOD

ABOUT

THE FIRST ARTICLE OF THE REMONSTRANTS, OR ABOUT THE DECISION

OF THE PRAEDESTINATION.

Unscriptural Theses.

1.

In the description of praedestination here are several, in order following each other, resolutions. Epistle to those of Walch. pp. 32, 33.

Scriptural Contradictions.

I.

Although the decree of election is distinct in its members, it is a single decree in number, containing the whole order of grace and glory, and consequently even the particular persons whom God has pleased to elect; Eph. 1:4, 5, 6, 7, 8, 9; 2 Thess. 2:13, 14.

And so we do not recognize the various kinds and order of decrees which the Remonstrants put in the divine decrees, because they are founded only on human imaginations, and not on certain testimonies of Scripture.

It is enough for us to deduce and consider from the execution of God's counsel in what order, manner and time God intended to accomplish His counsel. But as to that which has gone before in the mind of God, and that which has been followed, in order to conclude it apart from the Scriptures by human consequences, we think we should be cautious.

U.

That God wills to save those who persevere in the faith, and that He will leave His wrath upon the unbelievers and the unrepentant, that is the whole and entire decree of praedestination.

n.

That God will save those who persevere in the faith is a Gospel statement and a general proposition which everyone must appropriate to himself, but it is not the whole and entire decree of praedestination, which includes, among other things

others also include among themselves the particular persons; Eph. 1:4, 5; 2 Thess. 2:13; John 13:18; and 15:16; and 17:2, 6.

III.

The election to salvation is the one to the end, fully fulfilled, uncalled for; and the other is not to the end, not fully fulfilled, revocable.

III.

The election to salvation is only one, and it is a sure and unchangeable, b from which true believers cannot be driven; neither is it c changeable, nor dependent on man's operation, but it is fixed, and one which rests only on the gracious good pleasure of God in Christ.

a. Rom. 8:30, 33; Eph. 1:4.

b. Mal. 3:6; Rom. 9:6; and 11:29.

c. John 6:37; and 10:27, 28.

d. Eph. 1:6; Rom. 9:11; 2 Tim. 1:9.

IV.

Final election is of those believers who have done the whole of the fully accomplished obedience of faith, and who have completed their course, and endured to the end.

IV.

To the end are elected all true believers, whom God has powerfully called, justified, and sealed by His Spirit until the day of salvation, and whom He does not permit to be tempted. Therefore, those who are alive today, even before the completion of their lives, are definitely and simply called elect.

a. Rom. 8:30; 2 Thess. 2:13, 14; Eph. 4:30; Matt. 24:24. b. Luke 18:7; Eph. 1:4; Col. 3:12; 2 Tim. 2:10.

V.

V.

The number of the elect may be increased and decreased.

Since the election to salvation is sure and unchangeable, it follows that no one can become an outcast from the elect, and accordingly, that the number of the elect is sure, and known to God, and cannot be increased or decreased. Therefore the evidence concerning the certainty of the elect is also clear enough.

a. 2 Tim. 2:19; and 4:18; John 6:37; and 10:27, 28; Rom. 8:35.

VI.

VL

The feeling of election to salvation, that is, to an end, is no fruit at all in this life.

Believers are certain in this life of the eternal love of God, and of their election, and of eternal life, by faith and by the fruits of faith; together with the internal testimony of the Holy Spirit. And from the knowledge of this, and from that confidence, they receive both in life and death a firm and immovable comfort.

a. Gal. 2:20; Rom. 8:33; 1 Pet. 5:1.

b. 2 Tim. 1:2; 2 Pet. 1:10; Rom. 8:16; Eph. 4:30; 2 Cor. 1:22.

fn.

The election of special persons is to the end, out of the consideration and foreknowledge of faith in Jesus Christ, and also of perseverance in faith; but not apart from the consideration of faith, and of perseverance in true faith, being as much as a condition, in electing required beforehand.

Therefore, that some are powerfully called, justified, persevere in the faith, and are glorified, it is not because they are absolutely elected to eternal life.

c. Job. 19:25, 26; 2 Tim. 1:12; and 4:18; Rom. 8:32, 33.

fn.

The cause of the election of bi-special persons is only the mercy and love, and the good pleasure of the will of God, together with his grace, by which He has wished to make us agreeable in his beloved Son. Therefore it is also called the election of grace, and by virtue of this it can be said to be an absolute decree, which nevertheless God has never wanted to accomplish and carry out without means.

a. Rom. 9:16; Eph. 1:5, 11; 2 Eph. 2:13; Rom. 11:5.

b. Rom. 8:30; Eph. 1:8, 9; 2 Eph. 2:14.

Furthermore, the gracious election of God does not require election beforehand, either by virtue of the word itself or according to the use of scripture.

a. And this has therefore all the more force in the election to salvation, provided that faith itself is a gift of God, and a working out of the gracious calling, which is evident from the Scriptures, that it does not precede election, but follows it.

a. 1 Chron. 28:4, 5, 9; Deut. 18:5; Gal. 1:15; Deut. 7:7; en9:3,5,6,7; Rom. 11:5.

b. Phil. 1:24.

c. Eph. 1:4, 8, 9, 13, 18, 19; 2 Thess. 2:13, 14; 2 Tim. 1:9, 10.

From this it follows, that neither faith, nor the perseverance of faith, nor holiness is a condition, required beforehand in election, but that these are much rather a fruit and a consequence of eternal election.

a. Acts 13:48; Eph. 1:4; 2 Thess. 2:13.

That, therefore, God, the Father of Jesus Christ, calling some, separated from the depraved human race, mightily justifies them freely, by grace, and adorns them with the gift of perseverance, and at last glorifies them, that is a benefit only of the good pleasure and mercy of God over those special persons, which nevertheless is not without means, is wisely and graciously brought by Him.

a. Rom. 9:11; Eph. 1:5; 2 Tim. 1:9.

OF REJECTION.

I.

I.

The rejection was made, according to the consideration of the foregoing unbelief, and the perseverance in it.

The reprobation, even when set against election for salvation, is an eternal decree of God, by which He has decided not to elect from among the fallen human race, but to leave in the void and in the destruction into which men have plunged themselves all those whom it pleases Him, and also because it pleases Him; who nevertheless will be hardened and damned by his most righteous judgment for their sins and unbelief, in proof of the power and justice of God.

a. Rom. 9:11, 18.

b. Eph. 5:6; Rom. 1:27, 28; 2 Thess. 2:11, 12. c. Matt. 11:26.

n.

Rejection is either definite or indefinite, the one fully fulfilled, to the end, and the other not fully fulfilled, not to the end.

III.

That some are left in the fall, or are not powerfully called, are hardened, are damned, it is not because of this that they are utterly rejected from eternal blessedness.

n.

And from this it appears that the decree of reprobation is not many, but that it is a single decree, and that it is immutable.

ni.

No one is rejected from the glory and eternal salvation, or predestined to punishment and damnation, except for sin, so that all those who are lost are lost through their own fault. Therefore, it is nothing but a ludicrous slander, and a terrible distortion of our doctrine, if it is adorned there, that we teach that God, without regard to sin, has ordained some to damnation only by a bare and absolute decree.

JUDGMENT OF THE DUTCH DEPUTIES ON THE SECOND ARTICLE.

JUDGMENT OF THE DUTCH PROFESSORS

ABOUT

THE SECOND ARTICLE OF THE REMONSTRANTS, NAMELY, WHETHER CHRIST DIED FOR ALL AND ANY PARTICULAR MAN.

I.

We believe that the merit and power of Christ's death and fulfillment is so worthy and of such great price, both because of its perfection and because of the infinite dignity of his person, that this is not only sufficient to expiate all men's sins, even the greatest, but also to save all the descendants of Adam, even if there were many more, if they only embraced this with true faith, c.

a. Acts 20:28. God obtained His Church with His own blood.

Heb. 9:14. How much more will the blood of Christ, who by the eternal Spirit gave Himself up to God unsparingly, cleanse our conscientiousness from deadly works?

1 Pet. 1:18. Knowing that ye are not redeemed with corruptible things, gold and silver, from your vile walk, which was given you of the fathers, but with the precious blood of Christ, as of an undefiled and immaculate Lamb.

b 1 John 1:7. The blood of Christ cleanses us from all sin.

c John 3:16. So God loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Rom. 3:22. The righteousness of God is revealed to all and upon all who believe, for there is no distinction, etc., etc.

1 Cor. 6:11. And such were ye (namely, idolaters, adulterers, thieves, misers); but ye were washed away, but ye were sanctified, but ye were justified in the name of Jesus Christ, and by the Spirit of our God.

Neither is there any doubt that this was the mind and purpose of God the Father, surrendering His Son; and of Christ, raising Himself up; that He should pay such and such a large ransom. For all that Christ did by His death,

1

And this has also never been denied by the righteous, that to the Christian people, and to all those to whom the Gospel is proclaimed, this same ransom of Christ should be proclaimed indiscriminately, and offer it in the name of Christ, earnestly and according to the counsel of the Father, leaving to God in the meantime His hidden judgments, who distributes and grants this grace, both as far and as much as He wills, and to whom He wills.

a Acts 13:38, 39. So be it known to you, brethren (he is speaking to the Jews, most of whom then became unbelievers), that through these (namely, through Christ) you are told the forgiveness of sin. And of all things whereof ye could not be justified in the law of Moses, every one, according to his Father's will and purpose, hath done it.

I seek not my will, but the will of the Father who sent me; John 5:30.

As my Father hath commanded me, so do I; John 14:31.

he that believeth on him shall be justified by him.

2 Cor. 4:20. So we are ambassadors in Christ's name, as if God were exhorting through us; so we pray in Christ's name, Be reconciled to God!

b Acts 11:20, 21. And there were some of them, Cypriot and Cyprenian men, who, coming to Antioch, spoke to the Greeks, and preached the gospel of the Lord Jesus. And the hand of the Lord was with them, and a great many became believers, and were converted unto the Lord.

1 Cor. 3:6. I planted, Apollos wetted, but God gave the growth.

John 3:8. The Spirit blows where He wills.

1 Cor. 12:3. No one can say that Jesus is the Lord except through the Holy Spirit.

But if you behold Christ's own and special end, and the saving power of death, then we say that Jesus Christ, according to the counsel of His Fathers and His own, died mightily, not for the rejected, and who will perish, but only for the elect and who will believe, that He might obtain for them the forgiveness of sins, the reconciliation with God, not only by His merit, but also by His own mercy.

through his merit, but also to communicate his powerful grace, through which he would make us truly partakers of it.

This can be proved by many clear proofs, of which these few will suffice:

The first reason for proof: 1 From those places, in which Christi's death is evidently determined in this way:

Matt. 1. And thou shalt call his name Jesus, for he shall save his people from their sins.

John 10. I set my life before the sheeps, namely, my own, as it appears from the comparison vs. 11, 12, 14.

Acts 20:28; where He commands the shepherds of Ephesus, in a special way, the care of the Church, which God has obtained with His own blood.

Eph. 5:25. You, men, love your own wives, as Christ loved His Church, and gave Himself for it, that He might heal it.

Rev. 5:8, 9. Thou hast been slain, and hast bought us unto God with thy own blood, from every tribe, tongue, and people, and nation, and hast made us kings unto God, etc., etc.

Even though in these places all together, the word alone is not expressed, yet it is included in those things which are meant by the aforementioned words, or else all power to make conclusions and consequences out of a few words had to be taken away at once.

For if Christ is a Savior equal and equal to all peoples, then it is that the Angel added his people to it in vain. If Christ laid down his life, equally, for all, so it is that Christ said in vain, for my own sheep.

If Christ has bought with his blood all and any man, then what Paul adds, "which he has obtained with his blood," is of no effect. In the same way, men do not have to love their own wives any more than other men have to love their wives, if Christ, with a love that is equal to all and equal to all, gave Himself in death for all. And he cannot be said to have been bought from all nations, if the others are not bought less than he; etc.

2. Evidence. For those for whom Christ died powerfully, He died in their place as their Savior; that is, He died for them in such a way as to free them from the guilt of death. But He did not die in place of the rejected ones as their Savior; that is, He did not die for them in such a way that He absolved them of the guilt of death. Therefore, etc.

The second part of this proof is more certain. For otherwise they could not be punished justly by God, since God cannot punish a sin twice, once in Christ, and again in those who perish, from whom He claims their guilt up to the last quadrant-penalty; Matt. 5:26; and 18:34.

The first part of this inference is proved, from the force of the word *ivTi* that is, for, *gelijk* Kom. 5, vs. 6, 7, 8; and from the ordinary meaning of the word *wrlp*, for; which words the Scripture uses in these matters. Then from these following places:

Isa. 53:5. Where it is said, that He bore our sorrows, and laid upon Himself our griefs, and that the chastisement of our peace was laid upon Him, that all our sins were laid upon Him, and that He gave Himself as an offering for the guilt of our sins, etc., etc.

Gal. 3. He is said to have become the curse for us.

2. Cor. 5:21. He is said to have become sin for us; v. 15. If one died for all, verily these also died.

Which also the examples of the sacrifices prove, and the words *ivrpov* and *dvrlfajrpov*, that is, ransom, and ransom, which words the Scripture uses in this matter.

3. Evidence. To whom the promises of the Old Testament were made, namely, that Christ would be delivered unto death, and that the fruit thereof and the beatific benefits would indeed come to the

church through him, for these alone Christ was powerfully delivered. But only to the elect have these promises been made. Therefore, etc.

The second part of this proof is expressly proved from Paul; Rom.

9:7, 8. For only the children of the elect are reckoned in the seed, to whom namely that word of the eternal possession of the inheritance belongs; and cap. 11, The elect have obtained it (that which Israel seeks); the others have become hardened.

4. Proof reason. From the following places, in which the death of Christ is actually extended to the elect and believers;

John 11: 51. He prophesied, that Christ should die for that people; and not for that people only, but that He should gather together the scattered children of God.

Bom. 8. 32. Who spared not his own Son, but delivered him up for us all: how should he not with him bestow all things upon us? Now, He does not bestow everything with Him on all and sundry. Therefore He did not give His Son for them either.

Likewise v. 34. Who is He who condemns? Christ is the one who died, yes much more, who also rose again. Therefore He died for those who will not be damned.

Likewise, Heb. 2:10. It pleased him, through whom all these things are, that, leading many children to glory, he should sanctify the Prince of their salvation by suffering: for he that sanctifies, and they that are sanctified, are all of one; for whose cause he is not ashamed to call them brethren.

And vs. 13. Behold I, and the children whom God has given me. As the children are partakers of the flesh and blood, so He also became partakers of the flesh and blood, that through death He might destroy the one who had the power of death.

From this it appears that the special end of the death of the dying Christ was that He redeemed the children of God and the children given to Him by the Father through His death.

Thus also Heb. 9:12. Christ entered the sanctuary once by His own blood, having obtained eternal redemption. Now, in the rejected ones, the same cannot be eternal.

Inss. 15. Therefore He is a mediator of the New Testament, that through the death which was done for the redemption of those transgressions which were under the first Testament, those who are called may receive the promise of the eternal inheritance. Thus the very end of Christ's death was that the called (that is, powerfully) might partake of it.

5. Evidence. From many places, in which death Christ, together with redemption, is necessarily joined and knit together.

Heb. 9:26. Hjj is revealed by His sacrifice, to put sin aside. Likewise, cap. 10:10. We are sanctified by the offering of Christ's body. And vs. 14. By a single offering He has made those who are sanctified perfect for all eternity.

6. Evidence. From those places, in which the death of Christ, and the power thereof, is said to belong only to the heirs of the New Testament, in whose hearts a new law is written, and whose sin is forgiven, so that they are no longer remembered.

Heb. 9:15 He is called a Mediator, and Sanctifier of the New Covenant, and that same He is said to have absolved; vv. 17,18. This he also relates in broad terms, cap. 10 vs. 15, and afterwards. And therefore the drinker of thanksgiving is called the blood of the New Testament; and Gal. 3: vs. 15, and 17; that the promises of the covenant made to Abraham and his seed are said to be confirmed by Christ.

7. Evidence. From those places, in which Christ is said to make intercession only for the out-elect and believers.

John 17. I pray not for the world.

Heb. 9:24. Christ entered into heaven itself, that he might appear there in the sight of God for us.

1 John 2. My children, etc. We have an Advocate with the Father, and He is the atonement for our sins.

8. Proof Reason. Finally: Because He never knew the rejected; Matt. 7; and 25. does not have mercy on them, but hates them; Rom. 9; eD because they are all hardened; Rom. 11. Which things all together, though it were, that they were explained in the gentlest way, as one could ever explain them, yet prove nevertheless,

88 that Christ actually, and out of a supreme love, and with a certain intention of salvation, died only for the elect.

This being thus stated and proved, we reject the following doctrines of the Remonstrants. Haags. Conf. p. 158. Latin Fire, p. 186. Reply to those of Walch. p.50,51. Grevinch. Against Ames. pp. 8, 9, and 15. Conf. 139. Dutch Conf. 139. Latin Conf. Brand. 157 Brand. 185 In the Ant. on the Steil, and the Tegenst. Delph. Conf. Haags, pg. 160 Brand. Latin Conf. 189. Antw. to those of Walch. 50, 51.

I.

That Christ is neither proclaimed for all men even after the death of Christ, nor made known, and even as equally obtained salvation, since nevertheless to many millions of men

II.

That Christ, dying, had no definite purpose or intention of saving any particular person, but that it might have come to pass, when the death of Christ was accomplished, that either no one would be saved, or that all might be saved.

HL

That Christ did not die in the place or in I alone to their best, stede of the elect, but |

IV.

That Christ is not risen for all for whom he died; for the death of Christ could avail none for salvation, were it followed by the resurrection; see Rom. 4:25; Rom. 8:28; and 10:9. If ye confess with your mouths the Lord Jesus, and believe

We also reject this doctrine of his; as being wholly blasphemous against the merits of Christ and against the comfort and salvation of believers; that Christ did not die, as far as the acquisition of salvation is concerned, for sinners who are guilty of some bizarre and heinous crime, or for unbelievers as such, but

only in so far as they are found in the common state of vice and sin, for the special and heinous crimes, even unbelief, with which even some true believers have been described for a time, these are not erased except by the death of Christ; 1 Cor. 6. Some of you were such, but you were washed in the name of Jesus Christ. Likewise with the example of Paul, who before this was unbeliever and persecutor of the Gospel: 1 Tim. 1. in your hearts, that God hath raised him from the dead, ye shall be saved; 1 Cor. 15:14, 17. If Christ hath risen, then is your faith vain, and ye are yet in your sins. See Phil. 3:18, and Col. 3:1.

And not only are the sins that go before faith, and also those that follow it, wiped out by the death of Christ, but also the infirmities of faith, and the infirmities of it, are not forgiven otherwise than by the death of Christ, yea, even the good works of the faithful are not coveted otherwise than in Christ; Heb. 13; 1 Pet. 2. Finally, faith is preserved in us by the intercession of Christ, which intercession is founded on his death alone; Heb. 9; and even salvation is obtained for believers by the obedience of his death, as the Scriptures often testify.

We judge, then, that it is a stout and unholy saying, with which they say (Grevinch. pp. 8, and 9, and 13, and 415), that God, having now decreed the death of the Mediator, could prescribe any other condition (yes even the works of the law) by which we could become partakers of the merit of his death; if faith in him, since nevertheless no other condition or means, according to the unchangeable and eternal counsel of God, is revealed to us; and since also the Gospel opposes faith and the works or grace of Christ and the works of the law, always in the matter of justification, as contrary to each other; and since also all substance of praise must be far from the New Covenant; Eph. 2; which cannot be rejected from the law of works, Rom. 3:27; and 4:21.

Finally we also reject this doctrine of these (in their handed down explanations on the 2. Article; Thes. 2), that Christ, together with his death and satisfaction, is not a promise of the New Testament, but that He goes before all the promises and covenants of the New Testament, and that He alone has acquired for the Father the power or will to make the New Testament. For Christ is called the Borg and Sealer of the New Testament, which thoroughly proves how there is an intention and promise of a New Covenant to come.

Yes, what is more, those promises of the seed of the woman, which the serpent should trample under foot, of the seed of Abraham, of Silo, of the zone of David, of a child to be born to us, of a son to be given to us, all these together must be said to belong either to none or to the New Covenant.

This is the judgment of the professors of Saint Theology in the United Nations; and has been delivered to the Honourable D. Praeses, on the 13th of February, Anno 1619.

FRANCISCUS GOMABUS. JOHANNES POLYANDEB. ANTONIUS THYSIUS. ANTONIUS WALLEUS.

This judgment my fellow brethren I have read, and find it good.

SYBRANDUS LUBBERT US.

JUDGMENT OF THE DEPUTIES OF THE GELDERS SYNOD.

ABOUT

THE SECOND ARTICLE OF THE REMONSTRANTS, WHICH READS THUS.

That consequently Jesus Christ, the

Saviour of the world, died for all and any man, so that by the death of the cross He obtained the atonement and the forgiveness of sins for all, yet that no one enjoys this forgiveness of sins except the believer, also according to the word of the Gospel by John, Cap. 3:16. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And in the first epistle of John, ch. 2, verse 2. He is the atonement for our sins, and not for ours only, but for the sins of the whole world.

That here it is said, that Christ died for all, and that no one enjoys the forgiveness of sins except the faithful (if there be spoken of the adults); so we believe it with all our hearts; for the Scriptures teach us this so plainly, and in such express words, that to deny it, or to question it, no one can do so, were he publicly Godless.

We add also this: 1. That Christ died for all, all conditions, and generation of men; 2. That the power and dignity of Christ's death was sufficient in itself to take away the sins of all and every man.

But concerning that Christ died for every man, and that he obtained and acquired for every man, through the death of his cross, the atonement and the forgiveness of sins, Lat. Conf. Br. p. 138, r. 28; nowhere is Christ said to have died for any man; this we cannot allow, since we consider it to be false, contrary to divine justice, and not only not useful or helpful for the edification and consolation of concerned Christians, but also harmful. The reasons are these:

1. The Scriptures say nothing of the sort.

As far as "the world" and "all" are concerned, for whom Christ is said to have died, and to have given Himself as a price of redemption; it is known that these words are sometimes taken only in common, and then in general, and that they sometimes include singula generum (the few of the generations) and often only genera singulorum (the generations of the few) in their circulation; that is, sometimes all men, sometimes all kinds of men.

John 12:31. Now the condemnation of this world is at hand; and verse 32: I will draw them all to Myself.

Rom. 4:13. The promise came to Abraham that he would be heir of the world; vv. 11, 12.

2 Pet. 2:5. The world of the Godless. 1 John 5:19. We know that the whole world is in evil.

Rev. 12:9. Satan tempts the whole world; and Cap. 13:3. The whole earth has followed the beast.

And so also generally Of the calling of the Gentiles, lib. 1, c. 3; where among others he also brings forth these scriptures: Ps. 14:23; and 145:14; Isa. 40:4; and 43:19, 20, 21; and 45:23; and 66:23; Joel. 2:28; John 3:31; and 12:32; 2 Cor. 5:17; Phil. 2:21; Col. 1:20; Heb. 1:2; etc. Now, who shall declare this of all and any mankind. "The people of God (says Prosper) have their fullness; and though a great part of men either reject or neglect the grace of the Savior, yet it is, that in the elect, and those known beforehand, and set apart from all generality, is reckoned a special or special generality, so that the whole world is

redeemed out of the whole world, and all men seem to be adopted out of all men." And again, "Whenever God is spoken of, the divine style arranges its reason in such a way that those things which are spoken of a certain part seem to belong to all men."

Added to this is the fact that nowhere in the Scriptures does it read: Christ died for all men; but only, for all (Yes, He is not even anywhere said to have died for all men). But who are these all? They are all the sheep, all the children of God, all the faithful, all those who obey Christ, all the sanctified. And so it is that we declare this. But of this we will speak afterwards. And even if it were said in the Scriptures: Christ died for all men; nevertheless it should not necessarily be said: He died for all and every man; 2 Cor. 3:2, You are our epistle, inscribed in our hearts, which is understood and read by all men. Is it therefore read of all and any man? 1 Tim. 2:1. Let there be prayers for all men. Shall, therefore, prayers also be made for those who sin unto death? (1 John 5:16); verse 4. God wants all men to be saved and come to the knowledge of the truth. Does He also will that those should come to this end, whom the Spirit does not permit to have the word of truth preached to them? Acts 16:6.

The matter is known and clear.

II. Those whom God calls to salvation through Christ's death, for whom Christ died. But God does not call every man to salvation obtained by Christ's death. Therefore, Christ did not die for everyone.

The first part of this conclusion is the saying of the Remonstrants (Lat. Conf. Br.

p. 140, r. 20).

The second part proves experience and finding. For many never again let God preach the word of salvation. And as far as those are concerned, to whom the word of salvation has come, they are

All are said to be called, but not all are called to salvation. For the Scriptures mention one call to light, that is, to the knowledge of truth, and one to the fellowship of Christ, that is, to faith. And those who are said, "Repent," are also called to repentance. [24:47; Acts 2:37] does not pray for all the called ones, with a preposition to make them saved; as they say against those of Walcheren, p. 51, r. 1; nor does he give them salvation right away (as the matter itself sufficiently speaks); and consequently he will not give it to them, nor has he ever intended to.

Now, in what manner they may be said (Armin. v. Perkins, p. 70, r. 8. The Remonstrants in the Statement of Bunk First Article, p. 9, r. 1) to be called to salvation, to whom the Zone of God, that is, the calling Himself, did not intend to give salvation, this we do not understand. And verily, if here the Remonstrants with good discernment noticed everything, as they in other places very frequently and with abundant labor seek to do; Namely, the order in which God works salvation, the variety of occasions according to this order, and then the growth of grace, as well as the place from which, and the place to which, each one is called according to his various occasions; we have no doubt that they would agree with us that the nearest end of each call is not salvation. Yes, since no one is called to salvation in a more definite way, or with a special calling, as to the end, but only as to a reward, just as God has decided not to give salvation to anyone except with respect to reward; and since this same reward is intended and promised only to the faithful, and to those who persevere in faith and obedience of faith (for this is the sentiment of the Remonstrans [see the statement of the first Article, p. 6, at the outset], it is to be given only as a reward. 6, in the beginning], it will have to be said, whether only the faithful are called henceforth,

which is strange and absurd, or whether all and any who are called are not called equally to salvation. But of this we have pointed out and admonished several things in the first Article.

III. All those whom God commands to believe in Christ crucified, for them Christ died. But every man God commands not to believe in Christ crucified. Therefore, etc.

The first part of this inference is found in the Latin Conf. Fire, page 140, r. 29; and in the Declaration of the First Article, page 4; and is therefore the saying of the Remonstrants.

As far as the second part of this proof reason is concerned, the Remonstrants write thus: A law not being given, or not being understood, if it is impossible to be understood, does not bind; for how shall they believe him of whom they have not heard? And from this they prove, that under the name of unbelievers, which they say is the substance of the rejection, are not included the Indians, and others like them. Let the place be read, and it will appear to everyone, that, even in the opinion of the Remonstrants, everyone is not commanded to believe in Christ. But we also add this for more light:

Only those who call Christ to themselves are commanded to come to Christ, that is, to believe in Christ (John 9:17; Matt. 11:28; Rev. 3:11).

Only those who thirst, who are weary, who are burdened, who confess their blindness, poverty, and nakedness, Christ calls to Himself. Ergo, etc.

Now, since every one is not, nor becomes, such that he is thirsty, weary, etc., it must also be said that every one is not commanded that they should come to Christ, that is, should believe in Christ.

IV. For sins which God did not foresee beforehand when He decided to give His Son in death, Christ cannot be said to have died according to the Father's purpose.

The sin of Christ's crucifixion, likewise the positive or habitual disbelief or disobedience, which is done to the Gospel for a time; added to this is the sin against the Holy Spirit; which God did not foresee beforehand when He decided to give His Son in death.

Therefore, for those sins Christ cannot be said to have died according to the predestined purpose of the Father. And consequently, He did not die for all, nor did all and any man acquire the reconciliation and forgiveness of sins.

The first part of this conclusion is proved by itself, and is confirmed by the order of the decrees, which are made by the Remonstrants.

The second part is proved, first from the own meaning of D. Arminius (against Perk. page 258. r. 12). God has from eternity foreseen in advance the natures and sins of men. This foreshadowing precedes the decree by which He decided to give Christ as the Savior of the world. I say that some sins were foreseen; for the sin of Christ's crucifixion was not foreseen beforehand, except after this decision had been made. Furthermore, as far as the sin of unbelief and the sin against the Holy Spirit are concerned, this sin could not yet exist. Therefore it could not have been foreseen beforehand, except after the third decree, as the Remonstrants count it, since God had already decided beforehand by another decree to give his Son in death. These things are sufficiently known.

There is also to be examined whether, according to the opinion of the Remonstrants, Christ sacrificed Himself to the Father for any other sin than the first sin committed by Adam and all men in him. We believe, as far as we are concerned, that they feel this.

These are their words, against those of Walch. p. 49, r. 12: Christ for Cain and Judas, inasmuch as they were such (that is, inasmuch as the one was a fratricide, and the one a traitor; It is clear from the foregoing), or inasmuch as they were those who will be lost, did not suffer death, nor did Abel and Peter, inasmuch as they were believers, as far as the acquisition of salvation is concerned; but inasmuch as they were considered in the common state of falsehood and sin, likewise also D. Arminius against Perk. Arminius v. Perk. p. .74, r. 15: Christ sacrificed his flesh for that cause and guilt which is common, namely, for the sin of the world, in regard to which there is no difference among men. See also Grevinch v. Ames. pp. 46, 47.

We then make such a conclusion from this:

Who only suffered death for the first sin, he indeed did not suffer death for all sins. Christ only suffered death for the first sin. Ergo, etc.

And accordingly: The acquisition of the forgiveness of sins is not general, at least with regard to the debts of these. Therefore the foundation of their consolation, which the Remonstrants, ■ according to their feelings, give to the distressed and burdened, falls completely under foot. For thus they charge to conclude (Latin Conf. Brand, p. 211, r. 8):

Christ is an atonement to all sinners.

I am a sinner. Therefore He is also my reconciliation.

But yes, the sinner will say, however much Christ may be the atonement for all sinners, yet He is not the atonement for all sinners. And how can I hope for forgiveness from the mercy of God for that sin for which Christ's death has not paid for his righteousness?

And verily, if we examine the matter a little more closely, it is so far from it, that Christ would have obtained the forgiveness of all their sins, that He did not even obtain the forgiveness of the common guilt, or of the first sin. For this alone He brought about, that God, without injury to His justice, opened to sinful man the door of His grace. Now what is this? That the door of divine grace is now opened to us sinners? Certainly not; for if God decided to give his Son in death, then surely He has not decided to save any man through him, whether in general or in particular, whether absolutely or conditionally. And so when the rejection was brought about, God was still free to will or not to will the appropriation of grace, and also under such condition as He might will. What will it be then? For man nothing; for God He has acquired or obtained this, which He can now will and bring about, that which He could not even will before (La- tinsche Conf. Br. p. 172, r. 16. This is evident from the order of decrees, and which they set against those of Walch. p. 32. Latin Conf. Br. p. 172, r. 1; Grevinch. p. 8, r. for the penultimate, and p. 9, r. 6). A splendid and beautiful salvation! But let us abandon these things!

If Christ by his death has acquired something for men, it must be the common restoration of all and every man to the state of grace and salvation. The Remonstrants loochen that they feel this (Latin Conf. Br. p. 107, and 171, and 200). But with what truth they do so, let us watch them. For that all men and every one in particular are born in such a way, that if they, as soon as they are born, or even before the

years of modest judgment and reason, that is, before they have made themselves unworthy of eternal life by a new disobedience, come to die, that they will then undoubtedly be saved, they will not deny this. And who could ever assure salvation to a mortal who is still in the state of wrath? This includes these things. It seems that one should say that he, namely Adam, carried the person of the whole human race no less in the second covenant than in the first, because he was the tribe of the human race in both covenants. And: That original sin does not make one guilty of eternal death, nor is it the cause of damnation, unless new sin or disobedience be added. And: That God made and established the covenant of grace for salvation with all and every man after the fall. (Armin. in his answer to the 31. Art. p. 117; Joh. Cor. against Tilen. p. 232, r. 25; Against those of Walch. p. 36, r. 22, etc.; Joh. Cor. against Tilen. p. 388, r. 21; Geldersche Re- monstr. in the Synod of Arnhem).

V. If Christ by his dying merited grace and glory for men, then either faith, or even willingness and ability to believe, is no merit, or He merited it for all and any, or He did not die for all and any.

Now, by His death Christ has earned for men grace and glory, and faith and even the ability and willingness to believe is grace, and this He has not earned for all and any one (for all do not believe, nor can and will believe; however, this must be done as well as this, that believers obtain salvation, for Christ has earned salvation for believers). Therefore, He did not die for all eD any one.

VI. For whose sins once the righteousness of God has been fully satisfied and paid in full by the Mediator, those sins themselves cannot, for this reason, be claimed from God's righteousness and be forced or pressed for further payment.

Many men are called to account for the righteousness of God, and compelled and pressed to pay, when they are cast into the fire and into eternal punishment.

Therefore, for many people's sins, the righteousness of God through the Mediator has not been done and paid in full.

The first part of this conclusion is true in itself, and is also accepted by the Gelderland Remonstrants.

The second part confirms the whole of Scripture.

And here the distinction they make between rejection and appropriation does not apply; for, as it is true that the satisfaction of Christ is not appropriated to anyone but the faithful, so it is also true, in the opinion of the Remonstrants, that Christ has satisfied and paid the Father for all and any man. If the Father has been satisfied with this payment, then he has no right to demand any new payment, either appropriation or non-appropriation. For non-appropriation does not make the acquisition beneficial to man, but it does not make no payment to God.

VH. Through whom Christ died, of whom He is also a Mediator.

But of every man he is not a mediator.

Therefore he did not die for everyone.

The first part of this proof reason is evident.

The second part is proved: For Christ is said to be a Mediator by His merit, and by the power of His appropriation He makes His intercession, and this both He does as Priest. But this appropriation He

effectually accomplishes as King and the Head of His Church (Armin. v. Perk. pg. 70, r. 8). Now, Christ does not make His intercession so that His merit may be appropriated to everyone, as we have proved above, much less so that He may actually accomplish the appropriation in all, as experience also demonstrates. Therefore, Christ would not be but half a Mediator, or even half a Mediator of all.

Again: The first and absolute command of God to save sinful man is that by which He has committed His Son, Jesus Christ, to be a Mediator, Redeemer, Blessor, Priest and King, who puts away sin by His death, obtains the lost salvation by His obedience, and communicates it by His power (Armin. in the Declaration of His Conscience, p. 74, r. 1). Verily, all and sundry do not share these goods with Christ, which is so obvious that one need not prove it. How then, if the office of the Mediator is to communicate these things, can Christ be the Mediator of all and any man? We know how the offices of the Mediators are shared. But yet, we disdain to do so. When God made the first decree, there was no distinction made between believer and unbeliever, between those who will believe and those who will not believe, yes, even faith was not then set as a condition under which or by which God would save men; How then could Christ have been predestined by that decision to be a mediator for the diversity of mankind, since the opportunity of all was then completely and entirely one and the same and at one time uniform, and since nothing was then decided by God concerning any future and possible diversity? Or will the Remonstrants say, that Christ was made a Mediator and Priest to all and every man, if they will be saved by his death, but only to the faithful, if they will be saved in deed and by the communication of his merits, and that by the aforementioned decree, which is such that, when it was made, not only were there no believers or those who would believe, but even that afterwards it might have happened that there would never have been any believers, because after all God could have chosen any other condition but faith! Ei, they are fools!

Either Christ is ordained to all the offices of the Mediator by that first decree, and thus He will be all and every one equally equal, or equally after a Mediator, without any distinction of believer or non-believer; or if the Remonstrants deny this, let them prove by what subsequent decree this distinction, which they pretend, was made! They know nothing at all. And therefore, we deny that Christ is the Mediator of any man.

Furthermore, Christ was not raised for all and any (Against those of Walcheren; p. 51, r. 1. Latin Conf. Brand, pg. 189, r. 1). And yet, by His resurrection Christ has shown that He is the true Mediator, since He was not only able to suffer punishment for us, dying death, but also to pay for us, redeeming Himself very gloriously from prison, and from the region of death, which is the burden of sin.

For whose sins Christ died, for whose justification He was raised, as the Apostle says, Rom. 4:25. Now, for each man's justification Christ was not raised.

Therefore, for everyone's sins, Christ did not die, and consequently Christ is not a mediator for anyone, even as far as the rejection of the atonement is concerned. For this could not have been accomplished if the righteousness of God had first been satisfied by the death of the Mediator. And this was not fulfilled until He Himself had risen again from the dead and had overcome it.

Here is also added: That we are chosen in Christ, who died, who was raised, and who has merited for us grace and glory; and that the object of faith, which was chosen, is Christ

as Priest and King (Arminius v. Perkins. p. 184, last line).

As therefore (according to the Remonstrants (Declaration 1. Article, p. 8) Christ, having died, and having been raised, is the foundation of election, and the object or purpose of faith, which is apprehended in election; so also Christ, having died, and having been raised, must verily be that which is to be preached. And all the more so, since in the second decree faith in Christ (having died and been raised) was made a condition by which salvation could be obtained, so that we believe that there must be this order. By the first act, Christ is laid as the foundation of election and salvation. By the second, faith in Christ is ordained as the means and condition of election and salvation. By the third, the means are ordained to work faith, which are the Word and the Spirit; and especially the word of reconciliation, by which Christ, having died, having been raised, and having been glorified, is presented, to be believed of all and sundry. By the fourth, finally, salvation is appropriated and appointed to believers.

The first is the foundation of all the others; and Christ, being ordained by the first decree, is set forth and made the object of faith in one and the same consideration and regard (that is, being wholly such); yea, that is, wholly such He is offered to the faithful by the preaching, as He is ordained by that first decree (See Acts 2:36 and 17:3). If then Christ has not been raised for all, as the Remonstrants say, it cannot be that He is presented to all by the Word, that is, that they are all commanded to believe in Christ who has been raised (for otherwise they would be commanded to believe, which is false). And that which we are not commanded to believe, that must not, or may not, be the object of our faith, and therefore it may no longer be said, that it has been decreed with God, that He will receive in grace and give salvation to all those who will believe in Jesus Christ raised from the dead (Against that of Walch. p. 33, r. 17). In short: The fourth conclusion, setting forth a prescience of faith and unbelief, is contained under the second, as well as the special things under their general genus, and is necessarily produced and derived from it by an infallible consequence. Namely, in this way: All those who believe in Jesus Christ, the Priest and King who died and was raised, and trust completely in Him, I will save. These and these believe in Christ, the dead and resurrected one, etc., etc. Thus etc. The second decree required the preceding (Against those of Walch. p. 33. r. 3), which is the first. Therefore, Christ was established by the first decree as a Mediator, who would die, rise again, who would be Priest and King, and that without distinction for all and any man. For there was still, according to the Remonstrants, no distinction made. They add, with regard to the second conclusion, that it also caused necessity to the following, that is, to the third. Now the third is the giving of the means necessary for faith and conversion, among which the word of reconciliation comes first. Therefore, it was necessary that God should let all and every man proclaim that Jesus Christ died for them, that he was raised up, and given and made a Priest and King, that they, believing this, and completely relying on that King and Priest, might be saved. If the Remonstrants profess this to be true, then it must be false, that Christ rose again only for believers. If, however, they continue to say that Christ is risen only for believers (and, certainly, they will continue to do so as long as they do not repudiate their second Article), then what they say about the order of election is false; and thus the first and principal, yea, the only foundation, which they have and set, as to their feeling about this second Article, will fall entirely under foot; yea, that 8th their proof, which they [Latin Conf. Fire, p. 139, r. 14, and p. 140, r. 14] seek to draw from 2 Cor. 5:15, will fall down from even as well. Thus then they make consequence and conclusion:

"Those who must live for Christ, for those Christ died.

But not only the elect must live for Christ.

Therefore, so He did not die for them alone."

Since they should say much more thus: for those for whom Christ died and was raised, those must live for Christ.

Only for believers did Christ die and rise. Therefore, only believers must live for Christ.

Furthermore, also afterwards thus:

Those who must live for Christ, for them He died and was raised.

Believers alone must live for Christ. Therefore, for believers alone Christ died and was raised. And this should be enough. We think, that from all this it is clear enough, that the opinion of the Remonstrants, concerning the second Article, is false, harmful to godliness, blasphemous to the righteousness of God, and such, that it is built up and substantiated with strange inconsistencies, which utterly pervert the presentation of our salvation and of the sanctifying means, and which, consequently, should be utterly rooted out of the Christian Church as widely as it extends. In the meantime we deem our opinion, concerning this Article, to be in agreement with God's Word, and in no way to be blasphemous to God, and to be of great benefit to the consciences that are grieved and distressed; which we explain in a few words:

God 1) delivered up his only begotten Son Jesus Christ, according to his eternal and unchangeable 2) counsel, in the most perfect death 3) of the cross, that he might, in the place and 4) place of all and every man, over whom God, according to his mere mercy, had mercy, take care, according to his mere mercy, to satisfy 5) the righteousness of his Father completely, and to obtain for them, and then to appropriate for them, 6) reconciliation with God, the forgiveness of sins and eternal life; in the sense that God, because of the most perfect satisfaction of Christ, cannot demand from 7) any satisfaction for their sins from any of them, for whom Christ has once completely satisfied, so that consequently all those who are truly converted, of whatever order, or state, or nation they may be, and who are weary by the burden of their sins, and who are thirsty for the grace of God, may and must believe that Christ died for them; and that in return the wrath of God abides upon the 9) unrepentant, so long as they remain such.

1) John 3:16. God so loved the world that He gave His only begotten Son. God has given him to us as a mediator and guarantor, and it was not we ourselves who chose him for us. And so the gracious forgiveness of sins which comes to us can exist with the perfect satisfaction of divine justice.

2) Acts 2:23. These (namely Christ), since he was given over by the determinate counsel and providence of God, you have taken, and nailed to the cross by the hands of the unrighteous, and you have put him to death.

Thus, Christ died according to the counsel of the Father, and since this counsel is always absolute, we consider that it cannot happen that it could fail. And therefore, since we are all born as children of wrath (Eph. 2:3), and since there also many die, who are not reconciled to God any more, as on whom the wrath of God remains (John 3:36); so indeed it was not the counsel of God to give his Son therefore in death, that all men's sins might be atoned for, and received in grace.

3) Phil. 2:8. He became obedient unto the death of the cross.

Gal. 3:13. Christ redeemed us from the curse of the law, when He became the curse for us; for it is written: Cursed is he who hangs on the wood.

Therefore, Christ endured and suffered the temporal and eternal punishments belonging not only to the first sin, but also to all the sins we commit daily.

4) Matt. 20:28. The Son of Man came, that He might give his life for a price of ransom for many.

And ch. 26:28. This is my blood of the New Testament, which is shed for many for the remission of sins. So also Heb. 9:28.

John 10:15. I lay down my life for the sheep.

He prophesied that it would come to pass that Jesus would die for the people.

Vs. 52. And not only for that people, but also that He might gather the scattered children of God to one.

Acts 20:28. He obtained his church with his own blood.

Eph. 5:25. Christ loved his church and gave himself for it.

Rev. 5:9. From every generation and language and people and nation.

And ch. 14:3. And none could learn that song, but only those one hundred and forty-four thousand, which were bought from the earth.

And vs. 4. These zgn bought from among men for the firstfruits of God and the Lamb.

Thus Christ did not die for all and any man, but for many men, that is, for all and any chosen ones, for those over whom God would have mercy (for the merciful affection of mercy in God ordained the Mediator Christ) for all and any sheep, for all and any child of God, for His church, whom He loved more than He gave Himself for them; which we also say has been honorable, than it was able to be loved. Meanwhile, however, she was not called, or regarded as called, at that time, when He first loved her, and when He was ordained to be her Savior; but she was chosen at that time, that she might be given to Chris, to be redeemed, collected, preserved, and finally saved by Him (Against those of Walch. Arminius v. Perkins, p. 76, r. 9).

(We do not believe that Christ died for those on whom God would not have mercy, for the he-goats, for the children of the devil, for the synagogue of the world, for those who do not come to the Son; for these so-and-so were not given to Him by the Father.

And so Christ died for all the elect, that He died not only for their benefit, but also in their place, for He bought them, redeemed them, and gave Himself as a price of ransom for them; He bore our infirmities, and laid upon Himself our sorrows; He was wounded with pain for our infirmities, and was crushed for our crimes. The chastisement of our peace was laid upon Him, and by His wounds is our healing. We have all erred as sheep, and all of us and every one of us have turned in our ways; but the Lord makes on Him the punishment of us all to come; (Matt. 20:28; avri woAAaw; John 10:15; üirèp rüv ?rpo/3xTcw; 1 Cor. 1:15; 3i xdeMpov; Rom. 5, 6, 7. Thus then a thing is in place of someone, for someone, and for someone's sake, if spoken of as a person. Isa. 53:4, 5, 6).

And these things wg think are clear enough. However, the Remonstrants object, that by many we sometimes understand all and any, according to Daniel 12:2; Rom. 5:16. I answer, that many is also a certain generality, but nevertheless, that never again by many may or must all and any be understood, unless what is now said of many is said in other places of all and any. And not even one example of the

contrary can be found anywhere. Thus Daniel 12:2: Many shall rise again; that is, all and sundry, as the Scripture elsewhere declares, John 5:28; 2 Cor. 5:10; and so generally. Although in that place the word many does not seem to extend to the common word men, but to those who will rise again, so that it is true that all those who sleep in the dust will rise again, but not that all men will rise again, for they will not all sleep in the dust; 1 Cor. 15:51. From the same Roman, 5:19; many sinners, that is, all and every one, as it is said elsewhere, Rom. 3:9, 10. And if here, in this same 19 verse, it is added: many shall be justified; shall then many, that is, all and every one, be justified? As far as this present matter is concerned, the Scriptures nowhere say that Christ died for all men, far from it that they would say that He died for every man. They throw against us secondly (Latin Conf. Brand, p. 139, r. 28):

That there are some bought of the Lord, who are nevertheless lost, or who can be corrupted; 2 Pet. 2:1; Rom. 14:15; 1 Cor. 8:12. We answer: as for Peter, there is no mention there of Christ, nor of his blood, nor of any price; nor is there any mention of what they were bought from. Besides, it is also certain that by the word buy, or lada, is meant all kinds of redemption; see Deut. 7:8, etc.; 15:15; Jer. 15:21; 1 Sam. 15:46; 2 Sam. 4:9; and ch. 7:23; and elsewhere by usually more. So they were delivered from idolatry, etc.; verse 20, 21, 22. But they were not delivered from the power of the devil; they were not reconciled to God through the blood of Christ. As to Paul, the word lost, or perish, in the places before mentioned, does not mean eternal destruction, but means vexation, diversion from the straight, sorrowful, etc. See Matt. 10:6; Luke 15:4, 6; and 19:10; and elsewhere usually more. But there also Paul does not say that anyone is lost, yes even no one is admonished there to see to it that he is not lost, but others are admonished that they do not spoil the brother, that is, that they do not give a cause or opportunity by which someone may perish, that is, be aggravated. The aggravations are sometimes causes of sin, and consequently, disfavours; but yet therefore they do not all sin, much less do they perish, for whom the aggravations are laid. See 2 Tim. 2:18, 19; 1 Cor. 11:19; Matt. 24:24.

5. Rom. 8:3. What the law could not do, God, having sent his Son in the flesh for sin, damned sin in the flesh, verse 4, that the law might be fulfilled in us.

And ch. 3:25. Whom (Christ) God hath presented for an atonement by faith in his blood, for a testimony of his righteousness.

And ch. 8:32. Who spared not his own Son, but delivered him up for us all.

God gave up his Son for the love of righteousness; he gave him up for us for the love of mercy.

6. 2 Cor. 5:19. God was in Christ reconciling the world to himself, not imputing their sins to them.

Heb. 2:14. That through death he might destroy the one who had the dominion of death, that is, the Devil.

Verse 15. And redeem all those who were in bondage with the fear of death all their lives.

John 10:28. I give unto them eternal life.

1 Cor. 1:30. Christ became to us from God wisdom and righteousness and sanctification and redemption.

Heb. 9:26. To put down sin by the sacrifice of himself, Christus was revealed.

2 Cor. 5:21. He made that he who knew no sin should be sin for us, that we might become the righteousness of God in him.

Nowhere do we read that Christ merited anything else for us through His death except redemption, forgiveness of sins and eternal life. Concerning all the other beatific goods, we do not believe (to speak actually) that they come from Christ's death, but from the Father's benevolent affection; except, however, that they cannot be given to anyone except those with whom the Father is reconciled. Therefore we also say that to those on whom the Father did not want to have mercy, and whom He did not give to Christ, that is, to the unelected or the rejected, there are no benefits whatsoever that are blessed for them, nor are there benefits that He gives abundantly to His children. Moreover, we also say that the same benefits are given to all who are reconciled, so much so that in us the appropriation and the acquisition (as they call it) are equally far-reaching and extending.

7. Rom. 8:33. Who shall accuse the elect of God? It is God who makes them righteous.

Verse 34. Who shall condemn them? Christus is the one who died for them, yea, who was also raised.

Verse 38, 39. I am assured, that neither death, etc., can separate us from the love of God, which is there in Christ Jesus.

This is also taught by the nature, requirement and reason of righteousness. And here we would like the Remonstrants to declare themselves, whether they believe that Christ reconciled those with the Father by his death, and fulfilled his righteousness for those who, at the time of Christ's death, were suffering the penalty of eternal fire, and thus fulfilled the righteousness of God themselves.

8. Acts 3:19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Verse 20. And when he shall have sent unto you him that was preached unto you before, even Jesus Christ.

1 Tim. 2:6. Who gave himself for a ransom for all.

Matt. 11:28. Come to me all who are weary and burdened, and I will make you rest.

John 7:37. If anyone thirsts, let him come to me and drink.

Gal. 2:10. The life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself up for me.

See also Luke 24:47; Rev. 3:18; Acts 19:4.

Therefore, it happens that we do not indiscriminately command all men to believe in Christ, although we do firmly impress upon them that they cannot enter into eternal life, nor be saved from sin, the wrath of God, and damnation, except through Christ.

Yet we do not allow anyone to doubt whether he should and may believe in Christ, or whether Christ has died for him. For we say, that all and every truly penitent person is commanded to come to Christ, that is, to believe in him, and promise them a sure peace, relief, forgiveness of sins, and all the gracious benefactions of the heavenly Father. We do not say that Christ has acquired by his death a certain atonement, but the atonement itself; likewise, not the ability to forgive sins, but the forgiveness of sin

itself; furthermore, that he has acquired this, not equally and equally for all men, many of whom perish, even as the Remonstrants say, after they have once believed; but for those on whom He has wanted to have mercy (as surely as He has had mercy on all those whom He has given mercy, that they, being converted, should confess the truth); whom He, after they have come to Christ, not only does not cast out, but even preserves, that they may not be torn out of His hands, yea, He gives them eternal life (2 Tim. 2:25; John 6:37, 39; and ch. 10:28).

9) John 3:36. He who does not obey the Son will not see life, but the wrath of God remains on him.

To obey the Son is not only to believe in the Son, but also to repent. For both these the Son commands. And the latter is more honorable than the other. This He commands to all and any (for all and any are guilty of breaking the law), and the other He commands to none but those who have fulfilled the first. And so far the Gospel may be said to be proclaimed to all and any of those to whom the Word is preached. For the Law does not enjoin repentance, although the preaching of the Law serves that purpose, so that man, being convinced of his sins and of the wrath of God against himself, may and will repent. However, the doctrine of conversion is not properly called the Gospel, since it is neither the whole Gospel, nor even a part of those things which are the object and purpose of faith, which are actually included in the Gospel. Nevertheless, nevertheless, it is any grace, to be called to conversion, but it is not the Gospel grace; for it is offered only in Christ, and only for Christ's sake, and always with a proposed purpose and intention of eternal salvation (as we have proved in the first Article), and therefore it does not have Christ as its foundation. Thus it is evident from this that it is wrongly said that the grace of the Gospel is general, that is, that the benefits obtained through the death of Christ are offered to all and any to whom the preaching is done.

This is the opinion of the Brethren of Gelderland on this Article, subject to the opinion of other better informed people.

OPINION OF THE DEPUTIES OF THE SOUTH HOLLAND SYNOD

ON THE SECOND ARTICLE, DEALING WITH

OF THE REDEMPTION, WHICH THE REMONSTRANTS CALL THE UNIVERSALITY OF THE ACQUIRED RECONCILIATION THROUGH THE DEATH OF CHRIST.

The delegates of the South Holland Synod, having considered everything in the fear of the Lord, according to the rule of the Word of God, diligently and very closely, declare:

I.

That God, as He has decreed from eternity, not to save all men, but certain chosen men from among the human race, to the praise of His glorious grace; also decided at the same time, that the satisfaction and merit of obedience and death of Christ, which in itself would be sufficient to redeem all and any man, would be an appointed and ordained and proper means, by which the sins a. of those given to him by the Father, and through which mightily and infallibly those who are chosen would be brought to eternal life, as fully intended of God until the end.

a. Isa. 53:11. In his knowledge my righteous Servant will make many righteous, and their crimes he will bear.

Dan. 9:27. He will make the covenant many

John 10:15. I lay down my life for my sheep.

Matt. 1:21. He will save his people from their sins.

Acts 20:28; Matt. 20:28; and 26:28; Heb. 9:28; Rom. 8:32, Eph. 5:25; 2 Cor. 5:14, and 21.

b. John 17:6. I have revealed thy name unto men, whom thou hast given me out of the world; they were thine, and thou gavest them to me.

And vs. 19. To them I sanctify Myself, that they also may be sanctified in the truth.

c. John 10:28. And I give unto them eternal life, and no man shall pluck them out of my hand. My Father, who gave them to Me, is greater than all, and no one can snatch them out of My Father's hand.

John 17:24. Father, to whom Thou hast given Me, I will, where I am, that they also be with Me, that they may behold My glory, which Thou hast given Me.

Eph. 5:23. The husband is the head of his wife, just as Christ is the head of the church, and he is the one who gives salvation to the body.

H.

And since the means, wisely ordained, which is committed to this end, so do not extend beyond it, they declare:

That the satisfaction and merit of Christ, or the price of ransom, which Christ by his suffering and death paid to God the Father, is not powerful, itself to acquire, or to appropriate that end applied, other than in the elect.

UI.

SO THEY DECLARE IN ADDITION:

That the wise God did not give his Son in death for such a purpose and with such an intention, that he would thereby acquire the forgiveness of sins, and reconciliation, even for those whom he did not elect in his eternal counsel, but passed over, and left to himself, and decided to condemn justly for their sins.

Therefore, they reject these following points.

I.

That all and every man, believers and unbelievers, should be received in grace, and have actually obtained salvation in Christ, but that some remain in the salvation obtained by believing, and others are again deprived of it by not believing.

Huberus in the brief understanding of his theses, and generally.

That all and every man, by a general benefit and grace of the Supreme Father, is saved through Christ, and that no one can perish for ever, except he who by his habitual ingratitude and wickedness in this life prepares eternal punishment for himself, while in a certain general way everyone is enlightened, and that faith in God is natural, and all are imprinted and born.

Franciscus Puccius Fidelius, in the book of the powerful working of Christ the Savior; printed at Gouda.

in.

That the price of righteousness, which Christ offered to God his Father, is not only sufficient in itself, and by itself, to redeem the whole human race, but that it is also paid for all and every man, according to the decree, will and grace of the Father.

The Remonstrants in their Articles delivered to the Synod; Thes. 2, on the second point.

IV.

That Christ died without distinction, as to the acquisition of salvation, for all persons considered in the state of falsehood and sin, both for those who perish and those who shall be saved; for Cain as well as for Abel; for Judas as well as for Peter.

The same Remonstrants, in their answer to those of Walch. pg. 49.

That God has accepted the whole human race in the grace of reconciliation, and that together with Adam and all his descendants, in him, He has made a covenant of grace, in which He has made a covenant of grace.

V.

promises the forgiveness of sins to all and any who will stand firm in that covenant and will not transgress against it.

Hadrian. Borrius in the Answer of D. Jacobus Arminius, to the 31st Article, pp. 117, and 118.

vi.

That in Adam, when he was received in grace, the whole human race was received in grace; since it seems to them that it ought to be said, that he bore the person of the whole human race no less in the second covenant, than in the first, since he was in both the tribe of the human race.

Corvinus v. Tilenus, p. 332.

VIL

That all and every man of the in respect of the good of salvation, for

Father be given to Christ, in respect of every one being acquired, of the right of salvation to all, and

Nicol. Grevinch. against Ames. p. 49.

VIII.

That in God may be a steadfast, and ge- | worvene good to all and every one to stedfast affection, to appropriate it.

The same in the same book, p. 9.

INSIGHT

That Christ died for all, the matter falls out much differently in some, by w^h his purpose and proposed white is their own fault, has been, to make all saved, though the

Remonstrants in the Hague Conference, Nederduitsch, p. 158. Latin Conf. Bert. p. 176.

INSIGHT

That the intent, and intention I with effect to make blessed, of Christ be all men |.

In the same Conf. pp. 174, and 175; and Latin Bert. 196.

IX.

That the acquisition could sufficiently have retained its dignity, that the redemption acquired had been wholly necessary and useful, abundantly appropriated to none, if it were,

Nicol. Grevinch. v. Ames. p. 9.

INSIGHT

Whatever the order of acquisition to appropriation, that nevertheless it could only have existed in itself without appropriation, fully fulfilled and complete, and that salvation could have been obtained for all, and not be appropriated to anyone, because of the intervening unbelief of all.

The same in the same book, p. 14.

X.

That Christ be an Intercessor for I also pray, that the Father may reconcile them all, and, as He reconciles all, that He may forgive | sins.

In The Hague Conf. Nederd. p. 168; Latijnsche Bert. p. 188.

INSELIGIBLE.

Even though Christ does not pray for the world in the way that He prays for the faithful, nor does He pour out for them the same prayers that He pours out for them, He nevertheless prays for the world in some way, and the atonement for the unbelievers is only for acquisition, but for the faithful also for appropriation.

In the same Conference on the following pages.

XI.

That God in the highest stage, which I heath, to every man his love was possible, according to his will and righteousness I showed.

In The Hague Conf. Nederd. pg. 166; Latin, Bert. 186.

XII.

That the operations and ministries of the priesthood of Christi are so distinct, and the one so joined and ordained under the other, that they are also separated from each other, so that to the one, to whom the one fits, the other does not always or immediately fit.

That the willing sacrifice performed on earth, by the slaughter of the body, and the shedding of blood, which was followed by death, is wholly for the good of all and every man, even for Pharaoh; but that the intercession in the heavens is not wholly; also that it is not for all, but only for the faithful.

Nicol. Grevinch. against Ames. pp. 45, 46, et seq.

OR, AS THE REMONSTRANTS SPEAK, JOINED TOGETHER, OR ALL ALIKE.

That Christ died, equally equal and intent and purpose of salvation, equally after for all sinners; but that he rose again equally and equally after, for believers. and intercedes, with a

Reply to the Epistle of those of Walcheren, pp. 50, and 52.

XIII.

That we are saved by death I that death Christi and our faith under Christi, but not by Christi alone; I are causes joined together.

Conradus Frost, in his friendly Antw. p. 450.

All these errors we believe to have come from two fountains, namely:

1. From an evil and wrong explanation, of that way of speaking For someone to die.
2. From some strange and incongruous distinctions, that is, distinctions which are entirely incongruous and have no foundation in the Word of God, and which therefore should rather be called by the name of extinctions, that is, corruptions, than by any other name.

OF THE FORMER, OR OF THE MANNER OF SPEAKING "TO DIE FOR SOMEONE."

"To die for someone" in this matter means not only to die for the good of someone, *geljkerwijj* as the Apostle says to Col. Cap. 1:24, that he fulfill in his flesh the remnants of Christ's afflictions for his body, that is, for the church; but it means as much as to die in someone's place or place, and that for such a purpose and purpose, that he may thereby live. Even as it is taken 2Sam. 18:33; when David says: My son Absalon, my son Absalon, who will give me to die for you? For the desire of David was that he might even be permitted to die, that Absalon might live.

"o

That this is the meaning of the word before, when speaking of Christ's death, is clear from Isa. Cap. 53:4, when it is said there that Messiah truly bore our afflictions and took upon Himself our sorrows, and that in such a way that, as it is said in the 5th verse, He was wounded for our iniquities and crushed for our wickednesses, and that the chastisement of our peace was upon Him, and that we were healed by His wounds. Likewise from other places of the New Testament serving this purpose; 2 Cor. 5:21; Col. 1:22; 1 Pet. 2:24, and Cap. 3:18; Rev. 1:5; Eph. 9:14.

Therefore we are greatly grieved, that the Remonstrants in the Hague Conference; *Nederduitsch*, p. 158; and *Latijnsche Bertii* p. 176; being drongen by the power of these words (to die for someone) with Socinus, whose disciples they are in this matter, do not refrain from saying, that the word for, can apply as much as to us for our good, or for our sake. How much of a tail of error this drags after itself, let us all consider.

OF THE SECOND, THAT IS, OF THE REMONSTRANTS' DISTINCTIONS, WITH WHICH THEY ATTEMPT (BUT IN VAIN) TO RIDICULE AND NULLIFY OUR PROOFS.

They distinguish between acquisition and appropriation, and, relying on this distinction, they say that Christ died for all and sundry, and that he obtained for all by the death of the cross the reconciliation and the forgiveness of sins.

Hague Conf. Nederd. pg. 416, Latin Bert, in the second Section, pg. 143.

And now they deny that the unbelievers, who remain in their unbelief, ever shared reconciliation with God and the forgiveness of sins.

Aldaar in the same Conference on the following page.

This distinction, as it is declared by the Remonstrants, we do not allow, because the acquisition (as the Jurists, being the best explainers of the meanings of the words, acknowledge) concludes under itself, and Btelt as before known, a license of the thing, which is desired. Thus, a obtained answer or rewrite is then with them, so when the Prince has granted and the applicant has obtained. And in our ordinary way of speaking, when we say that an office or state has been acquired for someone, we do not only mean that the right to that office has been acquired for him, but also that the actual possession or property and license of it have been acquired for him.

But, let us come to the fountain of this evil error; this is the proposed purpose or intention which the Remonstrants believe Christ had in His life.

They say boldly, "That Christ neither willed nor did not will the appropriation of the atonement to all and any for whom He died; but that He had for His purpose and purpose that God, notwithstanding His righteousness, might save the sinner, and that the sinner, notwithstanding his sin, might be saved.

We judge that this contradicts the words of Christ; John 17:2. As thou hast given him power over all flesh, that he may give eternal life to all those whom thou hast given him; and vs.

11. Keep them in thy name, which thou hast given me, that they may be one, even as we are; vs. 15. Keep them from evil; vs. 17. Sanctify them in thy truth; vs. 24. I will that where I am, they also may be with me, that they may behold my glory which thou hast given me.

And that this also of itself contradicts the words of the Apostles, Heb. 9:26, where it is said, that Christ for the remission of sins was manifested by the sacrifice of Himself; vs. 28; that He was sacrificed that He might take away the sins of many; and Cap. 10:14; that Christ with a single offering sanctified for ever those who are sanctified. Which testimonies all together present us with a different purpose and effect of Christ's death, than that presented by the Remonstrants in the aforementioned place.

From these places of Scripture it also appears that through Christ's intercession on earth, and through the sacrifice made by Him in the world, not only was the door of salvation opened, as the Remonstrants speak in the statement of their second Article (although we do not know, how this could have come about without the forgiveness of sins, which however they do not attribute to Christ's death), but that we are also led by the power of this even into Heaven.

Likewise. Thus the workings of the priesthood of Christ cannot be distinguished, that Christ should not have risen again for all those for whom He died; for the Apostle Paul says, in Romans 4:25, that Christ

was delivered up for our sins, and that He was raised up for our justification. He does not say that He was delivered for the sins of all, and that He was raised for the justification of some only, as the Remonstrants feel. The same Apostle, in the eighth Chapter of the same epistle, V8. 34, adds death, resurrection, and sitting at the right hand, and states that these are for the benefit of all for whom the Father has delivered His Son.

From which we then conclude, that nothing can be acquired by the one death Christ alone, apart from his resurrection. To which the Apostle refers, when he says, 1 Cor. 15:17. If Christ be not risen again, ye are still in your sins. Add to this, that Christ's intercession in heaven is nothing but a perpetual sacrifice. And therefore, these two cannot be separated in such a way that Christ should not intercede in heaven for all those in whose place He was on the cross, since He is their Mediator, both by His merit and by His powerful action. For if the latter benefit is not added, the former is useless. Therefore, the Remonstrants have not been little fooled, when in the Hague Conf. Ned. page 418, and La- tinsche Bert. page 145, in the last Section, say, that Christ has earned for all and any the necessary medicine for salvation, since they nevertheless declare, that Christ by his death has not earned for many the appropriation.

But yet, if they are lost in the meantime, how can such merit be said to have been sufficient for salvation, as the Remonstrants feel, if the Father gives everything with Christ; as it is said there Rom. 8:32; so He also gives the appropriation. And of equals: those to whom He does not grant the death of His Son, He has never given His Son. For as the fire is not enjoyed except with all its warmth, so those who partake of Christ in his death also partake of him in his resurrection, as the Apostle teaches in Romans 6:5.

-However, in order that we may present and refute the principal inconsistencies of this opinion, we say, first, that it could not have happened that those for whom Christ died could not have all their sins immediately forgiven, according to what the Apostle says in Col. 1:21, and 22, that we are reconciled in the body of the flesh through death. Thus, one should not seek the fountain of appropriation only in the resurrection of Christ, but in the decision of the Father, who survived His Son, and in the obedience of the Son, through whom He obeyed His Father unto the death of the cross.

Secondly, we say that it is preposterous that Christ should have died for those for whom he did not die, since he proved in his sufferings that he was the death of death; Heb. 2:14; 1 Cor. 15:54. From which we further conclude, therefore, that even in his death there was a very definite appropriation of Christ's death for all those whose place he replaced with a dying intention to save them, and that by the power of his death the sense of this benefit will be in them in due time, when they will believe the gospel which is preached to them by the power of God.

Thirdly, we believe that it is an incorrect statement that Christ sacrificed Himself on earth for those for whom He does not intercede in heaven.

Rightly then is this separation of the workings of the priesthood of Christ rejected, as being the one by which, among other inconsistencies which arise from it, also the consolation of the godly is for the most part diminished. For, according to the Apostle, anyone for whom Christ died can say, "Who will bring accusations and charges against me? God is the one who justifies. Who is there who condemns? Christ is the one who died, yes, who has also been raised, who is there at the right hand of God, who also prays for us. I am assured that neither death, nor life, nor angels, nor principalities, nor powers, nor things

present, nor things to come, nor height, nor depth, nor any other created thing, can separate us from the love which is there in Christ Jesus.

Which consolation is far better than that which proceeds there from the doctrine of the Remonstrants, and by whose power they are compelled, that they should say, in the Hague Conference; Nederd. p. 158; that a good shepherd lays down his life for the sheep in such a way, that he intends to keep them, even if they are not all kept. Which all men of God rightly believe, that it cannot be said of the Supreme Shepherd of souls, whose will nothing can withstand, and with whom all things are given to us; Rom. 8:32; without blasphemy.

THE JUDGMENT OF THE BRETHREN OF NORTH HOLLAND.

ABOUT

THE SECOND ARTICLE OF REMONSTRANTS.

THIS ARTICLE OF THE REMONSTRANTS READS THUS FROM WORD TO WORD:

That therefore Jesus Christ died for all and every man, so that by the death of the cross he obtained the atonement and forgiveness of sins for them all, with the condition, however, that no one enjoys this forgiveness of sins except the believer; John 3:16; 1 John 2:2.

Here are two things that are said in this Article, which are distinct to each of us.

The first is that Christ died for all and any man, and, by the death of the cross, obtained reconciliation with God and the forgiveness of sins.

The second is that this reconciliation and forgiveness of sins is not for everyone and everyone, but only for believers.

The Brethren of North Holland consider both of these points to be unscriptural and contrary to Scripture.

OF THE FIRST.

For as far as the first is concerned, nowhere does Scripture say that Christ died for all and any man. Somewhere it says that He died for all, but nowhere for every man. And from what it says, that He died for all, it is by no means to be concluded that He therefore died for every man; for it is one thing to die for all, and another to die for every man. But so not the opposite. The Apostles healed all diseases, but not every disease. The Scribes and Pharisees taught all mussels, but not every mussel, and so on. All kinds of diseases, or all kinds of sicknesses, all kinds of muss herbs, or all kinds of muss herbs are meant, and not every one of the common.

In this sense the scripture says, that Christus died for all, that is, for all kinds, without distinction of Jews, of Gentiles, of this or that language, people, nation, etc. Thus it says, that Christ died for all, that is, for all the elect, from all generations of men, as it appears in Rev. 5, v. 9, where the elders are said to have sung a new song to the Lamb, saying: Thou art worthy that thou receive this book, and open the seals thereof: for thou hast been slain, and hast bought us God with thy blood, from every kindred, and tongue, and people, and nation.

And from here it comes, that the Scripture without contradicting itself in any way, usually says elsewhere, that Christ died for many; Isa. 53:12; Matt. 20:28; Mare. 9:45. The Son of Man came that He might give His life as a ransom for many. Matt. 26:28. This is my blood of the New Testament, which is shed for many for the remission of sins.

Heb. 9:21. Christ was raised once that He might put away many sins. Thus clearly explaining that by all is not to be understood everyone. Now, who these many are, is further explained and indicated in these following scriptural passages: Matt. 1:21. For he will save his people from their sins; John 10:15. I lay down my life for the sheep; John 17:2. You have given Him power over all flesh, that He may give eternal life to all those as many as You have given Him; John 11:51, and 52. That Jesus should die not only for those people, but that He should gather together the scattered children of God; Acts 20:28. The church of God, which he obtained with his own blood; Rom. 8:33, 34. Who shall bring charges against the elect of God? God is the one who justifies them. Who shall condemn them? Christ is the one who died, Eph. 5:23. Christus is the one who gives salvation to the body; vs. 25. Christ loved his Congregation, and gave himself up for her; Heb. 10:14. By a single sacrifice he has sanctified for ever those who are sanctified; Tit. 2:14. Who gave Himself for us, that He might redeem us from all unrighteousness, and cleanse Himself a vólk of His own. Thus, for those whom the Father gave Him, for the sheep, for His people, even for His own special people, for His church, for His body, for the children of God, for those who are sanctified, Christ died. Now, these are the elect, for whom all, and for whom alone, and for whom every bizonder, Christ died, whether before death, or in death, and being that they have lived after the death of Christ, accomplished on the cross, they now live, and will live to the end of the world.

For all; John 17:2. As thou hast given him power over all flesh, that he may give eternal life to all those whom thou hast given him; John 6:39. This is the will of the Father who sent me, that I should not lose what he has given me, but that I should raise it up at the last day; John 17:12. Those whom thou hast given me I have kept, and none of them is lost.

For them alone; John 17:6. I have revealed thy name unto men, whom thou hast given me out of the world; v. 9. I pray for them; I do not pray for the world.

For every one in particular; Rom. 10:9. If you confess with your mouth the Lord Jesus, and believe in your heart that God raised him from the dead, you will be saved; Gal. 2:20. Who loved me and gave himself for me.

For those who have been, who are, and who will be; Acts 15:11. We believe that we shall be saved by the grace of the Lord Jesus Christ, even as they are; Heb. 13:8. Jesus Christ is the same yesterday, and today, and forever; Rev. 13:8. And the same shall worship all the inhabitants of the earth, whose names are not written in the book of life, of the Lamb, which was slain from the foundation of the world. However much, then, Christ's death, considered in itself, is of such dignity and price that it can be a sufficient price and ransom to redeem all and any man; nevertheless, from these testimonies, which we have now brought forward, it is clear enough that Christ died for no other than the elect. And verily this is a very sure proof: For those for whom Christ did not pray, for them He did not die; for His sacrifice and intercession hang together with an inseparable bond. Now, He did not pray for all and any man, for He did not pray for the world. Thus, therefore, He did not die for all and any. It follows then:

It is completely false that Christ died not only for the elect, but also for all and any man, that is, also for the rejected and for those who are lost.

And indeed, so false is it also, what the Remonstrants say of the intention, or of the proposed will, namely, that the intention or purpose of the Fathers, giving his Son in death, and of the Son, saving death, was to save or save all and every man, equally and equally, by the same, although the matter has turned out otherwise with many through their own fault.

For if this had been the intention of both the Father and the Son, Christ must have died for all and any. But it has already been proved by many testimonies of Scripture, that Christ did not die for everyone, but for many, for His people, for His sheep, for the chosen ones, for His Church, etc., from which it follows that this also follows that Christ did not die for anyone. From which it follows, therefore, that this was also the intention of the Fathers, surrendering His Son, and of the Son, suffering death, that He would save these and no others. And that this alone was the intention of the Fathers, and together also of the Sons, the Scriptures expressly testify; Johan. 11:51, 52. Caiaphas prophesied, not of himself, but speaking by inspiration of the Holy Spirit, that it would come to pass that Jesus would die, not for this people only, but that he would gather together the scattered children of God; Gal. 1:4. He gave himself for our sins, that he might redeem us from this present evil world, according to the will of God and our Father; Eph. 5:26. He gave Himself up for the church, that He might sanctify them, and that He might make them glorious before Him; John 3:16. He has given His only begotten Son, that every one who believes, etc.; John 17:19. And to these I sanctify myself, that they also may be sanctified through the truth; Tit. 2:14. Those who sanctify themselves-

Both then it is false, and themselves perverting every one.

That this was the will and purpose of the Father, to deliver up his Son unto death, and of the Son, to suffer death, that he might save all and every one.

On the other hand, that it is wholly true that Jesus Christ died for all the elect, and only for the elect, whom the Father gave Him to redeem.

gave for us, that He might redeem us, etc.; 1 Pet. 1:20, 21. Who was ordained beforehand, before the foundation of the world, but who is revealed in these last times for your sake, who through Him believe God.

Moreover, if the intention and purpose of God the Father, delivering his Son unto death, and of the Son, suffering death, have been to save all and any by the death of the cross, it must necessarily come to pass that they all shall be saved, for the counsel of God cannot be overruled, as it is evident from Isa. 46:10; and as has been more fully proved concerning the first Article. But they shall not all be saved. Therefore, etc.

Yea, moreover, in this the Remonstrants contradict themselves, as often as they say, that God ordained Christ a Mediator before He had any definite will or intention of saving any man, and when He had not yet concluded any of the conditions under which He intended to save men, so that the accomplished and completed acquisition could have had its dignity, necessity and usefulness abundantly enough, even if the redemption acquired had never been appropriated to any person, that is, if no one had ever been saved immediately. For these two things cannot exist together and simultaneously, namely, that the intention and purpose of the Fathers, giving His Son over in death, was to give salvation to all and any for the sake of the ransom or price of His Son's death; and that God ordained Christ a Mediator before He had any definite will, intention or purpose of saving anyone.

man would be saved.

And

That God ordained Christ a Mediator before He had any definite will, intention or purpose to save any man.

But it is proved from Scripture that it is absolutely true that the intention and purpose of God, of the Father and the Son, was to save only the elect.

That God ordained Christ a Mediator, with a certain will and purpose to save His elect; which end the Father and the Son also obtained. For the counsel of God could not have failed. Moreover, it is also

And be; Isa. 46:10; nor his wisdom being in any way consistent with the supreme wisdom of God, to permit in a matter, peculiarly of so great a weight, as there is 'the surrender of his Son in death, and as there is also the work of redemption, anything loose and wild, provided that without certain intention, purpose and counsel should be done.

And here it does not help the Remonstrants to say, that through the death of Christ a certain ability and willingness has been acquired for God the Father, by which He has been permitted to enter into a certain new covenant with mankind, on such condition and prior appointment as He may please. For so far is it from there, that with this ornament which they have found, they would somewhat disguise or cover up the absurdity of their doctrine, that, on the contrary, they would not but discover and reveal its falsity and falsity. For, as the Scriptures generally testify, entirely different and far better and more gracious benefits were obtained by Christ through His death, namely, the true and effectual reconciliation with God, the forgiveness of sins, the adoption into the ranks of the children of God, the right to inherit eternal life, and, in addition, all those spiritual blessings, to whose author and fountain He was ordained by the Father; as the Apostle teaches, Eph. 1; and this is also generally known from the whole of Scripture, and will also be proved more fully in the second part.

Yes, what is more, on this very false precept they do not even always stand, when they deviate from this Article, in which they say that Christ has obtained the atonement and the forgiveness of sins through the death of the cross, and not any right of opportunity or willingness by which God might want to enter into a covenant with man, and that under one or other condition, or of faith or of works.

Since these things together, as being poems of the brain of man, deviate greatly from God's Word, yes, are in direct conflict with it, so it is that the Brethren of North Holland reject them as entirely false, and hold them to be abominations.

OF THE SECOND.

In the second paragraph the Remonstrants say, that all and every one has the reconciliation with God, and the forgiveness of sins, but that these are not all and one - However true it may be, corresponding to the Scriptures,

That no one but the believer, that is, only the believer, may partake of the reconciliation with God, acquired through the death of Christ, and of the forgiveness of sins; and that the own fruit of acquisition may be appropriation.

Each one, but only the believers are appropriated. Of which the Brethren of North Holland judge thus:

On the other hand, that it is false, and does not accord with the Scriptures,

That not all those are reconciled to God through the death of Christ, and become partakers of the forgiveness of sins, for which Christ has acquired it. And that the appropriation is not the end of the acquisition itself, or the end which is actually intended and appointed by God.

For the Scriptures teach openly and plainly that the acquisition and the appropriation are equally wide-ranging, and that they proceed with equal breadth and equal equality.

and that to all and every one is appropriated the atonement for which Christ obtained it, that is, to believers only, and that this end is actually intended and willed of God; Isa. 53:10. When he hath laid down his life for crime, he shall see seed, and shall prolong his days, and the Lord's purpose shall proceed by his hand; v. 11. And, for his soul's sake, he shall be satisfied; and in his knowledge my servant, the Righteous One, shall make many righteous, for he shall bear their iniquities, etc.; vv. 11. Matt. 18:11. The Son of Man came to save that which was lost; John 6, vs. 33. The bread of God is that which came down from heaven and gives life to the world. And the bread which I will give is my flesh, which I will give for the life of the world; Rom. 3:24. By the redemption wrought in Jesus Christ; v. 25. Whom God presented, that he might be an atonement through faith in his blood; Rom. 8:34. Who is it that condemns? Christ is the one who died; 1 Cor. 1:30. Christ became to us from God wisdom, righteousness, sanctification and redemption; 2 Cor. 5:15. If one died for all, so died they all; and therefore he died for all, that they who live should no longer live themselves, but the one who died and rose again for them; v. 18. And all this is of God, who reconciled us to himself through Jesus Christ; vs. 19. For God was in Christ reconciling the world to himself, not imputing his sins to it; v. 21. For He made him who knew no sin to be sin for us, that we might become the righteousness of God; Gal. 3:13. Christ redeemed us from the curse of the law, when he became the curse for us; v. 14. That the blessing of Abraham might come upon the Gentiles in Christ Jesus; Gal. 4, v. 4. Becoming of a woman, having become under the law; vs. 5. That He might redeem those who were under the law, that we might receive adoption as children; Eph. 1:7. In whom we have redemption through his blood; vs. 9. etc.; Eph. 2:13. But ye which were afar off before, are now come nigh unto us in Christ Jesus, by the blood of Christ; vs. 14. For he is our peace, etc.

Col. 1:13. Who hath delivered us from the power of darkness, and hath transferred us into the kingdom of his beloved Son; v. 14. In whom we have redemption through his blood, etc.; vs. 19. For it hath pleased the Father, that in him all the fullness should dwell; vs. 20. And having made peace through the blood of his cross, that through him all things might be reconciled to himself, both the earthly and the heavenly; v. 21. So now he has reconciled you, whom you formerly alienated and were enemies through the mind in evil works, etc.; Heb. 2:10. For it suited him, that he, for whose sake all things are, and through whom all things are, inspiring many children to glory, should make perfect the Prince of their salvation by sufferance; v. 14. That he might nullify by death the one who had the power of death, that is, the Devil; v. 15. And to make free all those who were in bondage with the fear of death through their whole life; Heb. 9. vs. 12. He entered by his own blood into the sanctity once, having obtained eternal redemption; v. 14. How much more shall the blood of Christ, who by the eternal Spirit offered Himself to God without penalty, cleanse your consciences from mortal works, to serve the living God; v. 15. Therefore, He is also therefore a mediator of the New Testament, so that through the intercession of

death, for the redemption of the transgressions which were under the first Testament, the called ones might receive the promise of the eternal inheritance.

Heb. 10, vs. 10. By whose will we are sanctified, through the offering of the body of Christ, which was once made; vs. 14. For by a single offering He has sanctified for ever those who are sanctified. Yea, unto this belongs the whole substance, and the whole wit and purpose of all these things, which are spoken of from the Apostle to the Hebrews in those two chapters of the Epistle. 1 Pet. 1, vs. 18. Ye are redeemed from your vain despair; vs. 19. With the precious blood of Christ, the immaculate and unstained Lamb.

Since these places of Scripture do not speak only of the acquisition of salvation, but of salvation itself, or of the act of salvation, it follows that not the mere acquisition, but the appropriation of salvation and salvation itself, has been the object and the end which God has proposed to Himself, both in the sending and in the surrender of Christ. And there it is also openly stated that the forgiveness of sins itself, the redemption from the curse of the law and from the power of darkness, the justification, the sanctification, the taking over into the Régk of the Son of God, the introduction to glory, and finally eternal life, is the very end of the acquisition, and a fruit, related to it with an indivisible and unbreakable bond; So that to all those for whom Christ, the Mediator, has acquired these benefits by his death, the Father grants these benefits to all of them, and to them alone.

And there, by no pretense of reason, nor by a paint of probability, can this appropriation be separated from the acquisition.

For this, the Brethren of North Holland deem to be false. For by right of acquisition a thing becomes his own, for whom it is acquired, while the gift or license of the thing acquired not only completes the acquisition, but also makes and accomplishes it. For otherwise, indeed, it cannot be or be called an acquisition.

From which it follows, therefore, that it is a mere poem of the human imagination, and of vain and empty brains, which the Remonstrants are accustomed to boast of the absolute will of acquisition, and of the conditional will of appropriation. For, asserting the absolute will of acquisition, it is also necessary that there should be an absolute will of appropriation. And it does not help them, that, in order to confirm and surround their idea of the separation of the appropriation from the acquisition, they separate the death and sacrifice of Christ from His resurrection and intercession; which they are accustomed to do, saying that Christ sacrificed Himself and died for all men in common; but that He rose again and intercedes only for the faithful.

They, on the other hand, declare that Christ's death and sacrifice, his resurrection and intercession, cannot in any way, shape or form ever be separated. And that the benefits, both of death and of Christ's resurrection and intercession, both extend as far and as wide, and that they belong only to the elect and the faithful.

This is evident from the testimonies of Scripture, which add the death and resurrection of Christ together; John 17, v. 9. I pray for them; I pray not for the world, but for those whom thou hast given me; v. 19. And for them I sanctify myself said ven, that they also may be sanctified by the truth; Rom. 4:24. He has raised up Jesus our Lord from the dead; vs. 25. Who was delivered up in death for our sins, and raised up for our justification; Rom. 8:34. Who is he that damns? Christ is the one who died, yes, who

was also raised, who is also at the right hand of God, who also intercedes for us; Rom. 14, v. 9. For to this end Christ died both, and rose again, and became alive again, that He might have dominion over both the dead and living; Heb. 9:12. By his own blood he entered once into the sanctuary, having obtained eternal redemption; v. 24. For Christ did not enter that sanctuary made with hands, but into heaven itself, now to appear before the judgment of God for us; v. 26. But now He appeared once in the consummation of time, to put away sins by the sacrifice of Himself.

But also in this piece the Remonstrants are contrary to themselves. For, that they say here, that the forgiveness of sins is not appropriated to all, for whom it was acquired, does not seem to us to be consistent with what they teach elsewhere, namely, that God has accepted the whole human race in the grace of dispensation, and that He has made a covenant of grace with Adam and his descendants, in which He promises forgiveness of all sins to all those who will abide and persevere in this covenant, so that He has decided to leave no one in the fall without the intervention of actual sinners, and to cut them off from the hope of salvation, and consequently, that no one has been rejected from God and ordained to hell except for his own sin, which He could have omitted.

For, verily, no new covenant of grace of God could be made with sinful man, and original sin could not be forgiven to such an extent, that it would not wither away, without an appropriate appropriation of the satisfaction and merit of Christ; or they had to add, besides the merit of Christ, an appendage of the merit of Christ.

ADD TO AN APPENDIX THE BR(

How this Article is not set in its own proper place, if ye notice the order of decrees, which Arminius condensed, and which the Remonstrants also follow. For this Article had to be put in the first place, so that it contains their first decision. On the other hand, the first Article had to put either in the second or last place another cause and fountain from which the grace of the new covenant and the forgiveness of original sin may arise and flow. How utterly strange and contrary to Scripture this is can be seen from the many testimonies mentioned above.

From all this the Brethren of Noord-Holland consider it to be clear and evident, that this second Article of the Remonstrants; whether it is simply considered, as it is there, or whether it is considered, just as the Remonstrants, in the Hague Conference, and in their Articles, and in other publicly published writings, declare that it contains many untruthful parts, which are publicly false, and which among themselves and with the h. Scripture are directly contrary to the h. Scripture. Scripture, which are contrary to the honor of God, and which are also detrimental to the piety and the salvation of men. These must therefore in no way be suffered in the Reformed Churches, and especially in those who serve any church service; so that God's honor may remain intact and undefiled, God's Word may remain its truth, and faith and godliness their purity.

SDeren VAN NOORD-HOLLAND HIERBIJ, stelden. But whether this has not been done gratuitously and with certain premeditated advice, may justifiably be doubted, namely, so that it would not seem to reverse and change the order of salvation described to us in the Scriptures, and hitherto held in the Reformed Churches in a beneficial way.

THE INVESTIGATION AND JUDGMENT OF THE BRETHREN OF ZEELAND.

ABOUT

THE SECOND ARTICLE OF THE REMONSTRANTS,

WHICH DEALS WITH THE REDEMPTION OF THE HUMAN RACE THROUGH DEATH.

SCRIPTURAL FEELING.

I.

Although we confess that the ransom of Christ's death is sufficient in itself to expiate the sins of all and any man; nevertheless, the absolute will and purpose of the Father, giving His only begotten Son in death, and the Son's Son in death, is the absolute will and purpose of the Father.

death, and of the Son, to pay this ljj- I for all the elect, and to make the ransom of redemption I for them alone.

And accordingly, the atonement and salvation acquired through Christ's death is for all the elect alone, and is certainly and infallibly appropriated to them alone.

This first Article we prove thus from the Word of God.

John 10, vv. 14, 15. I am the good Shepherd, and lay down my life for the sheep. And vs. 18. This commandment have I received from my Father. From which it is proved, that Christ, by the command of His Father, laid down His life for the sheep, and not for others. John 11, vv. 51, 52. Eaiaphas prophesied that it would come to pass that Jesus would die for that people; and not for that people only, but that He would gather together the scattered children of God.

From which it appears, that Christ by His death had this for His proposed wit and purpose, that He should gather together the scattered children of God, which alone are the elect.

Bom. 5, vs. 5. The love of God is poured out in our hearts by the Holy Spirit, who is given to us; and vs. 8. God commendeth his love toward us, that Christ died for us, while we were yet sinners. From which it follows, then, that Christ died for those whom the Father embraces with His supreme and beatific love, who alone are the elect. Compare what is written there John 15, vs. 13. No one has greater love than this, that someone lays down his life for his friends.

Eph. 5, v. 25. Christ loved his Congregation and gave himself for her.

From which it is evident, that Christ alone died for His Congregation, as His dear and beloved Bride, to whom He betrothed Himself for ever in righteousness, judgment, goodness and mercy; Hos. 2:19. Adds to this Acts 20, vs. 28. God has obtained His Church by His own blood.

Rev. 5. vs. 9. For thou art slain, and hast bought us God by thy blood out of every kindred, and people, and nation. From this it is evident that not all and every one have been redeemed by Christ's death, but only some from all nations, which are only the elect.

FOLLOWING ARE SOME REASONS DRAWN FROM SCRIPTURE.

I.

If salvation through Christ results from election, it belongs only to the elect. But the first part is true; Eph. 1:7. In whom we have redemption through his blood.

Where the Apostle openly separates redemption from the election of God. See here in addition to vs. 4, 5, 6 and 9. Therefore also the last part is true.

II

If Christ paid the ransom of redemption for everyone and everyone, then everyone and everyone must be saved, and no one must perish. Now, not all and any are saved, yea, what is more, many perish. Therefore, etc. The first part is true beyond all doubt, and evident from the righteousness of God, which otherwise would unjustly punish the damned, as for whom Christ, according to the opinion of the Remonstrants, paid the ransom of redemption.

HL

If reconciliation with God and the forgiveness of sins are obtained by everyone and everyone in man, then the word of reconciliation must also be proclaimed to everyone and everyone. But this backwards part is false. Therefore also the first one. The first part of this exclamation is proved from 2 Cor. 5, vv. 19, 20; where the reconciliation of the world, and the proclamation of the atonement of the sins, is proclaimed.

world, and the proclamation of the Apostle's word of reconciliation are joined together. The second part is proved from Acts 16, v. 7; where the Holy Spirit does not permit the Apostle to go into Bithynia to preach the Gospel. Add Ps. 147, in the last verse, and Acts 14, verse 16.

The second Article we prove thus.

Isa. 53, v. 10. The Lord's good pleasure shall prosper through him; and vs. 11. Wherefore his soul hath labored, he shall see, and be satisfied: and by his knowledge shall my righteous servant justify many, whose wrongs He hath borne. From this place it is concluded that the Father has obtained what He intended for His purpose, and that the Son has also obtained that for which His soul has labored, namely, the salvation of the elect, for which He has hungered and thirsted. It also evidently follows from the last words mentioned above, that those whose iniquity Christ has borne, are indeed truly justified.

John 6, v. 33. Christ is that bread of God which came down from heaven and gives life to the world. From this we see that Christ not only obtains life by his death, but indeed gives it to those for whom He has acquired or obtained it.

Rom. 8:32. He who did not spare his own Son, but delivered him up for us all, how could He not with him give us all things? From this we see that the appropriation of the merits of Christ's death, with all its benefits, cannot in any way be separated from the acquisition of salvation, but that they hang together with an indissoluble bond, and belong only to the elect.

2. Cor. 5:19. God was in Christ reconciling the world to Himself, not imputing their sins to them. From this it follows unmistakably that all those whom the Father has reconciled to Himself through the death of His Son also receive the forgiveness of sins.

In the Epistle to the Hebrews, the Apostle generally teaches that Christ grants merit to all those to whom He has obtained salvation through His blood, and that He sanctifies them through His Spirit. As, for example:

In order that He through death might nullify the one who has the dominion of death, that is, the Devil, and set free all those who, with the fear of death, were subject to slavery all their lives.

Likewise Heb. 9:14. How much more shall the blood of Christ cleanse thy conscience from dead works to serve the living God; and v. 15. Christ is therefore a Mediator of the New Covenant, that the called might receive the promises of eternal inheritance; and vs. 26. Christ is revealed by the sacrifice of Himself to put away sin; and Heb. 10:14. By one sacrifice He has sanctified for ever those who are sanctified.

HERE ARE SOME REASONS THAT PROVE IT.

I.

Salvation includes the forgiveness of sins.

Eph. 1, vs. 7. In whom we have salvation through His blood, namely the

Christ is the Savior of his body, which is the church; Eph. 5, v. 23. Therefore, He has not only forgiveness of crimes for his church. Add to this Col. 1, vs. 14. Therefore, as many as have been redeemed by the death of Christ, these also have obtained the forgiveness of sins, the salvation, but give it also.

II.

Christ is the Mediator of the New I Jer. 31, vs. 31; which He also confirmed by His Covenant, of which mention is made in death. Now, in this covenant

are promised to the allies, which are otherwise not, but an appropriation of forgiveness of sins, and sanctification the salvation acquired.

of the Quakers, which is indeed

IV.

For whom Christ died, the-selves truly feel indeed indeed the power of Christ's death to put to death sin, and become kings and priests of God, the Father.

Rom. 6:5, 6. The old man that is in us was crucified with him, that the body of sin might be made powerless, that henceforth we might no longer be the

For whom Christ died, acquiring salvation, for whom He also rose again, appropriating the acquired salvation. Is proved Rom. 6, vs. 5, 6. For, as we are implanted in him by the likeness of his death, so shall we also be implanted in him by the likeness of his resurrection; and vs. 8. And it is, that we have died with Christ, so geloo-

sin serve; and 2 Cor. 5:15. If one died for all, then they also all died with him; that they who live should not live to themselves, but to him who died for them and rose again; Rev. 5. vs. 10. For thou art slain, and hast bought us God by thy blood, and hast made us our Godly kings and priests.

V.

ven wey, that it shall also come to pass, that we shall live with Him; and Bom. 8:34. Who is he who condemns? Christ is he who died, yea, who also was raised. And 2 Cor. 5:15. That they who live may not henceforth live to themselves, but to him who died for them and rose again.

VI.

Whose advocate Christ is with the Father, for these alone He is the supplicant. The reason is: for it belongs to one and the same Priest to pray for the people, and to make offerings. But Christ is an Advocate only for those whom the Father has given Him, and not for the world. Therefore, etc. The second part is proved from John 17, vs. 9. I pray for those whom Thou hast given My; I pray not for the world; Bom. 8:34. Who is hy, who damns? Christ is the one who died, yes, who also rose, who also is at the right hand of God, who also prays for us. Likewise 1 John 2, vv. 1, 2. We have an Advocate, Jesus Christ, and He is the atonement for our sins.

REJECTION OF UNSCRIPTURAL FEELING.

We judge that the Remonstrants are wrong, who say that Christ paid the price of the ransom for all and any man, according to the decree, will, and grace of God of the Father. In their handed down writings, concerning the second Article, first Thes.

Further, when they say, that Christ alone obtained for the Father by his blood the right and power of eternal redemption, together with salvation, on such terms as he pleased. Reply to those of Walch. p. 47; Grevinch. against Amesius p. 9 reg. 9. Or, gelyk Episcopius says: That

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hitherto men have been reconciled to God through Christ's death, so that henceforth, notwithstanding his righteousness, he has wished to give them the hope of salvation and also to open the door of salvation, or to make a new covenant with them, in which covenant he has decided to give the hope of life to men.

hope of life to men under I love faith and hate sin. In zjijn this condition: if they love the righteous- I printed Artik. page 19; Thess. 7, 8.

m.

If they say, that God wished to give salvation to all and any man without distinction, as namely, both to Pharaoh, and to Abraham, as well as to Judas, and aao Peter, although the matter has turned out differently with many through their own fault. And therefore, that Christ is also a Priest of all men, even of Pharaoh, as far as the work of sacrifice is concerned. Reply to those of Walch. pg. 49; Grevinch. against Ames. pg. 48.

IV.

If they say, that Christ died equally and equally for all sinful men, but that He rose again and intercedes with an intention of salvation, equally and equally only for believers. To those of Walch. pg. 50, 51.

V.

We also reject the opinion of Adrianus van den Borre, who says that God accepted the whole human race into the grace of reconciliation, and made with Adam and all his descendants a covenant of grace, in which He promises forgiveness of sins to all those who will remain in this covenant, and will not violate or break it. Which sentiment also Arminius not obscurely admits in his Antw. to the 31 question, pg. 117; and Johan. Arnold, who says, that Adam no less bore the person of the whole human race in the second covenant, which is of the law and of works, having been in both covenants the tribe of the human race. Against Tilen. pg. 232. And from this error are not strange the other Remonstrants, who all generally and commonly hold that Christ has wiped out original sin for the whole human race. And in their first surviving statement concerning the first Article, they say expressly, that no one is deprived of eternal life, or of the means sufficient for that purpose, by any absolute decree, but that the merit of Christ, the callings, and all the gifts of the Spirit, can be conducive to salvation for all, and indeed truly do demand it, unless they themselves, by misuse of them, turn them to their own ruin.

VI.

We judge that the Remonstrants err when they say that God, the Father, ordained Christ a Mediator before He had any will or definite intention of saving any man by name, as is evident from the order of decrees which they usually state in common; and also in the Article of Episcopius on Redemption, Thes. 12, pg. 20; so that they do not believe that the order of decrees is the same as that which they usually state in common. 20; so that they also dare to say, that the acquisition made and now accomplished could have retained abundantly enough its dignity, necessity and usefulness, even if it had been that the redemption obtained had never been appropriated to any particular person, so that it could have been obtained for all, and yet not be appropriated to anyone. Grevinch. v. Ames. pp. 8, 9; reg. 11; and pg. 14; reg. 7.

fn.

Finally, when they say that God, the Father, ordained Christ a Mediator, when He had not yet determined any condition under which He wished to save man; so that, when the work of sacrifice was now done and accomplished, it was still entirely for Him to prescribe any condition for the attainment of salvation that He pleased, whether of works or of faith. Arminius v. Perkins, pg. 76, reg. 18; Grevinch. pg. 9, reg. 7; and 15, reg. 7; and pg. 415, reg. 11. And all this directly against the Apostle; Gal. 2, verse 21. If righteousness be by the law, then Christ died in vain.

AUGUSTINE AGAINST JULIAN; LUB. 3, CAP. 3.

They were unloaded but not freed; they were washed but not washed off. These are the incongruous oddities of your feelings; these are the miracle sayings of the Pelagian Heretics, etc.

But I ask you, can this deliverance be understood, other than that it delivers us from the evil one who delivers Israel from all their iniquities? For where redemption is mentioned, there is also understood ration, and what is that ration but the precious blood of the immaculate Lamb, Jesus Christ? Now, concerning this ransom; what do we ask of others, 'why is it shed? Let him who has redeemed us himself answer, let him who has bought us himself say, This is, saith he, my blood, which is shed for many for the remission of sins. Go on, go on; and, as you say, they are baptized in the Sacrament of the Savior, but they are not saved; they are redeemed with the ransom, but they are not delivered; so say also: The blood is shed for them for the remission of sins, but by no remission of sins are they cleansed. Wonderful things are they which ye say; new things are they which ye say; false things are they which ye say.

THE JUDGMENT OF THE BRETHREN OF THE PROVINCE OF UTRECHT.

ABOUT

THE SECOND ARTICLE OF THE REMONSTRANTS.

Unscriptural Theses, taken from the Second Article of the Remonstrants, together with the statements made about it, in several writings, handed down by them, and in several books, printed by them; against which are set forth the Scriptural Contradictions corresponding to Scripture.

Unscriptural Theses.

I.

he will and purpose of the Father, in delivering up his a Son in death, has been to give salvation or eternal life to all and any man, both b who are lost and those who will be saved. c

a. Nederd. Confer, pg. 118, in the middle. In their transmitted Statements on the second Article, Thes. 1.

6. Against those of Walch. p. 51, last line.

c. In the same writing, reg. 2.

d. In the same, last line.

n.

This has been the conditional will of God, and not the absolute a.

a. Against those of Walch. page 52, reg. 2. utrecht Remonstrants in their Scriptural Oppositions.

I.

The will and intention of the Father, in delivering up His Son in death, was not to give salvation or eternal life to all and any man, both those who are lost and those who will be saved.

II.

If this has not been the will and purpose of God in giving his Son in death, it has not been either absolutely or conditionally. Notes on the Theses regarding the second Article, concerning the end, in § 2. For of all things the essence of which is denied, all manner of essence must necessarily be taken away.

III.

The intention of Christ, in suffering death, was a, to save all men, or special persons b, both those who perish and those who are saved, c Or: Christ died for Cain and Abel, for Judas and Peter, considered without distinction in the common state of falsehood and sin, d.

- a. Nederd. Confer, pg. 158, reg. 17; Latian Bertü, pg. 176, reg. 23, 24.
- b. Against those of Walcheren, pg. 51, reg. 2, 3.
- c. In the same writing, to the same place.
- d. In the same writing, reg. 11, and versequently.

IV.

Christ died for all and any man, and earned, and b acquired for all, the a reconciliation with God, and the forgiveness of sins, and satisfied the c righteousness of God for the sins of all, though it is d, that they are not appropriated to all and any, for whom they are acquired e.

- a. Article 11.
- b. To the same place, and in the statements handed down, Thes. 3. ütrecht Remonstrants in the notes on the second Article, bl. 2, reg. 3, 4.
- c. Against those of Walch. pag. 51.
- d. Ütrechtsche Remonstranten to the same place, bl. 2, a. reg. 11, of the end.
- e. Reg. 11. Ütrechtsche Remonstranten aan dezelfde plaats, bl. 2, b. reg. 8, 9.

V.

Accordingly, God the Father, who through the merit of Christ's death has been reconciled to all mankind, has been able and willing to make a a new covenant of grace with all and every sinful man, being together subject to damnation, b whereas the ransom of redemption, which Christ offered to God the Father, was in itself

IH.

Christ's intention in suffering death was not to save all mankind, or any particular person of mankind, both those who are lost and those who are saved. Christ did not die for Cain and Abel, for Judas and Peter, without distinction.

IV.

Christ did not die for all and any man, and did not earn or obtain for any man reconciliation with God and the forgiveness of sins, and did not pay the righteousness of God for any man's sins, but those for whom He earned reconciliation with God and the forgiveness of sins by His most perfect satisfaction, to all and any of them He also makes the appropriation thereof.

V.

Accordingly, God the Father, who has not been reconciled to the whole human race through the merit of Christ's death, has not wanted to make a new covenant with every sinful man who is under condemnation. For though it be, that the ransom of redemption, which Christ offered to God the Father, is in itself, because of the dignity of the person, sufficient to redeem the entire human race c.

a. In the transmitted Declaration Thes. 2.

b. In the same scripture, to the same place.

c. In the same scripture, Thes. 1, and in the great scripture, delivered yesterday. soon (for He is true and eternal God, also true and most perfect righteous man), most sufficient to redeem the whole human race, yet the power and fruit of his ransom comes only to the elect.

VI.

VI.

Since God accepted the entire human race in the grace of reconciliation, and established the covenant of grace with Adam and each of his descendants, it is that no one, whether young child or adult, is subject to damnation for the sake of original sin a.

a. Armin. and Borch. on the 31st Art., p. 117, 11. The Utrecht Remonstrants in the notes on the Steil, from Predestination, to the 4th Steil, about the end.

God has not accepted the entire human race in the grace of reconciliation, and has not established a covenant of grace with all and any of Adam's descendants. And because of original sin all and every one of the young children are subject to damnation.

THE JUDGMENT OF THE BROTHERS OF UTRECHT

ABOUT

THE THESES AND OPPOSITIONS WRITTEN ABOVE.

These propositions of the Remonstrants, of Christ's death, and of the purpose and intention of the Father and of Christ in Him, etc., we deem to be contrary to Scripture, and also blasphemous against the glory of Christ and the sanctifying grace of God, and also finally incapable and in no way useful for the genuine and fixed consolation of true believers, and consequently such as are in no way tolerable in the Reformed congregations of God.

And the contradictions, being there opposed, we declare to be in accordance with the Holy. Scripture, and thus those which are necessary to praise and exalt the honor of Christ, and the beatific grace of God, and which are also wholly useful and capable of comforting the true believers fundamentally and

certainly; and consequently we judge that the doctrine contained therein should henceforth be taught publicly and also in the particulars in the Reformed Churches of God.

AS REASONS OF OUR JUDGMENT WE GIVE, AMONG MANY OTHERS, THESE. L

To begin with the latter, we prove that these propositions are wholly incapable of comforting true believers by a powerful reason, which must necessarily be taken from their teaching. For, let there be a true believer who is heartily distressed because of his sin, and greatly moved and defeated because of it; in order to edify, comfort and console him, and to preserve and protect him from the pangs of despair, it is in this way, according to the teaching of the Remonstrants, that one must set forth the reason for consolation.

He who died for all and any man died also for you, you N.

But Christ died for all and any man. Therefore etc.

Will this be a stronghold and fortress against despair?

Let it be so, that Christ died for all

"3 and everyone, what help am I to know this, unless I also know that the salvation obtained for me is also appropriated for me?

Therefore, the doctrine of universality of acquisition to comfort true believers is totally incapable. Yes, even with this inference Judas could have consoled himself, who was nevertheless damned. On the other hand, these contradictions give the true believers a most solid and certain comfort. For, in this way, a true believer will make his decision.

All those and everyone for whom Christ died have the forgiveness of their sins.

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These propositions are also blasphemous against Christ, and against the honor of God. For if Christ did not have the intent and purpose of appropriating to all those for whom He had intended to obtain salvation with God; if He also does not appropriate salvation to all those for whom He has obtained it; verily, then Christ will not be a perfect but an incomplete Savior. Now, this is false and blasphemous, and contradicts the whole Scripture; Heb. 7:23; Matt. 1:27. The reason for the consequence is apparent; for to the attainment of salvation the mere acquisition of it is not sufficient, but the appropriation of it is also necessary. Further, with this teaching of the Remonstrants the honor of God is greatly abridged. The reason is this; for to man one must attribute, if not the whole attribution, at least a part of the attribution of the acquired salvation, and thus he will have substance to boast of himself.

111. Do we say that these statements are contrary to Scripture? Nowhere does Scripture teach that the intention of God, in delivering up His Son in death, was to give salvation to everyone, but rather that His intention was to give salvation to the elect and to those whom He gave His Son.

John 17:2. Thou hast given him (namely, thy Son) power over all flesh, that he might give eternal life to them whom thou hast given him. sins, and be reconciled to God; for this is the voice of the whole Gospel.

But Christ died for me. But from where does this appear? From this, because I truly believe in Christ; for between true faith, and Christ's death is a mutual relationship.

The Gospel promises are general, but not direct, so that they belong to every piece in general; but they belong to all and any of the faithful and elect. For for all of them, and for each one of them, and for them alone (as we shall say again and again) Christ died.

Thus there was no other intention of the Father than to give eternal life to the elect; for Christ markedly distinguishes those whom His Father gave Him from all flesh. It is true that the Father willed that the Son should have power in common over all flesh, yes, in heaven and on earth; Matt. 28; but the Father also willed that the Son should give life privately or singularly also to those He gave Him, and not in common to all flesh.

This is the will of him who sent me, that whoever sees the Son and believes in him may have eternal life. Thus John 3:16. Therefore the will and purpose of the Father, in sending His Son, was not to give salvation to everyone, but to the faithful alone.

Rom. 8:31, 32. Who spared not his own Son, but delivered him up for us: who shall accuse the elect of God; who is he that condemneth? Thus it was the intention of the Father, not that every man should be saved, but that only the elect should be freed from damnation and be saved.

Add to this also this reason. If the intention of the Fathers, in surrendering His Son, was to give salvation to all and any man, He would also give everyone the means necessary to obtain salvation.

Reason. The Father will not give salvation to anyone without means; 1 Tim. 2:6. But to every man He does not give the means; for to every man He does not preach the Gospel, nor is faith given to every man to whom it is preached. It is given to you; it is not given to others. There were believed as many as were ordained, and so on. Therefore, the intention of the Father in the death of His Son was not to give life to everyone.

Thus the first proposition is false, and contradicts Scripture. But the counter proposition is wholly and entirely consistent with it.

Therefore, having destroyed the first proposition, the second also falls down of its own accord.

III.

Although the fallacy of this proposition can be clearly deduced from the foregoing, nevertheless we prove and demonstrate it with other clear testimonies of Scripture.

Matt. 1:21. He came to give his life as a ransom for many.

John 11:52. That Jesus would die for the people, and not for them only, but that he might gather together the scattered children of God.

Heb. 5:9. And He was sanctified, becoming the cause of eternal salvation to all those who obey Him.

From this we thus make our proof speech. Whom He "became the cause of salvation, this salvation alone He purposed and intended.

Now, all those who obey Him, and Him alone, He has become a cause of eternal salvation.

Therefore, His purpose and intention was the salvation of all those who obey Him, and their salvation alone.

The first part of this conclusion is proved; for without having the intention and purpose of giving them salvation, He cannot be the cause of their salvation.

The second part of this conclusion is contained in the words of the Apostles, Heb. 5:9; and of Christ, John 3:36.

Thus also the decree is fixed. And according to it, the Father does not have as his predestined white and purpose the salvation of every man.

Who came to die to such an end that He might gather together the scattered children of God and save His people, it was not His purpose and intention to save the rejected ones. For the rejected are neither the people of God nor the children of God, but are the children of the devil; John 8.

Now, Christ came that He might gather together the children of God, and that He might bless His people; John 11, and Matt. 1.

Therefore, Christ did not have as his purpose and intention the gathering together of the rejected ones, nor to save them; and consequently not every man, neither those who will be lost, nor those who will be saved.

He who had the purpose and intention of saving all and any man through his death, must necessarily have known and loved all and any.

Reason: For the purpose and purpose of sanctifying them through death necessarily involves their knowledge and love; Eph. 5:25. Christ loved them and gave Himself up for them; John 10:15. I know my sheep, and I lay down my life for them.

But Christ did not know all and any; Matt. 7:23; nor did he love all and any; Rom. 9; Mal. 1.

Therefore, his purpose and intention was not to save all and any by his death.

If Christ had it as his purpose and intention to save all and any by his death, so did he have it as his purpose and intention to call all and any by his Word and Spirit.

Reason. For salvation is not obtained without this calling; Rom. 8:29.

But all and every one He does not call by His Word and Spirit; experience bears witness to this; He also has for His purpose and purpose to call them; Matt. 9:13.

Therefore, He did not have it as His purpose and intention to save all and any by His death.

Thus this statement is contrary to Scripture; but the contradiction is wholly and entirely true.

IV.

This proposition is in the same way as the preceding one, and its falsity is evident from the foregoing both testimony and evidence.

If Christ's purpose and intention was not to save everyone and everyone by his death, he did not deserve or obtain reconciliation with God and the forgiveness of sins for everyone and everyone, nor did he satisfy God's righteousness for all and everyone's sins. The consequence transpires. For salvation consists in reconciliation with God and forgiveness of sins (Rom. 4; and Ps. 32:1), obtained through the obedience, blood, and satisfaction Christi; Rom. 5:19; Eph. 1:7; Col. 1:14; Heb. 9:12; 1 Jn. 1:7.

But Christ did not have as His purpose and intention to save all and any by His death, as has been proved before.

Therefore He did not earn the atonement, etc. for everyone.

If Christ has earned reconciliation for everyone by His death, it is that He also intercedes for everyone.

Reason. For the intercession Christi is inseparably joined and joined with his sacrifice; John 17:19, 20; Rom, 8:34; 1 John 2:2. Isa. 53.

But Christ does not pray for any man; Jn. 17:9. I pray not for the world.

Therefore so Hjj has not earned the atonement etc. for any man.

Christ puts his life before his damages. John 10:15. But every man is not Christ's sheep.

Therefore, He does not lay down His life for every man.

The first part of this closing is the words Christi.

The second part is beyond doubt.

Thus the conclusion is also certain.

Concerning what the Remonstrants, Nederd. Confer, p. 155, last paragraph, that they do not speak here of the sheep, which are chosen absolutely, first for glory, and then for faith; likewise, that they speak here of such sheep, which hear, know and follow the voice of Christ, and therefore can be known from men; this does not destroy the power of our proof. For, as far as the first is concerned, whether election is absolute or whether it is conditional, it does not matter, for it always remains certain, how all and any of mankind are not Christ's sheep. As for the second thing, those are also called sheep of Christ, who do not yet hear his voice, nor yet follow it, but those who, in due time, will hear it from God, and also follow it; John 10:16. Thus Paul, when he was a persecutor and a slanderer, was not indeed a sheep of Christi, nor was he a sheep of Christi in the conclusion of his election.

Acts 20:28. Take heed, that ye may feed the church of God, which he hath obtained with his blood.

Eph. 5:25. He loved his church and gave himself up for it, etc." etc. From this we make such a statement:

Christ obtained his church with his blood, and gave himself up for it;

But not all and everyone are Christ's church, because there is also a certain church of the devil;

Therefore He has not obtained everyone with His blood, nor has He given Himself up for everyone.

THE EXCUSES OF THE REMONSTRANTS, WHICH THEY, NEDERD. CONFER. PAG. 156, HAVE BROUGHT TO RENDER THESE PLACES POWERLESS, ARE TWO.

In the first place, they answer thus: If the word church means only the elect, then the Apostle commands the Ephesian overseers to pasture only the elect. Now, this is strange and incongruous, 1. Because that church was a visible church, in which there were also many hypocrites and dissemblers, 2.

Answer. That by the name of Ge-

is true. And whether the Apostle speaks of the visible Church or the Church of the elect, that does not affect the difference. For that always remains fixed and certain, that all and any of mankind are not the church of Christ. And consequently, they are not all redeemed by the blood of Christ; or it must be said that the Ephesian overseers were commanded not only to pasture and care for the believers who profess Christ, but also for the unbelievers who are enemies and haters of Christ, which is false. It is true that in the visible congregations also the falsehoods have their place, but the name of congregation is generally attributed to the whole assembly, because of the best part of it. Now, this part is called the elect. To be obtained by the blood of Christ is said of the Church, and of the Church alone. For if this benefit were general, and belonged to everyone, I pray you, what power would there be in this admonition: You overseers, take heed of the church and feed it! Reason is: because God has obtained every man through His blood. This would be a contradiction; the Apostle takes the force of his reason from the benefit given by Christ alone to his Church, and concludes from this the guilty duty of the elders towards it.

In the second place; Eph. 5:25; the Remonstrants take such an excuse, saying, that in that place there is not the word alone; and therefore, that it does not follow, that Christ gave Himself also for others.

Wg answer, that it is a vain subterfuge. For 1. Christ, when He says, that He zg the way, the resurrection, and the life, etc., does not add the word alone; is there therefore, apart from Christ, another life, another resurrection, another way? Paul says, that it pleased the Father, that in Christ all fullness should dwell, not even adding the word alone; is there, therefore, any other fullness anywhere except in Christ? I bear all things, says the Apostle, for the elect's sake; shall we therefore also say, that he also endured all things for the elect's sake, since he does not add the exclusive word alone? 2. We say that this place is necessarily to be understood only of the Church; for if this love, of which he speaks here, belongs to all in common, why is it that the Apostle limits it in particular to the Church, saying: Christ loved his Congregation and gave himself up for her? 3. The purpose and force of the Apostles' reason sufficiently disproves their subterfuge; for the wit and purpose is to exhort faithful men to love their wives. The reason is taken from Christ's love toward His Church, and from the testimony of that love, or from the very surest affection of it, but not from the general love toward all and any of men, but from the special love toward the spiritual body, and toward those who are one flesh with Him, etc., verse 30. Now, not all and any of men are the body of Christi, but the church; therefore, for them alone He gave Himself up in death, that He might set them before Him, glorious, holy and incorruptible. Indien the Apostle zgn concluded of the general love towards everyone, so his reason would not be very insistent, and would have little force.

Thus the fourth proposition is false, and contrary to Scripture. But the contradiction is entirely true, and founded on the very firm testimony of Scripture.

It is true that Scripture testifies that Christ died for all, but nowhere does it say for everyone, neither with expressed nor with common words. Therefore, the word all means in this speech either all nations at once, Gentiles and Jews together, Com. 3, verse 9, or means various states and races of men, like 1 Tim. 2:5, or finally all and every believer, like 2 Cor. 5:14, 15. For, that this place cannot be taken of every man in general, but of the believers and born-again, we prove clearly with these reasons.

1. The Apostle says: that they who live may no longer live themselves, but the one who died for them, verse 15. But not all men in general live for Christ, but the true believers.

For here we are not speaking of natural life, but of spiritual life. Since the Remonstrants deny this, we prove it. For if this life means natural life to the Apostle, then death, which he contrasts with this life (saying: so they all died too, verse 14), means natural death. For such as that death is, such also, by virtue of the occasion of the opposites, is to be understood life. But that death of which he speaks is not natural; for not all those for whom Christ died were at that time naturally dead. Therefore, by the name of life is not understood the natural, but the spiritual life. 2. The Apostle also adds to Christ's death the resurrection of this life, which the Remonstrants extend only to believers, Nederd. Confer, pg. 160, reg. 13, and 14, in the answer to the 4 reason, to the latter. Therefore, by the word all are here meant only the believers. 3. The Apostle adds: If anyone is in Christ, he is a new creature; verse 17. Now not all and any are in Christ, for, there are many Antichrists, and there are also many outside of Christ. Only the true believers are in Christ, and these alone are new creatures. Therefore, for these alone Christ died. 4. Adds the Apostle: The old has passed away; behold, it has become new; and all this is of God, who has reconciled us to Himself through Jesus Christ. What could be clearer than that the Apostle speaks of all and any of the believers, or of the whole Church. For of these alone it is true that the old has passed away, and that everything has become new. But of every man it is false. What the Apostle means here by a general word, he has previously understood by the same general word. But here he means the Church and the true believers. Therefore he also understands it beforehand. Finally, the Apostle concludes from this love, that he did not know anyone according to the flesh, that is, according to the outward form and appearance, nor even Christ; verse 16. For Christ had redeemed Himself from all weaknesses of the flesh, and also from death, by the power of resurrection. Thus the Apostle declares that he has known all and every one, that is, has regarded them according to their spiritual stature in Christ, as members of the Head. Now, this can by no means be said of all and any of mankind, but it must be taken only of the believers and those born again through the Spirit of sanctification; for these alone have a spiritual stature in Christ, the others have been known and regarded by the Apostle only according to the flesh, as Adam's children. From this it is then as clear as noon that by the word all in this place is meant not every man in general, but only the believers.

The Scripture also says that Christ is the atonement for the sins of the whole world, 1 John 2:2; but the words "whole world" do not mean all and any mankind in this speech either; for though it is true that in other places it is sometimes taken to mean all and any mankind in general, yet in this place we deny that it may be taken in that sense. The reason is: because here we do not speak only of the acquisition of the atonement and the forgiveness of sins, but also of the appropriation of the same; for with the atonement of Christ is also associated the intercession of Christ, which is not general for everyone, but for the elect, whether they believe at once, or whether they will believe. I pray not (says Christ) for the world. For that the Remonstrants make two kinds of intercession Christi, the one general, for all and any, and the other private or particular, only for the faithful, that is a mere poem of theirs, for which they can produce no evidence at all from the Scriptures.

So much for the fourth proposition.

Concerning the fifth proposition we declare thus: that we endorse and allow the last paragraph of it; for the blood of Christ is in itself perfectly sufficient to redeem the whole human race; the cause of its sufficiency is the dignity of the person Christi; for Christ is the true and eternal Jehovah. But when this is said, it does not follow that God the Father has been reconciled to all and any man; nor does it follow that God the Father has established a new covenant of grace with all and any in common.

For as far as the first is concerned, the Scriptures clearly testify against it; John 3:36 says Christ: "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him. From this we conclude that on those on whom the wrath of God abides, God the Father is not reconciled. But on the unbelievers the wrath of God abides. Therefore, etc. Accordingly, He is not reconciled to the whole human race in general.

The first part of this conclusion is evident; for what else is it to be reconciled, but to have laid aside that wrath which you had before, and to have received in grace those on whom you were wroth before? For to be reconciled to someone, and to burn with wrath on them, are things that cannot be together and together.

The second part of this conclusion is Christ's own words.

Therefore, the decree also stands firm.

Against this, in the Nederd. Confer, pg. 158, reg. 1. they confess that the wrath of God remains on the unbelievers, because they have not yet been restored to the state of grace, but that nevertheless, through Christ's death, the door of grace has been opened for them; 2. they say that remaining does not always mean keeping the same place in which one is, and never deviating from it.

We reply to the first: If the wrath of God remains on the unbelievers, and if they are not restored to the state of grace, it follows that they are not reconciled to God. For he who is reconciled to God is now restored to the state of grace, for there is no third state or intermediate state between reconciliation and the state of grace; or if they think that there is such a state, let them prove it from the Scriptures. 3. Be it so, that the door of reconciliation is opened to the unbelievers by the death of Christ (which is nevertheless false), yet they cannot therefore be said to be reconciled to God. For Absalon the door to reconciliation with his father David was opened by the wife of Thekoa, yet Absalon was not yet reconciled with his father.

We answer the second. That which remains, as long as it remains, does not go away. Now, Christ says: on the unbelievers remains the wrath of God. But this is what we would like to know from the Remonstrants: since those who are unbelievers are in due course converted from their unbelief to faith and Christ; when does the wrath of God, which Christ says remains on the unbelievers, begin to come? And after the Remonstrants say, that the true believers may again become wholly unbelievers, in what way then can the wrath of God, on those on whom it never was, be said to remain ?

Concerning the last, of the new covenant made with all and any of mankind, we answer: whether God would have been able to do so, of that we do not want to doubt; but that He would have wanted to do so, or would have done so, we deny. For nowhere does scripture teach this.

1. To whom God willed to make a new covenant of grace, to whom also He willed that the word of this covenant and the grace thereof should be proclaimed.

But He did not want the word of grace and the covenant to be proclaimed to anyone. Therefore, He did not want to make the covenant of grace with anyone.

The first part of this admonition is evident; for when He wished to make a new covenant with Adam, and when He wished to make a covenant with Abraham, and when He wished to establish the word of the covenant with the Gentiles, He either proclaimed it Himself or had it proclaimed; Gen. 3, and 12; and Matt. 28; Mark. 16; Eph. 2.

The second part proves experience and finding, both of the Old Testament; Psalm 147; and of the New; Acts 14. Thus also stands firm the conclusion made from this speech.

If God has made the covenant of grace with all and any man, it follows that there is no distinction between the seed of the serpent and the seed of the woman, or that there is no seed of the serpent at all. But the consequence is false. Therefore etc.

If God the Father has made a covenant of grace with everyone, it is true that God wants to have mercy on everyone. Reason: because that God has mercy, this is from the covenant of grace.

Now, He does not have mercy on everyone; Rom. 9 :15, 18. Therefore, etc.

If He has made the covenant of grace with everyone, it follows that everyone has peace with God, and that no one is a child of wrath by nature. Therefore, etc.

Now many have no peace with God, and all are children of wrath by nature. Therefore, etc.

The first part of that proof appears by itself. The second part appears from the Apostolic Letters, where peace, being an inseparable companion of grace, or where the work caused is joined to its cause.

Thus the fifth proposition is false. On the other hand, the antithesis of it is completely true, and founded in Scripture.

The sixth proposition contains three paragraphs, the first two of which we have already convinced to be false. The last one is such: that because of original sin no one, whether an adult or a young child, is subject to damnation. The contrary is proved, concerning young children, by the Apostle, Eph. 2:3; concerning adults, by David, Psalm 51:7; concerning both, by the Apostle, Rom. 5:18. So this last statement is false. But the antithesis is completely true.

Thus we conclude that all these propositions are false, and contrary to Scripture, as well as blasphemous to the grace of God and the honor of Christ. Therefore, we condemn them, and consider that they are in no way to be tolerated or confessed in the Reformed Church of God.

But the oppositions, since they are in accordance with the Scriptures, and since they, according to the rule of the Scriptures, exalt the grace of God and the honor of Christ, and also give abundant substance of true consolation; we therefore judge that they ought to be held and henceforth taught in the aforesaid Church.

JUDGMENT OF THE REPRESENTATIVES OF THE CHURCHES OF FRIESLAND

. ABOUT

THE OPINION OF THE REMONSTRANTS.

CONCERNING THE SECOND ARTICLE.

In this second Article the Remonstrants act as in the first; for in part they make a new Article out of things which are not in dispute; and in part they speak with a clean appearance, that they may more safely convey their errors, which they carry in their bosom, to the prudent and simple. If the peace of the Church had been close to their hearts, and if they had carried with them nothing else than what they appear to show (the words being understood simply, soundly and orthodoxly), they might well have refrained from making this Article, and had been content and at ease with the usual accepted doctrine. For they were not unaware, that the doctrine of the sufficiency of the merit of Christ's death to expiate the sin of all and any man, if all and any were to believe, has been held and taught steadfastly in all the Dutch Churches until now, without anyone's contradiction. Moreover, it is not unknown to them, how therefore many sane and sensible people have used this distinction, namely, that Christ died for all and any, with respect to the sufficiency of his rations, but for the elect and believers alone, with respect to the powerful appropriation of it. Further, when the Remonstrants say, that Christ died for all and any, they do not mean to take it simply as it is, but in a certain sense, namely, that he forfeited to all and any the reconciliation and forgiveness of sins. Since they expressly say in their statement, delivered to this Synod, that this acquisition of Christi is not absolute, or simply happened (because, as they say, the absolute acquisition of forgiveness cannot exist for anyone, with the conditions of forgiveness, which could then be described); So it is, that they thereby sufficiently declare, that this acquisition is conditional, that is, that Chris has acquired the forgiveness of sins for all and any one, if they fulfill the conditions of the covenant and of salvation prescribed by the Father, That is, if they believe, and persevere in the faith and obedience of faith, without which perseverance even the forgiveness of sins, now for a time granted to true believers, can be revoked. And concerning those who do not fulfill these conditions, that Christ has not truly and indeed obtained the forgiveness of sins for them, yea, what is more, that He has not obtained it for anyone, if it comes to pass (which, according to their sayings, could come to pass), that none of men would fulfill these conditions. And since, according to their doctrine, the sacrifice of death and the acquisition extend equally far and equally wide, what else can follow from this, as that Christ did not simply die, but truly died for all and any, if they believe. If now their other doctrine is added, namely: "Christ did not die for believers as such"; likewise: Christ was ordained to die on the cross before God had made any commandment by Himself to save any man, thus or so called, yea, before He had made any commandment even of the conditions of salvation; so it will follow, that neither for all, nor for the faithful, Christ truly died, yea, that He died not even for any man, thus or so called; but that He died only in general, for the good of mankind;" namely, in this sense, that His death is a cause without which the Father did not want to open the doors of mercy, and prescribe some conditions of news, through which, by doing and observing, mankind could obtain the forgiveness of sins and eternal life. Had they gone with these and other terrible abominations of error (of which we shall speak hereafter), and sought to sprinkle them among the congregation under a very beautiful and seeming Article, verily, they would not have had even the slightest appearance of necessity, which might have pressed them to forge this new Article. Now, all that they have wanted to hide under the hem of this Article, and have tried to introduce at the same time, lies wholly in the fact that, not being satisfied with the accepted doctrine of the sufficiency of Christ's death, they have condensed such acquisition of the forgiveness of sins for all and any one as is separated from all communication and enjoyment of the

forgiveness of sins. And here it seems to us to be especially worthy of note that, since their intention was to speak of the death and the satisfaction of Christ, and of the fruits and powerful effects of this, as well as of the goods acquired through it, they do not even explain the reason or the manner of the satisfaction of Christ, nor do they make any mention of the gifts of the Holy Spirit, namely, the gifts of the Holy Spirit. Spirit, namely, faith, perseverance, and the restoration of the divine image in us, or the renewal of our nature. Thereby they have secretly expressed what they reveal clearly elsewhere, that Christ has obtained salvation so that sins may be forgiven, or that He has obtained the forgiveness of sins; and the reconcilability of man to God, but that the entire attainment of this good depends on voluntary compliance with the prescribed conditions, that is, it depends on man and his free will.

Then, we will first comment on this Article a-

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plainly, as it lies; then I thereunder secretly hidden, and in the shall we come to the errors, which I writings of the Remonstrants are discovered.

In this Article we judge that four things are to be noticed:

1. That they say Christ died for all.
2. That He died for everyone.
3. That He died for all and sundry, so that He obtained the forgiveness of sins and reconciliation for them.
4. That no one shares in them but the faithful.

OF THE FIRST.

As far as the first paragraph is concerned, since Scripture expressly states this, who among Christians can contradict it?

We read that Christ died for aUen; 2 Cor. 5:15; that Christ gave Himself as a ransom for aUen; 1 Tim. 2:6.

That Christ tasted death for all; Heb. 2:9.

That Christ is the atonement, not for our sins only, but for the sins of the whole world; 1 John 2:2.

That they shall all be made alive through Christ; 1 Cor. 15:22.

That Christ is the Lamb of God who takes away the sins of the world; John 1:29.

That the flesh Christi was given for the life of the world; John 6:51, 33.

But we also read in this same Gospel scripture, that Christ gave his life as a ransom for many; Matt. 20:28.

That Christ's blood was shed for many for the forgiveness of sins; Matt. 26:28; Mare. 14:24.

That Christ laid down his life for gyne sheep; John 10:15.

That Christ died for the people, namely the Jewish people, and not only for them, but that He might gather the scattered children of God into one; John 11:51, 52.

That Christ gave Himself up for the church; Eph. 5:25.

That Christ obtained his church with his blood; Acts 20:28.

That Christ died for the elect; Rom. 8:34.

That Christ was sacrificed that He might take away many sins; Heb. 9:28.

That Jesus, that He might sanctify the people by His own blood, suffered outside the gates; Heb. 13:12.

That Christ, when He was about to die, prayed, not for the world, but for those whom the Father had given Him out of the world; John 17:9.

That Christ died for us, for our sins, for our sins' sake, the Apostles relate in the name of the Church.

Likewise in the Old Testament.

That Christ bore, and laid upon Himself the sins of many; Isa. 53.

That Christ in that week will strengthen the covenant to many; Dan. 9:27.

From these, and other similar places of Scripture, it appears that all this must be fitted together and reconciled with a convenient explanation. As far as we are concerned, we adhere to the usual explanation, which has always been used by the righteous teachers, both old and new, namely, that Scripture, when mentioning the one and the world in this matter, understands it to mean the believers; as is evident in the above-mentioned places, 2 Cor. 5:15; and 1 Cor. 15:22; Heb. 9:10; and as elsewhere also found; Eph. 4:10; 1 Cor. 15:28; or all kinds of men, or of all kinds of state, like 1 Tim. 2:6. As has also been thoroughly proved by many before, that the word Me and Knife is used in such a sense in all Scripture; or finally (which is also very common for the Holy Spirit), all not only of the Holy Spirit. Spirit), all not only of the Jewish people, but also of the Greeks, or of the chosen and believing Hebrews, which can only be known from the interpretation and comparison of the places produced by the blessed and beloved Disciple of Christ, John. This one seems to have

others, in this word world, in order that he might express his holy joy, and that to our consolation, in the mystery of the calling of the Gentiles.

For, what he has wanted to say with the most famous saying: He is the atonement not only for our sins, but also for those of the whole world; and also with that saying of the Baptist: Behold the Lamb of God, who takes away the sins of the world; and also with those words of Christ said ven: I will give mgn flesh for the life of the world; and: He is the bread of God, which came down from heaven, and gives life to the world; does not all this sufficiently explain this same Apostle, John 11, saying: It must come to pass that He died not only for that people (namely, the Jews), but that He might gather the children of God, who were scattered (namely, in the Gentiles, or in the world), to one. And does not this also noticeably show the text and the sequel of the words, 1 John 2:2, when in the same way Christ is said to be the atonement for the sins of the whole world, as hek says, that is, of the believers, to whom he wrote? Tenzg someone wants to drive home the point that John wanted to say here that Christ is the

atonement for the sins of believers who persevere; and partly absolutely, partly conditionally, according to whether men would believe and persevere or not; which even the rest of the Apostles' speech does not allow, and which also expressly contradicts the opinion of the Remonstrants (by which they deny that Christ died for believers as such).

For the Apostle does not say: He is the atonement for our sins, and for the sins of others, even of all and any, could He be also; but: He is the atonement, not only for ours, but also for the world of the whole world. Then the Apostle adds there together with the atonement also the intercession of Christ in the heavens (which the Remonstrants said extends to believers alone), so as to subtract it from that, and show at once that Christ as an Advocate in the heavens intercedes for the sins of those for whose sins He was made the atonement on earth. This is shown by the comparison of yet another place of the Apostle himself, which is recounted in Revelation; cap. 5:9. Gg say slaughtered, and have bought us God by thy blood, from every kindred, and tongue, and people, and nation. With these foretold reasons of expansion, which John used, the words of Christ are not dissimilar: Mgn blood is shed for flocks, which Luke has; and for many, which Matthew and Mark have; likewise the words of the English: A great joy will be there for you and all the people; likewise the words of Christ: "I have other sheep, for whom (namely) I also set my life, for whom I also must bring them; and the words of Peter: The promise is made to you and your children, and to all those who are far away, as many as the Lord our God will call.

Moreover, the Apostle of the Gentiles also teaches openly what Scripture understands by the word world in this matter, when he takes the riches of the Gentiles and the riches of the world to be one and the same thing; Rom. 11:12. And by the world he means those to whom God does not impute their sins, that is, the ui elect, and the believers throughout the world; 2 Cor. 5:19. In a word, those many and those all, zgn no other than the dlgeneral Church.

To these words of speech of the New Testament also correspond those words, with which in the Old Testament (speaking of the grace of the N. Testaments, and of the fruit of the future and of the death of our Saviour) it is foretold, that now (spoken in an indeterminate way) the peoples and the Heaths, and now all the peoples and nations of the whole earth, will obtain not a certain forgetfulness or reconcilability, but that they will actually partake of Christi and all the blessed benefits; so that it is beyond all doubt, that such sayings are not to be understood of all and any man, but of the Church or Congregation, so-called chosen from all nations, in the same way, as the Apostle says to the Rom; chapter 5; says, that to all has come not a single righteousness, but the justification of life through Chris himself; which the matter itself loudly proclaims, that this is to be understood of all believers, or of all those who are Christi, as the same Apostle speaks; 1 Cor. 15.

It will not displease us to share with you a few Old Testament sayings that explain the abundant and wide expansion of the fruit of Christ's merits. The one given to the Patriarch is well known to all: In thy grace; not: shall be able to be blessed^ but; shall be blessed all peoples or all generations and nations; Gen. 12:3, 18. c. 18:22, 18; Acts 3:15; Gal. 3:8,14; Deut. 32:43; likewise that saying from the Song of Moses, narrated by the Apostle, Bom. 15, narrated: Be merry, ye Gentiles, with his people! Bom. 15:10. In which place and the like, according to the statement of the Apostle, Scripture foretold that the Gentiles, with the Jewish people, will praise and glorify God for the mercy done to them, which is the very work of the faithful and the converted. Likewise, I will give you the heathen for your inheritance, and the ends of the earth for your possession; Ps. 2: 8. Likewise, to the Lord shall all the ends of the

earth turn, and all the generations of the Gentiles shall fall at thy feet: for the kingdom is the Lord's, and he shall reign over the Gentiles; Ps. 22:28, 39.

And, Praise the Lord, all the Gentiles; and praise Him, all nations! Ps. 117:1; Bom. Isa. 2:2, and then: In the latter times the mountain of the Lord shall be set upon the top of the mountains, and shall be exalted above the hills or small mountains, and unto it shall all the Gentiles go: and the land shall be full of the knowledge of the Lord. And the root of Jesse shall stand as a banner to the nations; to him shall the Gentiles ask, or in him shall they hope; and Isa. 42:6; I have given thee for a covenant of the people, and for a light to the Gentiles. And Isa. 25: 6 and on this mountain the Lord will make a meal for all peoples, a meal of fat, a meal of pure wine, of marrow, of wine purified from the sediment; and on this mountain He will devour the lid of the face, that lid which covers all the Gentiles, and that shroud with which all peoples are covered; He will devour death completely forever, and He will wash away the tears from all faces, and the reproach of His people will be taken away from all the earth, and the islands will have their hope and expectation in Me; and Isa. 54:1, and then; sing! gy barren one that beareth not, make wide the space of thy huts, and extend the carpets of thy dwelling: and will not hinder them, draw out long thy strips, and thrust in thy nails fast: for gy shall break forth on the right side and on the left, and thy seed shall inheritably possess the Gentiles, and make the ruined cities inhabitable; and I have made thee a witness of the nations; I have made thee a Prince and master of the nations. The Gentiles that knew thee not shall come unto thee; and Isa. 60:3, and next, The Gentiles shall walk in thy light, and the kings in the splendor that is risen upon thee. Lift up thine eyes round about, and behold; they all gather themselves together, and thy children shall come unto thee; they shall come from afar, and thy daughters shall be elated at thy side: then shalt thou see thy lust, and shall break forth as a stream of water, and thy heart shall marvel, and shall expand, when the multitude of the Gentiles shall be changed, and shall come unto thee; For the hosts of the Heathen shall come unto you; and they shall hold open your gates for ever, and they shall not be shut either by day or by night, that they may bring in unto you the hosts of the Heathen, and that their kings also may be led unto you. I will make thee a glory, a joy to all generations. And Isa. 60:16; Ye shall suck the milk of the Gentiles, and ye shall suck the breasts of the kings; and Joel. 2:28; I will pour out of my Spirit upon all flesh; and in the last days the nations shall run to the mountain of the Lord, and many Hezekiahs shall go down and say, Come, let us go up, etc. And there shall many nations come, and multitudes of Gentiles, to seek the Lord of hosts at Jerusalem, and to pray before him (Mic. 4:1, and following). In those days ten men, from all kinds of tongues of the Gentiles, will seize a Jewish man by the slippen, saying, We will go with you, for we have heard that God is with you (Zech. 8:22, 23). In recounting all of this we have been somewhat broad in order to compare the scriptural way of speaking with one another.

used in both the Old and New Testaments, and thus demonstrate the sense of it, which is sufficiently revealed by its own clarity in this matter. As for us, having observed all this, we do not doubt that it is clearer than the sun at noon that the h. Scripture, which expresses a generality in these and similar promises, refers to the forces of the holy people, and to the general Church of the elect and believers, from every corner of the face of the earth, from every generation, from every tongue, from every nation, which is the first Church of the Holy Spirit, people and nation, which shall first be called here to Christ, and afterward shall be gathered unto the Wedding of the Lamb, and which shall sit down in the heavens with Abraham, the father and heir of the world, that is, of believing Gentiles (Rom. 4:10, 11; Matt. 8:11). And; as it has pleased the very best Father of mercies to reveal the hiddenness of that generality for our consolation, to us, I say, who are Gentiles, in the hour of Scripture, and to remove the

dividing wall from the midst; So it is that we take from it, with the holy joy of a thankful heart, that which is for our comfort, and we praise God for His mercy, according to the example of the Apostles and the believing Gentiles, of which several examples are usually presented to us in the Acts of the Apostles. If there are some who do not do this, we judge, in accordance with the Scriptures, that this does not include the glorious benefit of that salutary, acquired universality, which is obtained, not by a certain general movement, of having mercy on all men as His creatures, but by a special mercy of God towards the elect of the Gentiles, according to the Apostles' teaching; since this benefit is always the sacrifice of a grateful heart and mind. And so far from the first paragraph of the Articles.

OF THE SECOND.

Secondly, they say, that Christ died not only for all, but also for every man, which word every; since that itself binds the word all to a certain meaning, which neither always, nor here in this case, with the scriptural way of speaking, nor with the sense of Scripture, as seen above. Thus, it is not necessary for us to allow such an explanation, because we believe that it is much more appropriate to stick to the way of speaking in this matter, which is customary in Scripture. That one will magnify the favors and graces is the content of civil teaching, and the Apostle also declares that love is hoping for everything (namely, that which God commands); but to magnify or bend anything in the divine acts and workings, against or outside the Word of God itself, is not in the power of man. And even if we wanted to refrain from doing so, we will accomplish nothing, since we cannot, with all our care, add a single foot to our height. Far be it from that, that we could further extend and expand the fruits of the death of our Savior, who is praised there in eternity, beyond the Father's bounds (even if we wished it at the utmost), by our human compassion. However, whoever seeks to crush the folly and wrongness of the accursed flesh with a hammer other than the Spirit's, he labors in vain. For no one can keep friendship with it, but he who will not keep measure or end with it, from raving madly. Of which we wish that the Remonstrants did not show us a living example, of whom the generality of Christ's death is taught in vain, unless the truth of God's divine election is also denied, and that the full power of faith and conversion be transferred to man, that is, unless we, wretched men, all together be granted the possibility of our salvation.

OF THE THIRD.

We proceed to the third paragraph, in which it is declared in what way Christ died, according to their opinion, for all and sundry, namely, in this way,

that he has obtained for them the forgiveness of sins and reconciliation. Here we note, first of all, that Scripture nowhere uses the word acquisition when it speaks of Christ's death, for we have not found it in Scripture so far. However, to acquire is to obtain by prayer, as is well known; but since they use the words acquire, obtain, obtain, one and the same sentence, we cannot see how Christ simply obtained and obtained the reconciliation and forgiveness of sins for everyone and everyone in such a way that everyone and everyone's sins were not forgiven, and everyone and everyone was not reconciled to God. And we do not doubt that all those who are gifted with reason, and who consider all this attentively, will judge that these words mean nothing else than that by the death of Christ all and everyone have their sins forgiven, and that all and everyone are reconciled to God. For if someone intercedes before a Prince for a guilty and accused person, or for a rebel, and does his best by all means to obtain forgiveness and reconciliation, and finally simply acquires or obtains it, who has ever taken this to mean anything other

than that he has acquired and obtained that the accused or guilty person's crime is forgiven, and the rebel or opponent is reconciled with the Prince? And in this part (as in many other things) the disciples depart from their master Arminius. For he has simply and conveniently, by that manner of speaking, known plainly with Borrius, that all and any man was included in the state of reconciliation, and that God had established and made the covenant of grace with all and any. Whose footsteps also natreedt Johan- nes Arnoldi against Tilenus. Moreover, Arminius also said of the same, that the decree of the acquisition of forgiveness and reconciliation is absolute, and not conditional, which last however the Remonstrants now say.

Therefore, we will take this paragraph of the articles, as it lies there. And verily, simply, and according to the common sense, it must be taken, but adding, that Christ for all and any has acquired, obtained, and obtained these goods, according to the will, decree, and purpose of his Fathers, as well as his own, which the Remonstrants expressly say. Therefore, such is their doctrine:

Christ died, according to the will, decree and intention of his Fathers, as well as his own, in such a way for everyone and every man that he obtained, obtained and obtained for them the forgiveness of sins and reconciliation.

We consider this to be contrary to Scripture for the following reasons:

Those whom God has bypassed in the election to eternal life by His eternal and unchangeable counsel; whom He has not wanted to have mercy on; whom He has not loved, but has hated with an unchangeable hatred; whom are vessels of wrath, prepared for destruction; whom God has never known; whom He has never been His; whom He has never given to His Son; upon whom the wrath of God abides; in relation to these God has neither decreed, nor willed, nor purposed the acquisition, acquisition and obtaining of the atonement and forgiveness of sins. But there are many such in the world.

Therefore to these etc.

The first part of this Sermon proves, because a decree, will and intention of obtaining and obtaining the forgiveness of sins and the atonement; likewise, the acquired, obtained and obtained forgiveness according to the will of God; and on the other hand, a will or decree of not having mercy, cannot be equated in God, without some change or shadow of change in God, which must be far from the omniscient, omnipotent and omnipresent God; Jac. 1.

The second part is the words of Scripture. The eternal election states on the contrary, to pass or not to be elected. All the other reasons stand Rom. 9; Matt. 7; Jn. 17; Jn. 3.

All those for whom, according to the decree, will and purpose of the Father and the Son, the forgiveness of sins and the atonement is obtained, are blessed and free from damnation; according to the proverbs, Ps. 32; Rom. 4. Insgeljks Rom. 8:34. Who is the one who condemns, that is, the one for whom Christ died? He also will give all that his Son hath given- There in the same place, vv. 31,32.

But some men are not blessed, nor free from damnation, nor share with the Son everything; but will be damned, and thrown into eternal fire with Satan.

Therefore for some the forgiveness of sins and the atonement is not acquired, obtained or obtained through Christ.

To whom God will not forgive sins, but will preserve and reckon them, for these Christ has not obtained the forgiveness of sins, according to the intention of his Fathers and his own.

But God will not forgive the unrepentant and unbelieving, as all Scripture teaches.

Therefore for them also the forgiveness of sins is neither obtained nor forgiven, according to the intention of the Father and the Son.

But against this they say 1. But he would forgive them, if they repented and believed.

Answer. But God knows beforehand that they will neither repent nor believe; He also knows beforehand that He will not forgive them their sins, but that He will damn them for their unbelief. It follows, then, that from eternity He has also decided not to forgive them their sins; were it not for the fact that we wish to impute to God a Vorstian will, or that we doubt this conditional will, that is, a changeable will. We acknowledge that in the Scriptures and in the proclamation of the Gospel there are certain promises and threats, but how can the One who foreknows all things to come, and who is unchangeable, doubt His will (actually speaking in this way)?

2. they say to this: Why then does God invite and call all to conversion and faith, and promise forgiveness of sins, if they believe and are converted?

Answer. 1. Not all are invited and called 2. God's invitation and call is firm, unified and earnest: Come to me, all you who are burdened and weary! Come to Mjj, ye who thirst, etc. He who promises will have forgiveness of sins and eternal life. By this way of calling and invoking, it is sufficiently indicated that God has decided on the forgiveness of sin for no one but the faithful (we speak of the adults).

3. they say to this: Why then does God earnestly invite and call to faith those whom He knows in advance will not believe, and who by their wilfulness will bring greater damnation upon themselves?

Answer. We have no more to do in answering this objection than do the Remonstrants, who say that God knows all things that happen from eternity, and that God has decided from eternity to do all things that He ordains. Therefore, it is not necessary to dwell at length on this subject.

The above-mentioned doctrine of the Remonstrants, when taken simply, also corresponds to this other doctrine.

God, for Christ's sake, accepted the entire human race into the grace of reconciliation, and established a covenant of grace with it in Adam, as well as in his descendants.

This point we say is consistent with the truth of the Word of God, and with the constant and ordinary use of the hand of God, which He, in establishing His covenant and making it common, has always maintained, and has revealed to us. This is proved from what has been said and taught on the first doctrine of the Remonstrants. For if Jesus Christ did not thus die for all and any person of the human race, according to the decree, intention and will of the Fathers, that He should procure, obtain and obtain for all and any person the reconciliation and forgiveness of sins: so it is that now the whole human race, that is, all and every person of them, have not been accepted of God through Christ in the grace of reconciliation, nor has any covenant of grace been made or entered into with them.

The reason for this consequence is: For those for whom Christ, according to the decree, intention and will of the Father, did not die in such a way that He effectually obtained, obtained and obtained

reconciliation and the forgiveness of sins for them, God could not and would not establish a covenant of grace with them, nor could He have included them in the grace of reconciliation.

But in the answer to their first doctrine we have already proved that Christ did not die for all and any according to the decision, intention and will of the Father. From this follows such a conclusion against this doctrine, namely: That God, through Christ, did not accept the whole race, that is, all and every person of them, into the grace of reconciliation, nor made a covenant of grace with them.

2. The falsity of this doctrine is also proved by this closing statement:

All those whom God has accepted in the grace of reconciliation, and with whom He has established a covenant of grace, this grace and this covenant of mercy should be revealed to all of them, and all that belongs to this grace and this covenant should be communicated to them.

But this grace of reconciliation, and this covenant of grace, together with all that belongs to it, God has not revealed nor communicated to anyone and everyone of the human race. Therefore, etc.

The consequence of the first part is obvious. For the incorporation into the grace of reconciliation, and the establishment of the covenant of grace, could not be for their salvation (as even the Remonstrants dare not deny it), if they accepted and believed it (we usually speak here of the adults). Now, this could not happen without revelation, proclamation, and communication of it; for how will they call upon him in whom they have not believed? And how shall they believe of whom they have not heard? And how shall they hear without a minister? Rom. 10.

Concerning the second part, that it is also absolutely true, is abundantly clear from the whole of Scripture, and from the ordinary use of God (revealed in Scripture) in establishing and communicating his covenant. For it is true that God received Adam in grace after the fall, and made a covenant with him, promising the seed of the woman. But that God made a covenant with the seed of the serpent, who would dare to say so? Then, that this covenant was not made with all and every one of Adam's descendants, and that it was not persecuted and remained with them and their generations, this openly indicates Kain's alienation from this covenant, his ejection and separation from the Church and from the face of God, his own and his descendants' clear and distinct distinction from Seth and Enoch and their descendants, by whom and with whom this covenant of grace remained, as Moses with expressed words very clearly declares, Gen. 4:26. Afterwards it also appears most clearly from that covenant of grace, which was established only with Abraham, and only with his descendants, or with his seed, and not with all the other nations; of which covenant God himself speaks to Abraham, and Moses often to the people of Israel; in other places, Deut. 7:6. The Lord thy God hath chosen thee, that thou mayest be thy own people above all nations that are under the whole heaven; and Ps. 147:19, 20. Hy did Jacob proclaim his words, and his statutes and righteousnesses to Israel; he did not do so to all nations, and therefore they knew not those righteousnesses; Acts 14:16. Who (namely God) in former times caused all the Gentiles to walk in their own ways; Eph. 2:11, 12. Therefore remember that you were in the flesh before, and that you were called the foreskin of the circumcision, which is there called the circumcision done with hands in the flesh, that you, I say, were at that time without Christ, alienated from the citizenship of Israel, and strangers as far as the covenants of promise are concerned, having no hope, and were without God in the world. With the clear testimonies of Scripture, such as could be added, the second part of this closing statement is abundantly proved and strengthened, namely, that God did not cause all and every person of the human race to proclaim His covenant of grace and make them

partakers of it. It follows then, that He did not include all and every person of the human race in reconciliation, nor establish the covenant of grace with them.

Of the same kind is this doctrine, which we will add as the third.

Christ, they say, died equally and equally for all sinners; but He is risen, and prays in heaven before the Father, with the purpose and intention of salvation, equally and equally, only for believers.

To this strange, and in God's Word unknown teaching, we reply, apart from the foregoing, no other than that the Holy Spirit through the Apostle in the Word of God has spoken entirely differently, by no means separating the death, resurrection, and intercession of our Lord Jesus Christ from one another, but tying them together with a very close bond always; Com. 8:34. Who is he that damns (namely the elect of God)? Christ is he who died, yea, who is also risen, who is also at the right hand of God, who also prays for us. In this place; see also cap. 4, last verse, and cap. 14, verse 9, and usually more elsewhere; the Apostle did not know of this separation of the Remonstrants between the death and the resurrection of Christ, and has handed down to us a doctrine, which is wholly opposed to it, in which we also, as being of undoubted truth, hold ourselves at ease and content.

OF THE FOURTH.

Fourth, it is said there, that nevertheless no one actually becomes a partaker of forgiveness except those who believe.

These things, being sound and simply understood, are beyond dispute, but, taking them one-fold, they can in no way coexist with the foregoing doctrines; For those who have obtained and obtained the forgiveness of sins and the atonement, it is not possible for them not to have it, or not to share it, since their sins are forgiven and they are truly reconciled to God. But, since the Remonstrants separated the acquisition, obtaining and attainment, from the appropriation and communication, and attributed the former to all and any, and the latter only to the faithful; so it is, that by the forgiveness and reconciliation they do not understand anything else but a certain forgivability and reconcilability. Thus we must see here what threads and seams of ungodliness lie beneath this novelty. These they have also openly discovered in other writings, in which we have noted the whole order and coherence of all these strange doctrines belonging to this Article; namely, in the Scriptures against those of Walch. ; Grevinch. against Ames.; in the Theses Episcopi; partly also in the Hague Conference; in the surviving Articles of the defendants at this Synod; Arminius in Anti-Perkinsio, in the Scripture against those of Walch. and in the Counter-Articles of Delft.

1. God has loved all and every man, laden with the guilt of eternal damnation, because of the breaking of the first covenant, yet as his own creatures, and out of this love there has been in him an affection or will to have mercy on them, and to communicate his benefits to them anew.
2. But He did not wish (though He could have done otherwise) to deal with men anew, without some previous declaration of His hatred of sin, or without some regard for injured righteousness.
3. Therefore, out of this foreordained disposition to have mercy on all, He was willing to send His Son to the accursed death on the cross, so that His righteousness might be satisfied, and so that the human race might be reconciled to Him, that He might now freely and completely be able and willing to deal with mankind anew, in order to give them a better future.

M, to prescribe a certain manner of salvation for them; and that the Son also might have power and right to forgive sins, and to give salvation, under such conditions as the Father might prescribe and set.

4. Now the Father ordained His Son to die, when He had not yet decided anything certain with Himself, to save any man, thus or so called. For if He had definitely ordained His salvation out of His love, Christ's death would already have been for nothing and in vain, and no conditions of salvation could be prescribed, in which, however, the whole reason of religion consists. From this it also follows that Christ did not die to eternal life for any human being who was already lost, and that He did not acquire or earn anything for them, yes, could not even acquire or earn anything.

5. The Father, when Christ's death was already accomplished and suffered, could have renewed the covenant of the law, and again demanded strict observance and fulfillment of the law, or made the works of the law a condition of salvation; But, according to His pure and free will, He chose faith out of all possible conditions, and a certain feasible, possible, and mediocre obedience of faith, and (not imputing its inadequacies) He deemed it worthy of a strict and rigid observance and fulfillment of the law, and therefore graciously estimated it worthy of the reward of eternal life.

6. Moreover, according to His most earnest will, He also willed that the unsophisticated and tender souls of young children should be set free from the penalty of Adam's sin; and of the same will He did not wish to punish anyone, now already grown up, for date-related sins in eternity, unless a new disobedience to the proclamation of the New Covenant came along.

7. Further, if none of the adults fulfilled the prescribed conditions, they would all be lost; and again, if they all fulfilled them equally, they would all be saved; and yet the death and sacrifice of Christ could have wholly and perfectly preserved their usefulness, dignity, and necessity in all parts, if only no one had believed, or no one had been saved; for Christ actually died to that end, in order that the Father might be able and willing to prescribe certain conditions of salvation from new, or open the door of salvation.

8. From this it further appears that Christ did not die for the faithful, nor for the unbelievers, nor for those described as having outstanding abominations, as such; and that the faithful are indeed forgiven their faults and imperfections not because of Christ's fulfillment, but according to the contents of the New Covenant, which the Father has established with sinners by His free will; and that the wicked and the abominable, that is, the disobedient to the Gospel, shall have their sins expunged according to that Covenant, unless they repent. If they do so, they will, according to the reason of the foregoing Covenant, be forgiven.

9. Moreover, it is clear from the foregoing that Christ, with his death and service, is not a gift and promise of the New Testament; but that he has brought this about, that the Father wanted to establish this new covenant of a certain possible obedience with mankind.

10. From this it also appears that faith, and the obedience of faith, is not a gift of God, and a promise of the New Covenant, obtained for our benefit through the death of Christ, but that it is a condition of the New Covenant, which mankind must willingly fulfill.

From this it now appears what the Remonstrants want to say with this acquisition, being separate from the communication or enjoyment of the acquired good: what with them is the satisfaction of Christ and the ransom; what the Father, according to them, has thereby obtained; what Christ Himself has

obtained; also what all and any man has obtained. The Father has obtained this, that whereas before He only had the affection of compassion, now, because of the death of His Son, He has been able to deal with mankind completely by news, and has wanted to do so. The Son has obtained this, that He has received the right to save those who fulfilled the conditions prescribed by the Father. Men have obtained this, that the Father wished to deal with them from afresh, and to open the door of Heaven to them; But, that henceforth the Law was abolished, and in its place a certain possible and imperfect obedience prescribed, and that to these the righteousness and eternal life was graciously promised, that is to be attributed to the most free will of the Fathers, who, although Christ had died, could nevertheless again prescribe the law to keep it perfectly, since there seemed to be enough done for sinners that He wanted to give Christ in death, and through Himself open a way to deal with man from afresh, which He could have omitted.

This strange and utterly absurd theology of the Remonstrants, being drawn from the filthy mire of Socinus and Pelagius, we reject with all our hearts, as being abominable and unbearable for Christ's ears, and for the minds of the faithful.

1. Because it corrupts and reverses in an abominable way the whole manner and order of salvation that is given to us in Scripture.
2. Because it breaks up that sweetest and most holy union of mercy and justice, in the inseparable election of Christ and us, and, from the assertion of the one, introduces reversal and non-doing of the other.
3. Because it obscures and perverts the doctrine of original sin, and of the misery of man, as well as of the working righteousness of God.
4. Because it wholly weakens, and tramples underfoot, the most precious blood of the Son of God, and the true reason and power of his satisfaction.
5. Because it loosens and dissolves the whole union between the death of Christ, our Zalmaker, and between his Spirit, together with the restoration of our corrupt nature, and finally faith and salvation.
6. Because it truly and indeed changes the Son of God into such a Savior, who is a Savior by title alone, and on a certain occasion, making Him a Savior without salvation, a Redeemer without redemption, a Priest without people, a King without a kingdom, a Head without a body.
7. Because it terribly defiles and dishonors the property and nature of the New Covenant, of faith, and of justification, handed down to us in the Scriptures, and hitherto believed in the Christian world.
8. Because it entirely draws and compels the fruit of Christ's death to a certain beatitude and reconcilability, and thereby the whole and entire decree of God to save us; provided that the whole force of Christ's death, and consequently the salvation of us all, hangs upon a rotten thread of our will, and thereby makes salvation for all indeed impossible, and closes with the other hand the door of Heaven which she seemed to open for all and sundry with one hand, for all and sundry.
9. Because it casts down and nullifies all our comfort in the death of Christ, our Savior, in whom our hearts rejoice both in life and death.

10. Finally, we cannot conceal the Godless mystery of this abominable theology, namely, that it necessarily follows from it that no sinner is forgiven for this reason, or that anyone is justified because Christ suffered the punishment of sin in his place; but because the sinner himself has fulfilled and fulfilled the conditions of the New Covenant, graciously ordained for him; for which ordination of conditions Christ alone, by his death, prepared the way; or for whose sake Christ, by intervening in his death, brought about that certain conditions could be ordained for him.

Against all this corruption of sound doctrine, and against these frivolities of these evil-minded people, we hold this simple truth which is consistent with Scripture.

The death of the Son of God and of man, the immaculate Lamb of God, our Lord Jesus Christ, is accursed and most bitter, and is in itself an abundant, sufficient, and unique means of expiating the sins of everyone and every man; all of whose sins together would be expiated by it, if everyone and every man were to embrace it with true faith. Therefore, it is also offered indiscriminately to all who are called by the Gospel, to be embraced with faith. But the holy, merciful and unrepentant will of the Fathers (as also said of Christ), their will and intention was, that through this most precious death, for the general and entire multitude of the elect throughout the whole world, not only the forgiveness of all sins, both venial and temporal, but also the communication of the beatific gifts of the Holy Spirit, by which our sins are forgiven. By which our nature is renewed, and by which we are brought into the fellowship and likeness of the Son, and are preserved in Him. And these sanctifying gifts of the covenant are actually, by the service of the Gospel, and by the power of the Holy Spirit, given to the whole body of the people. Spirit, to the whole and chosen people, and to them alone, so surely given, that there shall always be a congregation in the world, who for this benefit praise their Savior with heart, mouth and deed, and cling to Him with a fervent and steadfast love, and who have in Him, against the world, Satan and the flesh, peace and comfort both in life and death.

Now, as many as are lost, they themselves are lost, not through any fault of God, or through any defect of the service of Christ; but they are lost through their own fault, and are justly damned for their sins, whether for their original sin or for their date sins; as to the justice of this judgment, even the conscience of those who are lost will testify.

We pray God, the Father of mercies, with a most fervent zeal, through the most precious satisfaction of our Saviour, who has accomplished Me for us, that He will repel these terrible abominations of these heinous opinions, from whence they burst forth and sprang forth as punishment for our ingratitude, and that He will subdue by His right hand this wickedness of Satan, with freedom of prophecy, but without restraint, that He will subdue by His right hand this wickedness of raging with all madness, to his own and others' ruin, at his will; and that He will preserve his congregation in the true and living faith, as well as in the fervent love of her Saviour, who gave Himself up for her in the cursed death of the cross, and that He will tempt and seduce those who go astray, according to his unique mercy, to lead them at last into the way of truth, and to give us all and every one this grace, that by the same Spirit of faith, through whom the Apostle spoke, we may say with him: I no longer live, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself up for me.

JUDGMENT OF THE DEPUTIZED BRETHREN OF OVERIJSEL,

ON THE SECOND ARTICLE.

WHICH IS OF REDEMPTION THROUGH CHRIST.

Unscriptural statements of the Remonstrants.

I.

he absolute will, and the proposed white and purpose of God, was that the Father should deliver his only begotten Son into death, and the Son should suffer the same death, in order that reconciliation with God, and the forgiveness of sins, might be obtained for all and every man, both those who are lost and those who are saved.

This statement punishes the entire Scripture for falsity. For that this was not the Father's absolute will, that His Son should be delivered unto death, is evident from this:

1. In relation to whom God the Father, from everlasting, by an absolute will, has purposed for his purpose the acquisition of the forgiveness of sins, and of the atonement by the death of his Son, to whom He also makes this part in the tgd.

Ps. 115: 3. Our God is Himself in the heavens; whatever pleases Him He does; Isa. 46:10. My counsel shall be, and all my pleasure will I do; Rom. 9:19. Who will resist his will?

But God does not make all and every man in the tgd partakers of the acquisition of the forgiveness of sins, and of the atonement through the death of his Son.

Therefore, He did not intend for all from eternity, by an absolute will, the acquisition of the forgiveness of sins and of the atonement through the death of his Son.

The second part of this conclusion is proved:

1. Those who partake of the acquisition of the forgiveness of sins, or, who have the forgiveness of sins there, these are blessed; Psalm 32:1.

But not all and every man is blissful. Therefore not all and every man is made partaker of the acquisition of the forgiveness of sins.

2. On whom the wrath of God remains, for whom there is neither reconciliation with God nor Scriptural contradictions.

I.

he a fullest will, and the proposed white and purpose of the Father, to deliver up his only begotten b Son unto death, and of the Son, c to suffer the same death, was, that for d all, e who alone and every one f from everlasting to g eternal life, might be obtained, the reconciliation with God, the forgiveness of sins, and eternal life.

a. John 6:39. This is the will of him who sent Mg, that I should not lose of all that He gave Mg, but should raise it up at the last day; Rom* 9:8. He is merciful whose He wills.

b. Rom. 8:32. He did not spare his own Son, but gave him for us all; Gal. 4:4. When the full time came, God sent forth his Son, become of the woman, and become under the Law, that He might redeem those who were under the Law, that we might receive adoption as children.

c. Phil. 2:8. And was found in the face as a man, and hath humbled himself, being obedient unto death, even unto the death of the cross.

d. John 12:32. And when I shall be exalted from the earth, I will draw them all unto Myself. All, that is, all those predestined to salvation, of whom not one shall perish. Compare also Isa. 54:13, and John 6:45. They will all be taught of God. Thus 2 Cor. 5:15. Behold, all things are become new.

e. Rom. 11:7. The elect have obtained it, the others are hardened; John 10:15. I lay down my life for the sheep. Compare this with Vb. 26. Ye believe not, for ye are not of my sheep; Acts 13:18. And there as many believed as were ordained to eternal life.

f. John 13:18. I do not speak of you all, for I know whom I have chosen; Luke 22:32. I have prayed for you, lest your faith perish; Gal. 2:20. The Son of God loved me, and obtained forgiveness of sins once. For the word "abide" indicates a perpetual actuality, which is never broken.

But on the rejected unbelievers and the unrepentant remains the wrath of God; John 3:36. He that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

Therefore reconciliation with God and forgiveness of sins are never obtained for them.

3. Who always have been, and still are, enemies of God, and remain so forever; Matt. 7:23. Verily, I never knew thee.

Therefore, for the rejected, unrepentant and unrepentant, the forgiveness of sins and reconciliation with God has never been obtained.

Has surrendered Himself for me.

g. Eph. 1:4, 5. He hath chosen us in him (namely, in Christ) before the foundation of the world, that we should be holy and undefiled in his sight, with the love which hath predestinated us, to be adopted unto children, through Jesus Christ in himself, according to the good pleasure of his will. See also Rom. 8:32, 33, 34.

h. 2 Cor. 5:19. God was in Christ reconciling the world to Himself, not imputing their sins to them, and has given the word of reconciliation in us; John 3:6. God so loved the world, that he sent his only begotten Son into the world, that whosoever believeth in him should not perish, but have everlasting life.

H. In relation to those whom God the Father, having given His Son in death, purposed for His purpose the acquisition of the atonement and the forgiveness of sins, or the right and power to save, He also gives to them means sufficient and necessary to obtain salvation. But to all and every man He does not give the means that are sufficient and necessary to obtain salvation.

I. Because He does not give faith to all; 2 Thess. 3, vs. 2. Faith is not for all, but only for the elect; Tit. 1:1; it is given only to Christ's disciples; John 10:26. Therefore Paul says, Phil. 1:29; by grace it has

been given to you in the cause of Christ, not only to believe in Him, but also to suffer for Him. In contrast, it is said of the rejected, John 12:39. They could not believe.

2. Because in past times He made all the Gentiles walk in their ways; Acts 14:16.
3. Because it pleased Him to hide the Gospel from the wise and distant; Matt. 11:25, 26.
4. Because Christ says, Matt. 13:11; unto you it is given to know the covenants of the kingdom of heaven, but unto these it is not given.

Therefore He has not set before Him the acquisition of the atonement and forgiveness of sins, etc., for all and any of mankind.

And that it was not the will and intention of Christ, suffering death, that the forgiveness of sins and reconciliation with God be obtained for all and any man, is evident from this:

1. Because the Father and the Son are one; John 17:23. Whatsoever therefore the Father willeth, the same willeth also the Son: wherefore he also is called the Servant, by whose hand the decree of the Father prospereth; Isa. 53:11. Of this the Son Himself says; John 4:34. My food is that I do the will of him who sent me, and that I accomplish his work; John 5:19. What the Father does, the Son does likewise; John 6:38. I am come down from heaven, not to do my will, but to do the will of him who sent me; John 8:29. I always do that which is pleasing to the Father. Now what there was the will and purpose of the Father, is evident from the foregoing.

2. Who for this end came into the world, and suffered death, that He should pray for His own, whom His Father had given Him from eternity, and that He should sanctify Himself for their sake; that He should bear the sins of many; that He should give His life for a ransom for many; That He would shed His blood for many for the forgiveness of sins; that He would finally give Himself up for the church; this is not for the purpose of gaining the forgiveness of sins and reconciliation with God for all and sundry. But Christ came into the world to this end, and to this end suffered death, that He might pray for His own, whom His Father had given Him from everlasting; John 17:9; and that He might sanctify Himself for their sake; the same chap. v. 19. That He might bear the sins of many; Isa. 53:11, 12. That He might give His life as a price of ransom for many; Matt. 20:28. That He might shed His blood for many for the forgiveness of sins; Matt. 26:28. That He might give Himself for the church; Eph. 5:25.

Therefore He did not intend for His purpose to obtain for all and any the forgiveness of sins and reconciliation with God.

Scriptural Contradictions.

Unscriptural contentions of the Remonstrants.

II.

According to the absolute will and purpose of the Father and the Son, Christ, the Mediator, has obtained the forgiveness of sins and reconciliation with God for all and any man, both for those who perish and for those who are saved, through the death of the cross.

This proposition is not only not founded in the Scriptures, but also publicly contradicts them.

n.

According to this absolute will and purpose of the Father and of the Son, Christ, the Mediator, has procured the forgiveness of sins, reconciliation with God, and eternal life only for all and any elect and saved through the death of the cross.

The truth of this contradiction is evident from what has been added to the first right-feeling contradiction. To this also belong these following testimonies; Heb. 9:28. Christ was sacrificed once that He might take many sins upon Himself; Rom. 3:22. I say, the righteousness of God through the faith of Jesus Christ is unto all and upon all them that believe; for there is no difference; for they have all sinned, and are lacking or perishing in the glory of God, so that they are justified freely, that is, by his grace through the redemption accomplished in Christ Jesus. Whom God presented, that he might be reconciled by the grace of his blood, in proof of his righteousness, for the remission of sins that have gone before, which God has borne in proof of his righteousness at this present time, that he himself might be just, and justify the one who is there through the faith of Jesus.

1. Whose advocate is Christ, whose atonement is He alone. For it belongs to one and the same Priest, both to pray, and to sacrifice for the people. Therefore also these two parts of the Priestly office are joined together by John; 1. Epistle, cap. 2:12. If any man have sinned, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the atonement for our sins. And by Paul; Rom. 8:24. Christ is the one who died, yes, who was also raised, who is also at the right hand of God, who also intercedes for us. But He is the Advocate not of unbelievers, and of the rejected, who perish, but of the faithful, and of the elect, who are saved. Of this John 17:9 says. I pray for them (whom thou, namely, hast given me from the world; verse 6); I pray not for the world (which is wholly in the evil one; 1 John 5:19; and which is damned; 1 Cor. 11:32), but for those whom thou hast given Me; for they are thine, Heb. 7:24, 25. But this one, since He abides forever, has an everlasting Priesthood. Wherefore he also can perfectly save them that come unto God by him, since he liveth for ever to pray for them.

Therefore, He is not the atonement of the rejected, the lost, and the unbelieving, but of the elect, the faithful, and the saved.

2. From Matt. 1:21. He will save his people from their sins. From this we then make our closing statement:

He alone has saved his people from their sins, he alone has obtained for all and sundry the reconciliation with God and the forgiveness of sins. For his people is his Church of all places and ages, which is a certain assembly, of whom God is known and called, whom he acknowledges as his own, and to whom the covenants and promises belong. Compare 2 Cor. 6, verse 18; from Jer. 31, verse 1; Levit. 26, verse 12; Hos. 1, verse 10; and Cap. 2, verse 23.

But Christ alone saved His people from their sins. Therefore also Paul says, Tit. 2:14. Christ gave Himself up for us, that He might redeem us from all unrighteousness, and cleanse Himself for a people of His own, being kindled with the fervor of good works. Thus 1 Peter 2:9.

Therefore Christ has not obtained for all and any man reconciliation with God and the forgiveness of sins.

And therefore those who adorn there that all men are the people of God, they join together the faithful with the unbelievers, righteousness with unrighteousness, light with darkness, Christ with Belial, the temple of God with images, and mix the holy with the unholy.

Unscriptural statements of the Remonstrants.

Scriptural oppositions.

HI.

This acquisition of the forgiveness of sins, and of the reconciliation with God, and appropriation of them, do not extend together equally far.

IH.

This acquisition of the forgiveness of sins, and of the reconciliation with God, and the appropriation thereof, extend together equally far.

The falsity of the unscriptural statement, and the truth of the scriptural opposition, is shown by the following.

If for all, for whom, through the blood of Christ, the forgiveness of sins and reconciliation with God is obtained, also the release from the servitude of sin, faith, adoption as children, and the Spirit of regeneration, of sanctification, and of conversion to a new life are acquired, and also given and appropriated, so it is, that if also the acquisition of the forgiveness of sins, and the reconciliation with God, and the appropriation thereof, are together equally far-reaching.

But the front part is true. Therefore also the rear part. The first part is proved, Rom. 6:5, 6. For if it is that we, being indwelt with Him, were washed to Him through the likeness of His death, so shall we also be washed to Him through the likeness of His resurrection, knowing that the old man which is in us was crucified with Him, that the body of sin might be put to death, that we should serve sin no more; Luke 1:71, 74, 75. He redeemed us from our enemies, and from the hand of all who hate us, that, having been delivered from the hands of our enemies, we should serve Him with holiness and righteousness in His sight all the days of our lives; Heb. 2:14, 15. That through death he might destroy the one with whom the violence of death is, that is, the devil; and that he might free all those who, with the fear of death, had rejected the damnation of slavery all their life; Heb. How much more will the blood of Christ, who by His eternal Spirit offered Himself without punishment to God, cleanse your consciences from mortal works in order to serve the living God? And therefore "Ü is a mediator of the New Testament, that, whereas death intervened for the atonement of the transgressions which were under the first Testament, those who are called may receive the promise of eternal inheritance; Acts 5:31. These (namely Jesus) God exalted by His right hand, and made Him a Prince and Savior, to give repentance and forgiveness of sins to Israel. Here

conversion and forgiveness of sins are joined together in an inseparable bond, just as they are also promised in both the covenants of grace, being joined together; Jer. 31:33, and 34; so Eph. 5:25, 26, 27; Christ loved His Congregation, and gave Himself for her, that He might sanctify and cleanse her through the bath of water and the Word; that He might set before Him a Congregation that was glorious, having neither spot nor wrinkle, nor any such thing, but that she might be holy and without spot; Colos. 1, vv. 12, 13, 14. Thanking the Father, who has made us capable of sharing in the lot of the saints in the light. In whom we have reconciliation through his blood, namely, the forgiveness of sins. Behold, those who are redeemed, and to whom the forgiveness of sins is obtained, these also have part in the lot of the

saints in the light, and these are redeemed from the power of darkness, and transferred to the kingdom of the beloved Son of God; compare Gal. 4:4; Phil. 1, verse 24.

This scriptural opinion, expressed in these oppositions, as being in agreement with the Word of God, we judge that from now on it should be steadfastly maintained and taught in the Dutch Reformed Church.

The sentiments of the Remonstrants, expressed in these statements, as not being in agreement with God's Word, and therefore not being orthodox, we reject, and judge that they should not be taught in the Dutch Reformed Church.

Dutch Reformed Church. And therefore we consider that the congregation should be relieved and freed from those who, by introducing and professing this unscriptural doctrine, have so far disconcerted and disquieted the congregation of God, and are still disconcerting and disquieting it.

JUDGMENT OF THE DEPUTED BRETHREN OF THE SYNOD OF GRONINGEN AND THE SURROUNDING COUNTRIES.

ON THE SECOND ARTICLE.

We believe, that, according to the purpose and intention of the Father, giving his Son in death, and of the Son, redeeming him, the reconciliation with God and the forgiveness of sins are obtained only for the elect and those who are saved, and that these things are truly and powerfully appropriated to them; and that the fountain and cause of this appropriation consists in the absolute command of God, and in the will of Christ the Mediator, and not in the will and capacity of man; and consequently, that the acquisition and the appropriation extend equally far together. Against this we reject the opinion of the Remonstrants, who teach there that, according to the will and purpose of the Father, giving His Son in death, and the Son suffering Himself, for all and any, both those who are lost and those who are saved, the reconciliation with God and the forgiveness of sins are immediately acquired. But that the will to appropriate these benefits and to give salvation because of the ransom of the death of the Son is conditional, and consequently, that the acquisition and the appropriation do not themselves extend equally wgd to each other.

Wg say three things in this statement, as being scriptural, and consistent with God's Word. And what is stated in the Remonstrants' counter argument, wg reject as unscriptural, and not consistent with the Word of God.

I.

The first is, that in the proposed white and intention of the Father and the Son only the elect are considered, and that only through Christ's death the atonement and forgiveness of sins is obtained for them.

Here it should be noted, that the dispute is not about the sufficiency of Christi's death; for we declare with an undoubted certainty, that Christi's sacrifice has such power and dignity, that it is abundantly sufficient to erase the sins of all men, both real and inherited; But the dispute is, whether, according to the will of God of the Fathers and the Son, not only the forgiveness of sins and reconciliation with God is effectually obtained by the elect.

That this was not the intention of the Fathers, nor of the Son, is evident from the following.

1. Not of the Father: Reason.

1. Because Scripture says that Christ was delivered in death for the elect alone. Thus in Matt. 1 it is said: He will make His people blessed, that is, the people whom God knew beforehand; Rom. 11:2, John 11, it is said that Christ had to die in order that the scattered children of God, that is, the elect, who at that time were stifled in paganism and Judaism, but who nevertheless were God's children with respect to election, might be reconciled. And several times mention is made of those given to Christ from the Father to save, John 17. But only the elect are given to Christ; which is evident from this: for all those who are given to Christ are saved; John 6:17. They come to Christ, that is, they believe in him; Job. 6. But only the elect are saved; only the elect embrace Christ with true faith; for faith is of the elect; Tit. 1; Matt. 13:11; Acts 13 :48.

From this it follows: 1. That the death of Christ, according to the intention of God's Father, has this effect not in all, but only in the elect. 2. That this intention of God of the Father, giving His Son in death, be in order after the election of some to salvation. Which is our

2nd Reason; for he that doeth anything for any end, hath his eye first unto that end for which he doeth; and there can be no means employed, without considering the end. Therefore, since the salvation of man is the end, and the death of Christ is a means ordained to make him partakers of salvation, it is necessary that the salvation of some be decided before God ordains the means to give them salvation. Thus the sheep are said to have been given to Christ before they were in the hands of Christ; John 10:17. Yes, the entire salvation that is obtained for them in Christ has its first fountain and origin in the giving of the Father; John 6. Which gift the Apostle calls praedestination; Eph. 1:5; and declares, that to it salvation is suspended; vs. 7.

3. If there be a general reconciliation of all men, the word of reconciliation must also be preached to all and any; for faith is by the hearing of the gospel, Rom. 10; without which no one partakes of Christ and his benefits (we speak of the adults). But how will those hoo-ring, to whose ears the sound of the Gospel has never come? For, that there are many peoples, to whom the afterlife of Jesus Christ has never been known, and who even now have no opportunity to hear the Gospel, is so evident, that he who would deny this, should be considered insane and foolish.

And the Remonstrants do not untie this knot, yes, what is more, they kill themselves with their own sword, taking this excuse, that God will not for the present reveal the Gospel to the descendants of those who in the past have rejected the proclaimed Gospel, and who by their unbelief have fallen away from the Covenant.

For the dispute is whether God intended the salvation of those whom, because of the ingratitude of the ancients; as the Remonstrants believe, He did not want, with this beatific grace. Thus we conclude: to those to whom God does not reveal Christ, God, giving his Son in death, did not intend their salvation; for it would be strange and absurd, that God should have intended their salvation as his end, and that nevertheless he did not sinfully give them the means without which salvation is expected in vain. But to the descendants of those who rejected the Gospel in former times He does not reveal Christ.

Therefore God, giving His Son in death, did not intend the salvation of these offspring, unless they should say that, apart from the knowledge and the fellowship of Christ, sufficient help for salvation was

given to them; which indeed, without sacrilege and defamation of Christ, cannot be said; Acts 4; John 15; Rom. 8; etc.

H.

That the intention of Christ, dying the death, was the same and one, is evident both from what has now been said and from what follows. For although Christ, as a man, made no distinctions or divisions among men, yet, as Mediator, with respect to His appointed office, praying, and sacrificing Himself, He publicly distinguishes those for whom He prays from the world; John 17, and says that He is His Savior. 17, and says, that He gives His life for the sheep; John 10; for those whom the Father has given Him; John 6; for His friends; John 15; who, though (as Bernhardus says), with respect to the time, were ungodly and enemies, but with respect to the *praedestinatio*, brothers and friends.

2. If the world does not partake of the intercession of Christ, then it is true, that on it also comes no benefit obtained through Christ's death; for these parts of Christ's priestly ministry are joined together with an inseparable bond.

3. It also seems strange and out of all reason, that Christ should have died for those whom He in no way acknowledges for His own; for John 13 joins together the knowledge of the sheep, and the laying down of His life for them, and also shows further, that the latter proves, and makes known beforehand, the former, just as the work done proves the cause of it.

4. Thus it is said in Eph. 5, that Christ gave Himself up for the church, that He might heal, cleanse, and glorify it. But only the penitent are justified and glorified, Rom. 8. Therefore, only for the elect did Christ give Himself up.

5. The congregation, triumphant in the heavens, praises and exalts this benefit, as having been done and proved to her, above other men; Rev. 5:9.

6. And nowhere can we find in Scripture that all and any man is freed from original sin by Christ's death, and is reconciled to God in deed.

IH.

The second part of our proposition is, that the bare acquisition of the atonement, and of the forgiveness of sins, was not the whole intention of God, the Father giving his Son in death, and the Son dying in death, but was joined with an intention of appropriating them to all those whom they would acquire, and consequently, that the acquisition and the appropriation extend equally far.

1. For there is no bare acquisition apart from appropriation.

1. Because there is no place in Scripture where such acquisition is mentioned.

2. Because it is strange and beyond all reason that God would intend any means without regard to the end; for to intend is to intend by something to come to something else.

3. Because without appropriation the acquisition is of no use or benefit.

4. Because such a generality is not something that is not common to all the other persons of this generality, or that is different elsewhere than in this one: If, therefore, the atonement is common to all, it cannot be denied to all in this and that one.

5. Because this incongruous doctrine of the Remonstrants is blasphemous to Christ, because:

1. It robs Christ's merit of its power.

2. It transfers to man the honor due to Christ; for if the acquisition is separated from the appropriation, and a bare acquisition is attributed to Christ, and if the appropriation, and the fruits caused by it, depend on man's will, it follows that man is for the most part the cause of his salvation.

II. Scripture joins acquisition and appropriation together, and proves that it depends on them, just as the work caused depends on its cause.

1. John 17 says Christ: I sanctify My self for their sake, that they also may be sanctified in the truth. The same thing also Paul declares, Eph. 5:25. To those, therefore, whom Christ sanctified Himself, and delivered up in death, the sanctification of which, as the white and the fruit of His death, Christ intended.

2. Bom. 5, the Apostle concludes the one from the other, making his concluding statement from the greater to the lesser: if Christ did that which is greater, reconciling us to God when we were sinners, etc., much more will He do that which is less, making glad those who are reconciled.

3. In the same way He also makes reason of His consequence; Rom. 8. If God gave up his Son for us, how shall he not with him give us all things, namely, faith, repentance, the Holy Spirit, and through him all things necessary for our salvation?

4. Thus, in the covenant of grace, the forgiveness of sins and salvation are joined together, and the one cannot be without the other; Jer. 31.

5. Christ, whose Savior He is, whose Savior is He by merit, and powerful appropriation.

6. For whom Christ prayed on earth, and for whom He intercedes with the Father in the heavens; for whom He obtains this, that the satisfaction and benefits of His death may be imputed and appropriated; Heb. 5; 1 Jn. 2. But for all those for whom He sacrificed Himself on earth, He also prayed, and still prays for them to the Father. Therefore, the benefits of Christ's death are imputed and powerfully appropriated to them all.

And as for the Remonstrants seeking excuses for this, saying, "that Christ did die for all, but that He rose again with the intention of making salvation possible, and intercedes, equally and similarly, only for the faithful," that has no basis at all. For:

1. With no sayings of Scripture will they be able to prove it.

2. It is strange that Christ wanted to obtain this for all first, and yet did not want to pray for one and the same for all. The priests of the Old Testament prayed for all those for whom they had sacrificed.

3. And Paul joins all these things together, and extends them to equals and deheses; Rom. 8.

4. Finally, it follows that those for whom Christ (according to the opinion of the Remonstrants) did not rise, nor intercede, are still wholly and completely in their sins; 1 Cor. 15. Likewise, that the forgiveness of sins has not been obtained by Christ's death; for redemption, that is, the forgiveness of sins, cannot be fully accomplished except by the entrance of our chief priests into the heavenly sanctuary with his blood; Heb. 9:12; and 10.

IV.

The third member of our thesis is, that the will of appropriating the goods acquired by the death of Christi, and of giving salvation, for the sake of the ransom of the death of the Son, is not conditionally linked to a condition secretly hidden in man. For:

1. That the decree of election is absolute, and not conditional, we have previously proved and confessed in our judgment on the first Article.
2. Why should God hang His will upon anything else, since He has foreseen beforehand what He Himself will do with all certainty? For if God set any end unto his will, then hath he also set and ordained unto his will those things which lead and bring about the end. God has willed to give us eternal life in Christ; so He has also ordained those things by which one comes to salvation, namely faith, calling, justification and glorification; Rom. 8. For He works all things according to the counsel of His will; Eph. 1. Thus the will to appropriate the benefits of Christ's death to us is absolute, not dependent on any condition having been provided for man beforehand, but only on His will.
3. If this will of God is conditional, then it follows that it is in man's power to do the condition, that is, to believe if he wills.

But this last part is false. Derhalve, also the first one. For the power of believing is given only to the elect; John 10; Ye believe not, because ye are not of my sheep, that is, because ye are not chosen; if faith be said to be a gift of God; Eph. 2; God's work; John 6:29; of the elect; Tit. 1; whose beginning, progress, and end, as also of all the gifts of God, come only from God; Rom. 9:1; Phil. 2:13; John 15:5; and that it is not such a gift, which is offered equally and equally to all, and which some receive and some reject, but which is offered and powerfully given only to the elect; it is given to you, says Christ, but not to others; Matt. 13; mercy was shown to me that I might believe; 2 Cor. 7.

Besides all this, we also reject these following doctrines of the Remonstrants.

The first is, "that Christ, by His death, obtained for the Father the possibility and the will to enter into a new covenant with sinners, as if God could not have had mercy on sinners, or could not have wished to enter into a covenant of grace with them, if only the ordinance of the fulfillment of Christ had preceded it.

For the contrary is true.

1. Because the intention of Christ to give and send follows even in the election to salvation, and so after the decision to enter into the covenant of grace with sinners.
2. Because nowhere in Scripture does it say that Christ, by his death before the Father, acquired such will and power. It would follow, then, that Christ neither paid nor satisfied the righteousness of God in our stead; that He did not obtain reconciliation with God, the forgiveness of sins, and eternal life for us, but only brought this about so that God could and would have mercy on us, and make the covenant of grace with us.

But the scripture recounts these ends and fruits of Christi's death:

1. Redemption for our sins; Eph. 5:3; Matt. 20:26; Rom. 3; 2 Cor. 5; 1 Tim. 2; 1 Pet. 1.

2. Our reconciliation with God; Rom. 5:2; Cor. 5:18; 1 Pet. 3:18.
3. The destruction of Satan, and our sanctification; Rom. 6; 1 Cor. 6; Heb. 2; Phil. 3; 1 Cor. 1.
4. The eternal salvation; John 14; Acts 4:10; Heb. 5:9; 7:4.

Concerning this, the Remonstrants say that God, because of His righteousness, could not have decreed and ordained salvation for anyone without seeing the satisfaction Christi, so that the satisfaction Christi is a proceeding cause, by whose proceeding God is moved to will our salvation; this is false; for:

1. The Scriptures teach that the cause of this decision is to be sought only in the goodness and good pleasure of God, which Christ Himself gave us; Eph. 1:3.
2. John 3 is said that God first loved the world, that is, willed it to salvation, before He gave up His Son for it.
3. Scripture nowhere says that we are elected because Christ died for us, but teaches the contrary.
4. Salvation is a caused fruit of election, therefore it cannot be the cause of it; Eph. 1.
5. Finally, the righteousness of God is not injured by this decree; for although God has ordained salvation for some, He does not give it to anyone, nor has decided to give it to anyone, except through the intercession of the most perfect righteousness of Christ, which, being included in this decree and revealed in its execution, releases God from all guilt of iniquity.

The second is:

"That Christ with His death is not a gift or promise of the new covenant."

The contrary we deem to be in agreement with God's Word; namely, 1. That Christ is the Borg, Mediator, the fundament, and together also a gift and the bizon- der promise of the new covenant, through which, in which, for which and with which, God has promised, and gives us all other beatific gift, as it appears, Gen. 17; Isa. 9; Rom. 8; 1 Cor. 1. Further, we confess that there is a covenant of grace, as to the essential matter, which God made with the faithful and their seed shortly after the fall of Adam, by which the sinner, being lost in himself, is received in grace through Christ, though this covenant, as to the circumstances and outward ceremonies, as to the garments, has various forms and appearances, because of the various ministrations and divisions of the mysteries of Christ. Now under this covenant, even from the beginning, the merit Christi has had and displayed one and the same power; Heb. 13; Rev. 13. And faith in Christ has always been the primary condition of this covenant; to which the other condition of full obedience has been as a step or preparation; Gal. 3. And Paul describes the justification of David, saying that sins are not forgiven us in any other way than they were forgiven to Abraham, the father of the faithful.

III.

"That also, having already established the death and satisfaction of Christ, thereafter God was free to choose and prescribe such conditions of the new covenant as He pleased from many possible conditions, among which are also the works of the law, and that all those who fulfilled and complied with them would receive the promises of the covenant.

We hold the opposite to be true. Reason

1. Because God has decided to make us saved through Christ. Now we do not partake of Christ except by faith; John 3; Eph. 3. So when this decree is made, faith is necessarily ordained and prescribed by God as a condition of salvation.

2. When it is said that God wants to make us righteous and saved through faith, faith is not characterized as a quality or work, but as an instrument by which we embrace and appropriate Christ.

For faith in itself does not save anyone, nor is it the working of faith, but Christ embraced through faith; His satisfaction being accomplished for us is that righteousness by which we are justified before God and acquitted of our guilt.

Thus it cannot be said that God, having now established the satisfaction and death of Christ, was free to prescribe such conditions of the new covenant as He pleased, if it were said at the same time,

1. That the decree of God is variable, yea, that there is none at all.

2. That men can and have been saved apart from communion with Christ; John 15; Acts 3; Com. 8.

3. Finally, the righteous doctrine of justification is thus reversed in this way. In regard to this, as well as more other doctrines of the Remonstrants; as when they say, that faith in the matter of justification does not stand as an instrument; that Christ, by his death, obtained for us the power and ability to do good works, by which we are justified; that faith, by the gracious estimation of God, is held by God for the whole lawfulness of the law; that Christ, as they seem to want to say, would only have paid for original sin, etc., etc. In relation to all these together, I say, we firmly assure ourselves that they are breeding and nourishing the Socinianistry in their hearts.

IV.

"That it could come to pass, after the death and fulfillment of Christi had already been established, that if no one fulfilled the conditions of the New Testament, no one would be saved either." This doctrine of the Remonstrants is ungodly and blasphemous, as it removes from the center praedestination, precognition, righteousness, and likewise the mercy of God towards His own, and turns God into an impotent man, who desires all men to be saved, but cannot bring this about.

2. It ascribes salvation mostly to the will and the powers of man, so that the whole mystery of salvation could not be destroyed by the will of man and by the looseness of Satan; and that it still does not remain fixed, except by the power of human adoption and reception. We not only reject this, but consider it unworthy of all answering and refutation.

EXAMINATION AND JUDGMENT OF THE BRETHREN OF THE LANDSCAPE OF DRENTE.

ON THE SECOND ARTICLE.

I. Thesis.

To the first Hd of the first proposition, which reads thus:

od ordained Christ a Mediator before He had any will or intention of saving anyone¹; we answer:

1. Even a man in his own affairs, even the smallest and least of men, does not think about the means rather than the end, and does not ordain without cause and reason; how much less did the most

wise and just God ordain His innocent Son to such a bitter and cursed death, without first thinking about the end of the ordinance, or without deciding anything certain about the use and usefulness of such a great and important matter. The very words reveal this, namely, that God first thought about those who will be saved before He thought about the Savior; first about those who will be reconciled before He thought about the Redeemer; first, I say, God thought about them before He thought about these, as far as the order of decrees is concerned.

2. All their points are full of errors, on which, as on a foundation, they build their compacted order of God's decrees; in order that they may draw from it the conclusion that we are elected by faith; that the full election of special persons is not eternal; that, furthermore, the grace of God is general, and that God's will was to save all and every one. Therefore, they support one error with another error, and resort to the fancies of human ingenuity, when they cannot prove what is in the Word of God, which is included in the first paragraph of this statement. For the Scriptures testify against this, that a child was born to us, a Son was given to us; Isa. 9:5; that He chose us, that He might save us through Christ; Eph. 1:5. Wherefore, also, Christ is called the Servant of God; Isa. 53:10, 11. From which it follows, then, that Christ is made a ministering cause to save the elect, and consequently, that the Divine decree of the Mediator is in order, according to the decree of election.

To the second paragraph of the first proposition, which reads thus:

"So that the work done and accomplished could have retained its dignity, necessity and usefulness abundantly enough, had it also been the case that the redemption obtained would not have been appropriated to any person at all, in that it could have been acquired for all, and yet not be appropriated to anyone, because of the intervening unbelief of all, so that the very end of Christ's death would not have been its appropriation. "

Wjj answer,

1. That all this is untrue, for what they say of the dignity of intercession, though it be that it is not appropriated; w that this very dignity is, either in the sufficiency, or in the mighty working of rationing," 2; Thus we say, that the sufficiency has been able to exist without appropriation, but the potent action has not; similarly, the virtue of medicine is considered not only in itself, but also in the potent action of it, inasmuch as it is used usefully in someone, and brings him health.

2. Similarly, usefulness is also considered in two ways. The first usefulness enjoyed by the Mediator is this, that God has exalted Him in the supreme glory; and has given Him, etc.; Phil. 2:9. This usefulness has been able to exist without appropriation. But there is another usefulness, which could in no way be without appropriation, namely, that all tongues confess that the Lord is Jesus Christ to the glory of God, the Father; verse 11.

3. Further, these things conflict greatly with each other: to acquire salvation, and not to appropriate the acquired. For, since the acquisition comes from a supreme love of God; John 3:16; why should not this same love also bring about that the appropriation may follow? Without it this love is completely in vain, however much redemption may have been obtained. For God, I say, the most high, the most powerful, the unchangeable, does not begin anything out of love, which He could not or would not bring to its intended end out of the same love; Phil. 2:13; John 15:16. Ye have not chosen me, etc.; John 16:7; Rom. 6:5. There, with an inseparable bond, acquisition and appropriation are bound

together, as also Eph. 5:15, 16, and in many other places. God has decreed both these things from eternity by an unchangeable decree, and so it is quite false for them to say that one can be without the other, as they say:

"Salvation has been acquired for all, and yet has not been appropriated to anyone. For this contradicts all the attributes of God. 1. With the immutability; for this does not mean that He does not want those whom He once wanted and also began to redeem; Mal. 3:6; Isa. 46:10. 2. With mercy, which does not require that one, who is a well-loved son, redeemed by such an expensive ransom, should perish; Isa. 49:15. The fatherly love not only obtains or buys inheritance for the children, but also gives it to them, and gives it over to them to possess. 3. With the justice of God, which gives to each his own; 2 Tim. 4:8. 4. With the wisdom, according to which God knows everything perfectly in advance. In that He had foreseen beforehand that because of the resistance and defiance of the Remonstrants not one could be saved, He would never have surrendered His only begotten, beloved Son, in whom He took His good pleasure, Matt. 3:17, in such terrible times. For God and nature do nothing in vain. Thus it is completely false that salvation could be without appropriation.

4. That they finally say, "that this appropriation could be prevented, because of the intervention of the unrighteousness of all"; by this they refer to their verse on the rebirth of the resurrected and the like, which was dealt with in the fourth Article. Since this is false, all the other things that have gone before fall down with it, and support them on these false grounds.

On the last paragraph of the first proposition; which reads thus:

"The proper end of Christ's death has not been its appropriation." We answer, 1. As when they say their own, so they themselves thereby imply, that the appropriation in any way has been the end of Christ's death. 2 Appropriation is the cause of the end, for which Christ has received for Himself the right of appropriation. If then the right of appropriation is the end of Christ's death, much more will appropriation itself be the end of death; Eph. 5:25, 26.

So we reject this whole proposition, and oppose it with a scriptural counter-theory, at the end of this second proposition.

II. Thesis.

To the second paragraph of the second proposition, which reads as follows:

"God ordained Christ as a Mediator when He had not yet decided on the condition under which He would save man. This has now been answered, and the same matter will be dealt with in the following. Thus we counter this with three words alone: The ordination of the end is more than the ordination of the means, or more than the operative cause by which one comes to the end. But the conditions of salvation are the end, for which to obtain Christ is set forth as the means and the operative cause, that He might obtain and order those conditions, and those means of salvation, as there are faith, repentance, obedience, holiness, perseverance of the Divine) name, invocation, praise, etc.; Eph. 1:5, 11; John 6:40, and 57, and 58.

Therefore, in order God first ordained salvation and the conditions of salvation, before He ordained the Mediator, since He was appointed for that purpose, that He might do the will of His Father; wherefore

He is also called an Angel of the covenant and a servant of God; John 17:22, 23; John 6:37, 38,39. For, that which is last in performing, that which was first in the purpose of God.

To the last paragraph of the second proposition, which reads thus:

"So that He was free, after the work of mediation had been performed and accomplished, to prescribe such conditions as He pleased, both of works and of faith, in order to obtain salvation."

We answer that what they say here is completely false, whatever meaning they give to the words faith and works. In order that this falsity may appear, we shall, for what will be said to us, set as a foundation and solid proof this undoubted doctrine of the nature and operation of God, namely, that from the operation of God is always infallibly judged the will and decree of God that has gone before, so that, as soon as any operation appears, we can immediately infallibly judge that God would not have been free to act otherwise. This is because the most true, the most perfect and the most excellent God always cannot do anything other than the very best, or prescribe anything other than the very best; and consequently cannot prescribe anything other than what He prescribes.

For there is always a single best thing, especially in matters that are directly opposed to each other, just as faith and works are opposed to each other; so soon as we see that He has prescribed one thing, we will also say later that this is the best thing, and that God, according to His supreme goodness and perfection, would not have been free to omit this, or to will, or to do, or to prescribe both. Having laid this foundation, let us now note the various meanings of the words "of faith," and "of good works," so that the falsity of this proposition may be shown.

1. If then they take faith, with those who feel right, for the instruction by which we embrace the merits of Christ, etc., God has not been free to prescribe either such faith or works, because He has prescribed faith alone, and not works.
2. If they take faith in this sense, as has been said, and consider it to be the fountain of good works, and powerful through love; Gal. 5, verse 6; so God has not been free to prescribe either such faith or such works, for both have been prescribed by Him, and for this very reason, because with us on the one hand the merits of Christ can be understood in no other way, and on the other hand no proper thanks can be given to God, the Redeemer, except by such faith.
3. If they take faith for a condition of the New and Evangelical Covenant, given in the New Testament, and works for a condition of the Law, in both covenants, prescribed in the Old Testament, by which the saints of that time were saved even without the knowledge of Christ, so it was not open to God to prescribe such works, because He did not prescribe such works either in the Old Testament or in the New Testament, and because the saints of the Old Testament are not saved in any other way than the saints of the New Testament, that is, by faith; Acts. 15 :11. Thus, by this idiosyncratic doctrine of the Remonstrants, the merits of Christ are not little reversed, and the righteousness of Christ is not changed.

M reversed, and the orthodox doctrine of justification is thereby nullified, and the Papal doctrines, yea, Pelagian and Socinian doctrines are introduced and established.

A scriptural contradiction, which must be set against the first two propositions.

God has chosen from among the fallen human race, according to His good pleasure will, certain special men from eternity, to raise them up again from the fall and to save them. And since He could not save

them Himself without a Mediator, because of His righteousness, He also added to the preceding decree, and joined together the following, namely, to give His own Son in death, that He might be sufficient for the elect and for all those who will be saved, both of the Old and the New Testament, and that He might administer His death to them, etc., etc., in order that He might be able to save the elect and all those who will be saved. that He may be praised from the elect for all eternity. The testimonies of Scripture, on which this contradiction is based, are sufficiently abundant, both in the first and in this Article.

III. Thesis.

To the first paragraph of the third proposition, which reads thus:

"God gave all and every man to Christ for salvation, and the intention of God the Father, giving His Son in death, was to give salvation to all sinners for the sake of the ransom of His Son's death." This we deny to the utmost, for these following reasons:

1. Because it cannot be proved from the Scriptures that God gave all men to Christ for salvation; but they everywhere testify to the contrary.

John 17:9, 11, Christ prayed for those given to him by the Father, but not for the world; therefore, the world was not given, or surrendered to Christ, that it might be redeemed by him.

2. Those who are given to Christ are given to him as property, so that they are no longer the property of the devil, being restored to the state of reconciliation by such giving and surrender; but this we may not say of all; and even the Remonstrants will not seem to feel this.

3. Since God is unchangeable and everlasting, He gives Christ no one to save unless they are also saved in deed. And those whom He knows beforehand that they will not be converted, He does not give them to Him, so that the Scriptures generally testify that all those are saved who are given to Christ; John 6:37, 39, 44; John 10:29; John 17:2, 6, 12. For the Scriptures testify that all those are saved who have once been bought and redeemed by Christ; 1 Pet. 1:15, 18, 19; Gal. 3:13, 14; Gal. 4:5; Titus 2, verse 14; Rev. 5:9; and 14:3.

2nd Reply, concerning that which they say, that it was the intention of God to give salvation to all. To this we say, that the intention of God is the will of God. And say further, that the will of God is one, certain, absolute and unchangeable, and that it always comes to pass; and that whatever does not come to pass was never in the will of God that it should come to pass.

3d Answer, as much as the example of Pharaoh. They imprudently and audaciously contradict the Word of God, Rom. 9, when they say that Pharaoh had an external calling, and consequently that God's proposed purpose and intention was to save him. We answer, that the revealed will of the Word cannot actually be said to be the will of pleasure; which is generally evident even from the history of Pharaoh; for God sometimes commands that he should let the people of Israel go; this was the revealed will of the Word; On the other hand, He says that He does not want Pharaoh to let the people go; this was the will of the well-wishers, which always happens, and which always has the most bountiful and just causes, however much they may be unknown to us. Thus they will never be able to prove that, according to the proposed will and intent of God, both Pharaoh and Abraham would have been saved.

To the last paragraph of the third proposition, which reads as follows:

"Though with many the case may be otherwise through their fault."

It is quite true that the reprobate are lost through their own fault, and that they are rejected from eternal salvation not only by an absolute right of God, but also by an ordained right. Yet it is not well said, however, that this outcome is different from that which Christ Himself proposed; as if His will were conditional, and His foreknowledge faltering, and His love perishable; Rom. 11:20; as well as whether the man who is to be born again could by his resisting the Holy Spirit when He comes in to him, and reject and repudiate the salvation offered, and pass from the number of the elect to the rejected. If God, out of a great multitude of idolaters, excepted Abraham, who was also an idolater (for here they mention Abraham), if it had pleased God to give to others the same gifts which He had given to Abraham by His mere grace, then surely the other idolaters would not have been less saved than this idolater; John 17:2; Matt. 11:21. The Tyrians would have done more than the Jews if God had pleased to grace them with His grace. And what are many words of need? No one comes to Christ unless the Father draws him; John 6. Therefore, they are nothing but mere frenzies, which they have piled up and thrown on top of each other with heaps outside the Word of God. Opposed to this is this following

scriptural contradiction.

God has given his elect to Christ for salvation; John 17:2,9,10,

11. And the proposed purpose and intention of the Fathers, to deliver His Son into death, was to give salvation to all the elect, and to these only, for the sake of the ransom of the death of His Son; John 3:16; and 17:12; 2 Cor. 5:21. And it was the intention of the Son not to make all men equally blessed, not Pharaoh as well as Abraham; Rom. 9; Mal 3; Rom. 11 verse 2, 7; John 10. And lest this should turn out otherwise, He takes away all resistance by His Spirit, and infuses new strength into men, and keeps it in them until the end of their lives; Jer. 32:38, 39, 40; Phil. 2; Rom. 8, verse 29, etc.

IV. Thesis.

Whose first paragraph reads thus:

"The ransom of redemption, which Christ by his death and suffering offered to God the Father, and with which he satisfied his righteousness, was according to the decree, will and purpose of God, and hath effected reconciliation in all and any mankind, not only in the elect and believers, but also in all the rejected, unbelieving and unrepentant, who in their unbelief and unrepentance die, and are lost for ever; so that Christ, with his sacrifice in his death, was also their Priest and Reconciler, though he rose again and intercedes for the faithful with the intention of salvation. "

We answer 1. The ransom of Christ's death satisfied Divine justice. We also confess it, if it be understood of the elect only, and not of the rejected; for these are not reconciled, nor restored to the state of grace; for the wrath of God remains upon them; John 3:36. And God has never known them; Matt. 7:23.

2. That the ransom of Christ had effect for the atonement in every man, we admit it, understanding well, if by these words they mean nothing but sufficiency; but, if they will, that it had effect powerfully in every man, we deny it to the utmost; for the rejected enjoy no benefits therefrom; for temporal benefits, and remission of punishment, which they sometimes enjoy for the elect's sake; Gen. 18; do not belong to this. 18; do not belong to this, either in this life or in the life to come. Not in

this life; for many of them are not even called with the outward calling; and the others, being called with it, are neither justified nor sanctified, but (to use the Remonstrants' words) die in unrepentance and unbelief. Nor after this life do they get any benefit from it, since the Remonstrants admit even this, that they are lost for eternity; or unless they would like to think, possibly with Vorstius, outside the Scriptures, that some infernal punishment is thereby relieved, and that also their sins are in some way punished in Christ. This is false, for for the rejected ones Christ did not offer Himself as a deposit, nor did He pray for them when He would offer His sacrifice: John 17, verse 9. Yes, what is more, the Scripture says that they must pay in hell what they owe; Matt. 5, verse 25, 26; Matt. 18, verse 34. Therefore, so God's intention and will never was, that this ransom of Christ should in any way be mighty, or have power for the rejected, dewyl his intention and will always come to pass; Mal. 3:6.

Follows the last paragraph of the fourth proposition.

"So that Christ, in respect of His sacrifice, was also their Priest and Reconciler, though equally and equally after only for the faithful, with an intention of salvation, He rose again and intercedes for them."

The Remonstrants do say in their writings that Christ is the Priest and atoning sacrifice of the rejected, and that He has obtained for them the atonement and forgiveness of sins, and that He intercedes for them. If this is true, then the rejected ones have been truly restored to the state of reconciliation. For to those whose sins are forgiven, the Scripture says they are blissful; Rom. 4; Psalm 32. For where the various parties are reconciled, there hatred, wrath, enmity, is taken away, and in their place is put love, kindness, beneficence, yea, so great is the love of God toward such, that even fatherly love, or motherly love, is of no avail; Isa. 49; Luke 11.

But the rejected are not restored to the state of grace. For even the Remonstrants are reluctant to say so roundly; and indeed with good reason, for the rejected ones cannot be said to be thus restored of God, neither with respect to any such affection, nor with respect to any such possession, since most of them are not even called.

2. The falsity also appears from this, that the Remonstrants say, that Christ rose again, just as and just as after, only for the believers, with the intention of salvation, and intercedes for them; for those for whom He did not rise, He did not die, nor did He obtain the forgiveness of sins. All these benefits belong to the elect only, so that those who partake of one benefit also partake of the other; Rom. 8:29, to the 35th, etc.

3. Whose Priest is Christ, of whom the Scriptures testify such things, which in no way can be said of the reprobate, as there are, that He has paid for their sins; Heb. 7:24; that He takes away their sins; Heb. 9:28; that He nullifies their sins; Heb. 9:28; that He sanctifies us; Isa. 53:11; that He re-confirms us; Heb. 9, verse 14; that He by His death ratifies to them the Testament; Heb. 9:17; that He remains their Priest after the ascension; Heb. 8:1; that He intercedes; Heb. 7:25; Heb. 9:24; 1 Jn. 2:2; Jn. 17; that He perfectly preserves them; Heb. 7:25; that He has granted them an eternal salvation through His death; Heb. 9:12; that He gives them an eternal inheritance; Heb. 9, verse 15.

4. And it helps not our adversaries that they seek to render these and similar testimonies of Scripture powerless by the parable of a master of medicine, who prepares a medicine that is wholesome for all, but yet not beneficial to those who reject it; For this is a very unequal parable, if the master of medicine, if he knew beforehand who would be those who would pour it out and trample their feet on

it, would not prepare his medicine for them. 2. If the master of medicine could change the minds of those who reject the medicine, the presentation of the medicine would never go badly. Well, God does so, and can do so; He makes of the unwilling such as will, that He may make of the willing such as will; Phil. 2. Therefore, they set as a foundation the doctrine, not unrelated to this, of resistance and resilience, of which the following Articles are a part.

Scriptural contradiction.

The ransom of redemption, which Christ offered to the Father through His suffering and death, and with which He satisfied His righteousness, was, according to the will, resolution and purpose of God, powerfully made atonement only for His elect, for whom the Priest and Reconciler is Christ, for whom alone He equally and equally, with a purpose of salvation, rose again and intercedes; John 17; Rom. 8:29; etc. There are many other testimonies in the foregoing Articles, and in the Hague Conference, to which we give our assent.

V. Thesis, which reads thus:

"The proper and entire end of Christi's death was, etc." This end God never thought of, and He never willed, planned, decided, or desired. Reason is,

1. Because He did not obtain that end.
2. Because He did not seek to obtain it; for He does not call them all; Ps. 147, the last verse; because faith is by hearing; Rom. 10; and because the covenant of God is declared in the Gospel.

From the works of God we may always and infallibly judge His upright will, and His decrees. This proposition also rests on false grounds and erroneous beliefs, both with regard to God and with regard to man. With regard to God, as if He had a will, which was doubtful, conditional, incapable, changeable, and as if He did not have a foreknowledge of future things, which was certain and infallible. Concerning man, as if he were as not at all depraved by original sin, as he is depraved, and as if he had such power of liberty, by whose powers he could invite God to himself cold, and accept or obtain the grace of God's guests. Of which has been spoken above, and will still be spoken in the following Articles. We do not want to add another word here.

Scriptural contradiction.

The covenant of grace is through which God, promising Christ Himself and His benefits by grace, requires man to accept and convert by faith; Hos. 2:16, 19, 20; Ezek. 36:26, etc.; Mal. 3:1.

The end then of the death Christi is, that He might earn and appropriate the benefits promised in the covenant, not all men, but all elect; Matt. 26:28; Dan. 9:27; Mar. 10, verse 45. For even He does not invite all men to the covenant of His Gospel; Eph. 2:12; Rom. 9:4. And this is the reason and cause, why Christ is commonly said to have died for many, for the Church, etc.; Acts; 20, verse 28; Rom. 8:33, 34; Eph. 5:25; Isa. 53:12.

To the question, which is attached at the bottom of the propositions,

That the Remonstrants are in the opinion, that they believe, that Christ did not die in our city and place, but only for us, and for our good; to this we need not doubt, for in the foregoing places they not only say so, but strengthen it with a proof; to which we also append the following.

1. Because they say that God's righteousness is not such that He would be compelled by it to punish all and any of the sins.

Therefore, He has not imposed on Christ all and any of our sins, by which we have earned eternal punishment. To this also belongs what they say about forgiving sins, and accepting full satisfaction for them, namely, that there is no such attribute in God. Therefore they also deny that the satisfaction of Christ, by which He reconciled the world, was a full atonement. Thus, therefore, He did not (according to their opinion) die in our place, because we owed God a perfect satisfaction. For they doubt also, whether the elect can justly be said to have suffered punishment in Christ, than whether he alone has suffered it through God-ordained procurement.

2. Because all that they teach about our justification proves it; as, when they say, that Christ is not the substance of justification, and of the divine imputation, or that which is imputed to us in ante-justification, and that faith in the matter of justification is not to be noticed as an instrument; that it is not justifying faith, by which the one who believes is forgiven of his sins, etc., etc., which their heretical doctrine of justification does not prove. Which their heretical doctrine of justification seems to belong entirely to this second article, and to this we also think that it should be duly observed; So that the simple, common people, who until now have been very miserably and wretchedly deceived, may one day see how shamefully astray the Remonstrants also are, when they say that they feel and teach with us that Christ died for our sins, and that everything should be attributed to Him.

3. Because they say that original sin does not make us guilty of death, and that it must not actually be said to be sin; that it will necessarily come to pass that all will be saved who have not really sinned, as there are all the younger children without distinction, etc., etc. Therefore, Christ did not die in the place of the young children, at least those who die in infancy.

Thus we see, that there are poisonous and harmful errors under these five points, which originate from Socinus, and which destroy the merits and righteousness of Christ. Against these we present this closing statement, in favor of the sound and righteous doctrine, and in refutation of the errors, which are contained in this question, which is attached at the bottom of these statements, as well as in the statements themselves.

In whose place and place Christ died, these are all saved together. For all those for whom Christ died, in whose city and place He also died. Therefore, for those for whom He died, all are saved together, and consequently, He did not die for all.

The first part of this closing speech is the saying of the Remonstrants, and this is expressly stated in the Haagsche Confer, page 158. The second part is the sayings of all the righteous Theologians, and is abundantly proved in the Hague Confer.; yea, even only from the general articles of faith (called the symbolum of the Apostles) this can be sufficiently proved; as we believe the forgiveness of sins. But God, because of his justice, cannot let sins go unpunished, and forgive for nothing, without satisfaction; otherwise He would not have given his Son in any way in death. From which it is concluded, that Christ died in our place and place; which is also expressly stated in Scripture, especially in Isa. 53.

Thus we conclude, that these theses of the Remonstrants, together with the teachings and opinions contained therein, are false, and contrary to the Word of God, that they originate from the poems of the

brains of men; that they stink and reek of the teachings of Socinus, and consequently such, that they ought to be entirely rejected, and by no means suffered in the Dutch Churches.

On the other hand, we accept, and know well with complete sincerity and whole-heartedness the oppositions, so called on the contrary of the propositions, as being drawn from the pure and silver fountain of Israel, and trust in the highest degree with a firm assurance, that these can be publicly explained and presented to the Church of Christ.

JUDGMENT OF THE DEPUTIES OF THE WAAL SYNOD

ABOUT

THE SECOND ARTICLE OF THE REMONSTRANTS.

WHICH IS OF THE GENERALITY OF DEATH CHRISTI.

I. Thesis.

The ransom of redemption, which Christ offered to his Father, is in itself and for itself most worthy and sufficient, so that all men, by the power and dignity of death Christi, could be redeemed, if all and any believed,

n.

Christ actually died for no other men, according to the Scriptures, than for believers. And there was no other will of the Father sending His Son, nor even of the Son dying; John 3:16; Heb. 5:9; John 11:51; and 10:15; Eph. 5:23,25; 2 Cor. 5:15; Gal. 1:4.

III.

Christ is the Mediator and Redeemer of the New Covenant, both by His merit and power; not only to earn the Atonement and the forgiveness of sins, but also to give and appropriate them to all who believe in Him. This appropriation He has acquired for us with this effect, with which He has earned for us the reconciliation and forgiveness; Heb. 9:14, 15; and 7:22; Acts 5:31; Rev. 1:6; 1 Cor. 1:30; Gal. 1:4; Eph. 5:26-28; Col. 1:21, 22; Heb. 10:14.

IV.

The death, resurrection, and intercession of Christ, as well as all the benefits flowing therefrom, the atonement, justification and forgiveness of sins, sanctification, redemption, and eternal life, are attached to each other with such an indissoluble bond, that they neither may nor must be separated; Rom. 4:25; and 5:9, 10; and 6:4-6; 2 Cor. 5:14, 15; Rom. 8:34; Heb. 10:14, 16, 17; Rev. 1:6; 1 Jn. 1:2.

V.

God made Christ an atoning sacrifice or atonement, not without faith, but by faith, in His blood. And there is no effect of Christ's death attributed in the Scriptures to any others, other than only to the faithful, and who have fellowship with Christ; Rom. 3:25; Eph. 2:9; Rom. 5:1; and 8:9; Heb. 11:6.

VI.

And therefore, we reject these teachings of the Remonstrants, as mere verses of human ingenuity:

L

That God made a pre-existing decree, by which He fully intended to send his Son into the world, solely for the purpose of procuring salvation, without any determination of its appropriation, as it was ordained only afterwards by the following decrees.

n.

And that thereby the redemption of Chris could be complete, and acquired for all, though perhaps there were none, because of their unbelief, who would receive the fruit of this acquisition.

HL

That Christ by his death reconciled all and any of mankind to God, without any consideration of faith.

IV.

That by his death he merited that God might and would make a new covenant of grace with sinners, and also appropriate his benefits to them, even when no covenant had yet been made, nor any law instituted, according to which that covenant was to be made with men.

V.

That God was free, even after the ordination of the Mediator, to choose and prescribe any other conditions of the new covenant than faith, out of many possible means, including the works of the law.

VI.

That for all and any, even of those who are lost, the atonement is obtained, and that it is neither given nor granted to them at present.

VH.

So when Christ is said to have reconciled us, and forgiven us of sins, that this is as much as having acquired the right or power, and the will to reconcile, and to forgive sins.

fin.

That Christ died for many, for whom yet He rose not; and consequently, that the fruit of Christ's death in some men may be separated from the fruit and power of forgiveness.

IX.

That the atonement and forgiveness of sins may be separated from the intercession Christi, and our justification, sanctification, and glorification.

Which points are none of them scripturally said or taught, consistent with the truth of scripture.

THE JUDGMENT OF THE DUTCH PROFESSORS,

ABOUT

THE THIRD AND FOURTH ARTICLE.

EXPLANATION OF THE THIRD AND FOURTH ARTICLES.

I. Thesis.

One and the same operation of the human will (though considered in different ways) cannot be said to be both incidental and contingent: that is, incidental in its nature, and contingent with respect to the divine decree (Remonstrants, against those of Walch. page 58; and Arminius, generally). For in this way, by virtue of the Divine decree, all evil things would also necessarily come to pass. In the surviving declarations, Article 3, and 4, Thes. 11, and 12.

a Acts 15 :18; Heb. 4:13. & Proverb, verse 23.

I. contradiction.

One and the same operation of man's will may truthfully be said to be both accidental and contingent, or not accidental, namely, in various sights and various ways; accidental in itself, or in its nature, or regarded absolutely in itself, inasmuch as it proceeds from the will, as from a cause freely and accidentally acting; necessarily, inasmuch as it has its view on God's foreknowledge, decree and providence; why that operation, which is in itself contingent, is nevertheless, with respect to its effect, contingent.

Because neither the foreknowledge of God can fail, a nor his decree can be changed, & neither prophecy nor scripture can be dissolved c.

: 21; Isa. 46:9, 10. c John 10:35; Num. 23,

And therefore, no sins are committed there by force of divine decree, but only by reason of the defect of the creature, which is voluntarily deviated; for as God does not work sins, but willingly, knowingly and justly permits and governs them, so He has also decided not to work them, but to permit and govern them; Jacob. 1, verse 13, 14; and 1 John 1:5; Acts 15:18; and Eph. 1, verse 11.

II.

Since God required of Adam before the fall an obedience which he would do and keep by his free will, it is that in the will the collapse of the good qualities, or virtues, could not have taken place, but in the mind and affections it could have taken place. Against those of Walch. 56, and 57; Hague Conf. 250.

II.

Although God required of Adam before the fall an obedience which he would do and perform with his free will, yet in the will the instilling of the good qualities, or virtues, could have taken place, yes, that it had to take place for this reason, in order that it might serve to perfect the will, so that it might be made capable of freely exercising obedience and the works of virtue.

This is evident from the description of the image of God being perfectly a by the creation of man, and by the fall b disconcerted, and by the regeneration finally c restored.

a Genes. 1:31; Eph. 4:24. b Eph. 4, verse 18. c Eph. 4:24; and 5:8, 9.

Afterwards, if (as the Remonstrants do not deny against those of Walch. 57) the will of man in the state of regeneration is given its form by the good qualities of virtue acquired by grace, and by these is fully

prepared, and consequently made more capable of its workings; what reason is there why there should not have been good qualities inserted before the fall, in order to skillfully perform the obedience acquired?

HI.

in.

Therefore, since the will of man could not give place to these virtues, it is that he could not lose them by the fall. Haag. Conf. Nederd. 250.

And the vivification of the will consists in the restoration or improvement of the character and disposition. Aldaar at the same place, 252.

Therefore, as man's will has received these virtues from God by the bestowal of the image, so he has lost them by the transgression of the fall, and has lost them; in that even though some spark of the light of nature remained in the mind, and also some power remained in the will, in order to be able to exercise natural and civil good in any way, in proof of the goodness of God, and in order to cut off and protect the innocence of human ingratitude; nevertheless, there are

no powers remain that are capable of the supernatural good of faith, hope, love and true penitence. And the vivification of the will does not actually consist in the restoration or improvement of the mind and affections.

As this appears from the foregoing, so it is also proved by the commandments and the damnation of the Divine Law. For it commands and enjoins a complete and complete sincerity of the whole man, of heart, soul, and mind (or of the will, affections, and reason) together with such actions as correspond to this sincerity. On the other hand, it rejects and condemns the wickedness, and the depravity of nature, and the actions that are contrary to it; Deut. 6:5; Luke 10:27; Gen. 8:21; Rom. 3:19, 20; and 7:7, 9; Eph. 2:1, 2, and 3.

IV.

But God, before the state of regeneration, gives sanctifying grace by certain degrees to all those who have used up the remaining sparks of the image of God, as it is written, "To him who has shall be given. Armin. v. Perkins, 218; and Reply to the Articles to the 9th quest. Johannes Corvinus v. Tilenus, pg. 158.

V.

After the fall, in the state of the fulfillment of regeneration, the institutions of good qualities or virtues, both with respect to the will, and with respect to reason and the

IV.

Although to him who has, or who makes proper use of the gifts, shall be given; yet after the fall, God will not therefore give supernatural and sanctifying grace to those who have made good use of the natural remnants of the image of God, since this grace is not given according to works, but according to the mere good pleasure of God; Rom. 9:18; 1 John 4:10; and 2 Tim. 1:9.

V.

After the fall, in the state of being born again, the institutions of good qualities or virtues, both with respect to the will and to the mind and

97 inclinations (if you consider the ordinary and ordinary conversion) against the presentation of the means by which God wishes to work a new life in man. Against those of Walch. 56. affections, in no way against the presentation of the means by which God wills to work in the meusch a new life, but are very much in accord with them, and are at their service.

For God has expressly said so in the new covenant, when, in order that we may obey Him, He promises the circumcision of the heart a, and the enrolment of His laws in the mind and in the heart b, and the giving of a new heart, and the bestowal of the new Spirit, the taking away of the stony heart, and the giving of a fleshly heart c.

Then, when He testifies that He is also doing this in deed, so when He enlightens the blind minds d, circumcises the hearts e, quickens the dead f and regenerates g, and makes a new creature and a new man h, that we may obey His Word.

a Deut. 30:6. b Jer. 31:33; Heb. 8:10. c Ezek. 36:27. d Eph. 5, verse 8. e Col. 2:11. f Col. 2:5. g John 1:13; Tit. 3:5. h 2 Cor. 5:17, 18; Eph. 2:1, 2; and 4:24.

Which things all together express to us, not an effect which is hastily passing away, but an abiding capacity of grace, which is fixed and constant. This is also signified by the name of the Spirit, which is distinguished from his works as much as the tree from its fruit; Gal. 5:22; Eph. 5, verse 8, 9.

VI.

Therefore, the faith by which we are first converted, and from which we are called believers, is a . working, and not an indwelling capacity, poured in from God, from which the working of faith would proceed; otherwise the will of man (for a poured capacity is irrefutable) would itself be wholly idle without any working or motion, so that otherwise it would not be as idle and not working. Grevin. v. Ames. 325.

VI.

Therefore, faith, by which we are first converted, and of which we are called "believers," is not a working, but an effulgent capacity, infused of God, and consequently so powerful that man's will cannot resist or hinder it, from which, as from a fountain, the working of faith certainly proceeds with all certainty.

And this will appear from the different characteristics of both.

1. For faith is a virtue inherent in us, by which Christ dwells in our hearts; Eph. 3: 7. But the working of faith, or to believe, is a working flowing from virtue, when it shows and exercises its power.

2. Faith endures and is preserved; 2 Tim. 4:7. But the working of faith is not kept, but passes away, and after the one may every day, yea, every hour, with various intervals of events and times, another may take its place, after which, with great change and alternation, either the Gospel (being the necessary object of the working of faith) or some other thing comes forward in the sense or thought. And so, by this working, men are not actually called believers, nor are they called perseverers. For otherwise it would happen to very many that on one and the same day they would be and become

believers and children of God, and again, by departing from that same faith, they would become unbelievers and children of Satan; which indeed is such a teaching, that nothing more strange, nor more untrue, can be said.

3. Without faith there can be no believer, and without it there can be no church of Christ (as it is an assembly of believers); but without the working of faith a believer, and also the church of Christ, is often found. For as Noah was in the Ark with his souls, often sleeping (for the sake of necessary rest), so the whole congregation on the earth, though without the working of faith, did not fail to be the assembly of believers.

4. Finally, no one can please God without faith; Heb. 11:6; but he is under the wrath of God; John 3:36. But without the working of faith, nevertheless all believers, whether they have been asleep, or thinking of something else as the Gospel, have pleased God; like Noah in the Ark; 2 Pet. 2:5; Peter in captivity; Acts. 12:7; as also the same was taught of all the other Apostles (whom Jesus loved to the end; John 13:1), as well as of all other believers, as also of those who die in an anesthetized sleep sickness, who would be lost without faith and the grace of God.

VU.

VU.

The cause of this working of faith is the grace of God, not an almighty one (as if He wrought faith in man in such a way that the will by its freedom could not resist it, or could not at all prevent the working of faith), but which is only powerful in such a way that it is sweetly inciting man to faith by its exhortation, so that it can always be rejected by the resisting will in such a way that no effect of faith ever follows; Grevinch. 320 and 321.

the Gospel, and by the powerful working of the Holy Spirit. Spirit, and; breaking and subduing the temptations of the flesh, of the world, and of Satan; He governs and controls them by His power, according to His good pleasure, in order to bring forth the working of faith at His time, as is evident from the promises of the New Covenant mentioned above, as well as from several places of Scripture; John 6:37, and 45; Phil. 6:37, and 45; Phil. 2:13; Acts 13:48; and 16:14.

Although the hearing, reading and deliberation, etc. (without which the working of faith cannot be) may be aided and abetted by the consent of the freely working will, or may also be omitted and perverted by other works and deliberations, and thus the working of faith may be prevented; Nevertheless, this cannot always be steady; for the chief cause of the working of faith is the grace of God, which is mightier than all things, which has given the indwelling quality or virtue of faith, and which he engenders through the proclamation of faith.

JoHANNES PoLY OTHER. FRANCISCUS GOMARUS. ANTONIUS THYSIUS. ANTONIUS WALEUS.

This judgment mijner fellow brethren I have read, and find it good. LUBBEBTUS.

OF THE THIRD AND FOURTH ARTICLES.

THE CONCURRING JUDGMENT OF SIBRANDUS LUBBERTUS.

The unregenerate man has a free will; for of his own accord and of his own accord he chooses, or rejects, that which reason deems proper to choose or reject. And of this there is no dispute.

But the whole dispute is whether free will alone is weakened, and whether it still retains such and such great powers that it can choose the spiritual good that is proper to those who are saved, and give or reject the first grace as it pleases.

The first grace, which is called working, procreating, stimulating, is an action of Divine mercy, which enlightens man's mind with the true and beatific knowledge of Jesus Christ, and changes and converts the will which is alienated from God, creates a new heart in man, and awakens in him new dispositions and motions, and (in one word) reconciles him, and converts him from the state of sin to the state of grace.

This working is God's alone, and does not permit any cooperation; for only God can enlighten our minds with the beatific knowledge of Jesus Christ, change our wills and convert us to Him, awaken in us good dispositions and movements, and restore us, and convert us from the state of sin into the state of grace.

Thus err those who say that God raises and helps by the first grace, or moves the weak will, that he can will if it pleases him. For the Scriptures say that God creates in us a new heart, and that He works in us even the will, so that we not only can will, but actually will what is pleasing and pleasing to God.

These also offend who say there, that the unregenerate man can accept or reject the first grace, and, what is more, that it is also in his power to use it well or badly, and to cooperate with it, or to oppose it, as he pleases.

For the natural man, according to the testimony of the Scriptures, does not understand what is of the Spirit of God, and cannot acknowledge it, nor is able to think anything of it, but is dead in his sins, and his mind is enmity against God, and cannot be submissive to the Law of God. Now he who is such, so long as he remains such, cannot recognize any spiritual good by a beatific knowledge, nor can he choose it, or appropriate it for himself.

Since this grace creates in man a new heart, changes his will, improves his dispositions, and reconciles him and transfers him from the state of sin to the state of grace, it follows that man, in accepting this first grace, is himself wholly subject to it, and cannot cooperate with it. All those to whom God gives this first grace are truly born again, and are also endowed with the second grace; from which it follows that both these graces are given only to those who will be saved.

The second grace, which is called the following, accompanying and cooperating grace, is an action of divine grace, by which God governs, preserves and governs man, now born again, that he may persevere in true faith and repentance to the end.

This grace permits cooperation; for although it is true that the Holy Spirit moves man powerfully, yet man, being quickened and moved by the Holy Spirit, also moves himself, and does by himself willingly and freely whatever it is that God powerfully moves him to do.

Both these graces have such power that no creature can hinder, overcome or surpass them.

But nevertheless the born-again man, as long as he is in this world in foreignness, is not completely born-again, but always carries with him something fleshly, with which he has to struggle all his life; and therefore he not only (as far as he is still unregenerate) has a power to resist, but sometimes sins out of weakness, that is, actually resists God.

Neither of these two graces diminishes man's freedom; for though he is powerfully moved by the Holy Spirit, yet he neither commits violence, nor does anything against his will, nor is forced, but willingly does of his own accord, and by free election those things which he is powerfully moved to do by the Holy Spirit. -

Yes, what is more, both these graces increase the freedom of the will. For the one who, before regeneration, did not understand those things which are of the Spirit of God, and could not confess them; whose disposition before regeneration was enmity against God, and could not submit to the Law of God; such a one, now being born again, casts off his enmities against God, and can not only submit himself under His Law, but also submits himself in deed.

Both these graces, the first as well as the second, are wholly divine, coming not from any natural power, but from the gracious mercy of God, and from the powerful working of the Holy Spirit.

Thus we reject the teaching of those who say:

1. That the first grace is common to all men; Corv. v. Tilen. 154, 404.
2. That in the unregenerate man's ability to accept or reject the first grace; Conf. 252, 253; Corv. 403.
3. That in the unregenerate man's ability they are, to use the first grace well or ill; Corv. v. Tilen. 154, 256.
4. That man, because of the good use of the first grace, is shamed of God with the second grace; Corv. v. Tilen. 156, 157, 154, 163, 403.
5. That God is a natural or recommending cause of our regeneration and justification.
6. That man is cooperating with the first grace; Corv. v. Tilen. 164.

LUBBERTUS.

This judgment of our fellow-brother we have read, and know it well. JOHANNES POLYANDER. FRANCISCUS GOMARUS. ANTONIUS THYBIUS. ANTONIUS WALEUS.

OPINION OF THE DEPUTIES OF THE GERMAN SYNOD ON THE THIRD ARTICLE.

* OF THE FREE WILL.

We believe that the unregenerate man is spiritually 1 dead, that is, that he has 2 a blind mind, and a darkened will, being under sin 3 imprisoned, and having such dispositions, which are wholly 4 depraved and disordered, that he not only understands nothing of that which is spiritual and beatific, indeed 5 understand, 6 will, 7 do, but even he cannot 8 understand, will, 9 do, until God by his 10 Spirit is graciously working in him both the ability and the work, both as to the beginning, 11 as to the progress and the completion.

Explanation and Confirmation.

1. Eph. 2:1. If ye were dead in trespasses.

And verse 5. Even when we were dead in trespasses.

John 5:25. The dead shall hear the voice of the Son of God, and they that hear them shall live.

Matt. 8:12. Let the dead bury their dead.

Therefore, man is dead, and abides in death until he hears the voice of the Son of God; having heard it, he now lives again, and accordingly, he is also born again. Not that all and everything that is in man is now alive and born again (for the beginning, the progress, and the fulfillment of that life and the rebirth do not come at the same time and in one moment); but since man has within himself the seed of life and regeneration, namely, the Spirit, and the living and powerful Word, it seems to us, that he must be said to be no less alive, and born again, than every believer is said to have eternal life, of which he nevertheless feels and has only some very slight principles; or he also is said to be dead, in whom yet all things are not dead, nor dead; Jacob. 1:18; 1 Pet. 1:23; Matt. 13:23; Heb. 4:12; John 3:36; Rev. 3:1, 2.

2. Eph. 5:8. First ye were darkness.

Luke 4:18. That I may proclaim, etc., the restoration of sight to the blind.

Rom. 3:11. There is none wise; there is none seeking God.

2 Tim. 2:25, 26. Or God gave them at one time, that etc. they might recover their sanity.

We do not deny that the natural man is gifted with reason; for then he would not be a man; but we deny that he is gifted with reason; and that in all things pertaining to eternal life, as will be seen hereafter.

3. Luc. 4:18. That I may proclaim salvation to the captives.

2 Tim. 2:26. That they may escape the snare of the devil, from which they are kept captive.

John 8:34. Whoever commits sin is a servant of sin.

Rom. 6:16. Know ye not whom ye make yourselves servants to obey, that ye are the servants of those whom ye obey, whether of sin unto death, etc.?

And verse 20. For if ye be servants of sin -true.

But as long as man is a prisoner of the devil, and a servant of sin, he wills no other than evil (though under an appearance, and under the appearance of some good), whether it be evil in itself, and in substance, or whether it be evil only in appearance.

Bernhardus (Of Grace and the Free Will): "It is another thing to will, and another thing to will good; for to will is in us of the free will, but not to will what we will. I do not say to will good, or to will evil, but only to will. For to will good is to increase, to will evil is to decrease. But to will alone is that which either increases or decreases. But that the wanting itself has been, the creative grace has done, and that it increases, the beatific grace does."

4. Gen. 6:5. When the Lord saw that all the stuff, that is, the thoughts of his heart (namely, man's) alone were evil at all times. Thus Gen. 8:21.

Eph. 2:3. All of us once walked in the lusts of our flesh, doing all that the flesh and thoughts desired.

Romans 7:5. When we were in the flesh, then the motions of sin, which are by the law, were powerful in our members.

John 3:6. That which is born of the flesh is flesh. Thus Tit. 3:3.

5. John 1:5. That light shines in the darkness, but the darkness has not understood it.

And Cap. 4:10. If ye knew that gift of God, and who is he that saith unto you; Give me to drink, etc.

1 Cor. 2:14. The natural man does not understand those things which are of the Spirit of God, for they are foolishness to him.

Acts 8:30. Do you understand what you read? 31. And he said, How can I, unless someone goes before me?

Briefly: the natural man, or the unregenerate, does not understand the Scriptures; Rom. 7:14; Rom. 11:9, 32; and Cap. 2:14, 15; Rom. 1:19; Acts 17:30; Eph. 5:8; and Cap. 2:12, that is, he understands neither the law (for it is also spiritual) nor the Gospel, even if he reads or hears it, lest God open his mind that he may understand; Luke 24:45; 2 Tim. 2:25, 26; Acts 16:14. Yet we do not deny that even in the depraved nature there remains some knowledge of God and of the work of the law. But this is not from the book of scripture, but from nature, nor by the power or light of nature, but by the revelation of God; nor is it sanctifying; for those who have it are said to be ignorant, to be in darkness without God.

6. Jer. 6:16. Ask of the old paths, which is the way of good, and walk therein. But they have said, We will not walk therein.

17. Heed the sound of the trumpet; but they have said, We will not heed it.

John 5:40. But you will not come to me that you may have life.

So the unregenerate will not repent and will not believe, which is the cause of unrepentance and unbelief, and consequently of the damnation that follows.

7. Rom. 3:12. They have all departed; they have become unprofitable together; there is none who does good, not even to one.

John 5:42. I know that you do not have the love of God in you.

Why then should we not call all the works of the unregenerate evil, and say they are sins, whatever or however they may be?

8. Rom. 8:7. The mind of the flesh is not subject to the law of God; for it cannot be.

1 Cor. 2:14. Neither can it acknowledge these things.

There is in man no such inability to understand as there is in a stone; for by regeneration man is not given understanding, but to his understanding light is given. Thus it is possible for man to understand spiritual things; for truly he understands when his mind is opened; but as long as his mind is not opened, he does not understand with all accuracy, nor can he by any means, whether inborn or remaining, climb up to that understanding.

The same is true of the will. For it is possible for man to will, for if God gives him that will, he will indeed will. But if that will is not given, then he will not will with grace, nor is there left to him any possibility by which he may determine and direct his will to the good, which is truly and according to the Scriptures good. The rebirth does not bring to man the will, but brings to the will sincerity. But this has been spoken of before.

9. Rom. 7:18. The will is with me, but I cannot accomplish that which is good.

Jerem. 13:23. Can a foreman change his skin, or a leopard his blue spots? So can you do good.

John 5:44. How could you believe, etc.?

And ch. 6:44. No one can come to me, unless the Father who sent me draws him. See Matt. 7:18; and ch. 12:34.

10. John 3:5. Unless one is born again of water and the Spirit, he cannot enter the kingdom of God.

1 Cor. 12:3. No one can say that Jesus is Lord except by the Holy Spirit.

2 Pet. 1:3. Even as his divine power has given us everything that is for life and godliness.

Acts 11:18. God has also given the Heathen conversion to life.

Phil. 2:13. For God is he who works in you, both that you will, and that you also accomplish, according to his good pleasure.

Ezek. 36:16. I will give you a new heart, and I will put a new Spirit in the midst of you; and, taking away the stony heart from your flesh, I will give you a heart of flesh.

17. And I will put my Spirit in the midst of you, by whom I will cause you to walk in my statutes and observe my law, doing it.

See also Eph. 4:22-24; 2 Tim. 2:25; Tit. 3:5.

11. 1 Cor. 4:7. What have ye that ye have not received?

And ch. 15:10. By the grace of God I am that I am; and his grace, which is given to me, has not been in vain, but I have labored more than all of them; yet not I, but the grace of God which is with me.

John 3:27. Man cannot receive, unless it is given him from heaven.

Phil. 1:6. Keep this in mind, that He who began this good work in you will finish it also, even to the day of Jesus Christ.

Jer. 31:19. When I am converted, I will repent.

Luke 17:5. Increase our faith!

See also 2 Cor. 3:5; Matt. 16:17; 2 Thess. 1:3, 11; Rom. 8:14; Jac. 1:17.

Since all this is so, we reject the following teachings and reasons of the Remonstrants.

I.

That the unregenerate man is not wholly dead in spiritual things, but that he is sick, diseased, hurt; Haag. Conf. Brand, p. 298, to 305.

H.

That regeneration does not take place by institution of the Spirit, in a present moment of time; Ald. to same place; p. 302; reg. 16.

It is true that it is not accomplished in a present moment; but nevertheless we believe that it happens in a present moment of time. For the Spirit and the seed of regeneration are poured in a present moment; from which moment also regeneration begins, and man ceases, from that time aaD, to be called unregenerate and dead.

HL

That the will of unregenerate man has freedom in himself to do good or evil; we speak of such good as is good according to the evidence of Scripture; Haags. Con. Br. p. 298, and p. 301.

IV.

That the unregenerate man is not wholly flesh, though he hath not the Holy Ghost; Antiperkins. p. 237, reg. 11.

V.

That the unregenerate man may hunger, thirst, seek life, know his death, weep over it, and pray that he may be delivered from it. For these things are not of nature but of grace, not of the flesh but of the Spirit, not of the dead man but of the man made alive.

VI.

That when the Gospel is read or heard attentively of any one, that then, without any supernatural light, the sense of all things necessary to know, to believe, to do, to hope, according to the evidence, as they are presented to us in the Gospel, may be understood; Episc. Disp. of the clearness of Scripture; Thes. 2-4.

VII.

That though man cannot repent, nor believe, nor do anything good, before grace, yet he can rightly use the light of nature, and by that right use he obtains more grace, yea, what is more, even the proclamation of the Gospel; Armin. Against Perkins; p. 59, 260.

These things are to us incongruous and strange unscriptural teachings.

Fourth Article of the working of the grace of God.

We believe that 1 God usually by the outward 2 preaching of the Word, and by the inward working of the 3 Holy Spirit, 4 calls to salvation all those whom 5 it pleases Him; and that it cannot 6 come to pass, that He should not work and accomplish in all them that are called, that which He hath purposed to work and accomplish in them.

1 Thess. 2:12. That ye may despair worthy of God who hath called you.

1 Petr. 5:10. God, the author of all graces, who has called us.

John 10:16. I also have other sheep; I must also bring them here: for they shall hear my voice.

And ch. 12:31. When I shall be exalted from the earth, then will I draw them all unto me.

See Eph. 4:11, 12; Acts 20:28.

God the Father, in the Son through the Holy Spirit, is the Author of the calling. But in the Son, as in the Mediator, King and Head of his Church; and by that Spirit, who is there called the Spirit of Christ, the King, and Head of the Church; Gal. 4:6.

From this we see that the proceeding cause of the call is the good pleasure, intention, and grace given to us in Christ Jesus before the times of the world, as the Apostle speaks; Eph. 1:9, 10; 2 Tim. 1:9.

Thus the love of God toward men, generally so called, is evil made a proceeding cause; Armin. disput. priv. 42, Thes. 3. And thus also the foundation of the general calling to salvation will fall under foot. For with this special love and affection God embraces not every man, but some special men, and this special affection extends itself no wider, nor to more persons, than to those to whom it extends.

2. Rom. 10:17. Faith is by hearing, and hearing by the Word of God.

Job. 17:20. I pray also for those who will believe in me through their word.

2 Thess. 2:14. Who has called you by our gospel.

We say, that this is the way it is ordinarily done; for God is not bound by any means; but we are bound to hear the word, if we would be saved, and, notwithstanding, likewise to the word of the law, and of the escape. However, while it is certain that the Word is not preached everywhere in all places, it is also certain that it is erroneously said that God acquaints aUen with some call to morality; Armin v. Perkins; p. 259, 260.

3. John 5:25. The dead shall hear the voice of the Son of God.

John 6:44. No one can come to Me, unless the Father who sent Me draws him.

2 Peter 1:3. His divine power has given us everything that serves for life and godliness.

Heb. 4:12. "The word of God is living, and powerful, and sharper than any two-edged sword, and piercing unto the division of the soul and spirit, etc." Matth.

Matt. How can anyone enter the house of the strong, and rob his vessels, unless he first binds the strong, etc.?

See Col. 2:12; 2 Cor. 10:4, 5.

We are not led to Christ by God as if by our own willingness, soon willing and yielding, as soon as we are called. But we are drawn, not wanting and resisting. And we are powerfully drawn by the divine power, which penetrates into our innermost being, and which reverses all high things that are exalted against the knowledge of God, and takes all thoughts captive to obey Christ, and thus makes the blind see; the unwilling will; the rebellious obey; all this the Spirit of Christ, the King, does in us, but without us, so far and hitherto.

It is false, that God does not work in man's will as powerfully as in his reason and disposition, and that Hy does not work in the wü before the will itself is determined; Haagsche Conf. Br. p. 293, and p. 247. And it is a foolish and vain saying, That God converts no man by an almighty power; Grevinc. p. 214, and 297; altherewise; p. 311, reg. 2.

For those who say this, seem to want to measure the power of God by certain degrees, according to which Hy now works and acts more weakly, then more strongly, so that He is then said to act in an omnipotent manner, when He quansuises all His powers and strengths and puts them to work, which is said of the creatures, and can also be said; but this cannot even be conceived of God, without noticeable wickedness; Ps. 115. We measure the power of God according to His will, and therefore we say that God is and is called Almighty, because whatever He wills to work and perform, He can also work and perform, so that He could convert all men, if He wanted to; could make Abraham's children out of stone if He wanted to; but if He does not do so, that is because He does not want to; but, if He wants to, verily, that He then not only can do, but also does, what He wants, not what He wants to have done, I say, but what He wants to do.

He is not beyond blasphemy, who says, We can resist God, so long as He wills to convert us by His grace; and so truly, that we hinder the work of our conversion; Latin Conf. Br. p. 229, reg. 13; and p. 273, reg. 18.

But, since from the union of the outward calling, which is by the service of men, and of the inward, which is by the operation of the Holy Spirit, proceeds the power of calling, according to the testimony even of Arminius (Disput, priv. 42, Thes. 10); and that exhortation of the Holy Spirit be powerful, by which the one wills, believes and is converted, to whom it is done; or, that grace be powerful, which indeed works the work, as the same Arminius teaches (against Perkins; pg. 57, about the end and p. 245 reg. 25); Thus we conclude, if the called one does not believe, and is not converted, that then the calling is not powerful, and accordingly, that the Holy Spirit does not go there together with the outward calling.

Therefore, therefore, many are called by the service of men whom God or the Holy Spirit does not call. That which is said of the sufficient grace and prompting of the Holy Spirit, by which he can will, believe, and be converted, to whom it is done; all these are mere statements of fact. For, to accomplish something in deed, it is not enough to be allowed or able, unless you also want it. Now, to will what is good is as much a work of grace as the ability itself.

4. 1 Thess. 2:12. God, calling us to his kingdom and righteousness.

1 Pet. 5:10. God, who has called us to his eternal glory.

These are contradictory things, that God wants to communicate salvation to someone, and yet will not give him what is necessary, so that he will repent and believe, say the Remonstrants; Latin Conf. p. 234, reg. But these things seem to us to be no less contrary to each other: that God calls someone to salvation, and yet will not give him salvation. From this we then conclude: since God does not give to all those who are called what is necessary for them to repent and believe (though He would give it if He wanted to give it), that He does not therefore wish to communicate salvation to all those who are called, and consequently, that He does not call all those who are called outwardly to salvation. Yes, since God calls all to salvation, whom He even calls, that therefore those are not called of God, as many as are not

called to salvation, that is, those to whom God does not want to give what is necessary for them, that they repent and believe. Now, that ability and willingness are necessary for someone to convert, and that no one has both except by the gracious gift of God, we do not think that anyone would dare to deny. But how many are there to whom God does not give both? Then let the Remonstrants say (Haagsche Conf. Latijnsche Brand, p. 233, last line); that God acts in vain, or let them see, in what way they can help themselves here. As for us, we will deny that God acts in vain, because He calls to salvation no one but those to whom He intends to share it, and at the same time to give them what they need, that they may repent and believe. And in this way the calling retains its dignity and place; for those whom He has traced, these He has also called; Rom. 8:30.

What then? Let the faithful servant, who is sent to the allies of God, preach the Word; let him persistently, and untimely; let him rebuke, threaten, admonish, and that to all equally, without distinction of persons; 2 Tim. 4:2; 2 Tim. 2:10; Acts 10:18. For the Lord well knows who his own are, but this the servant does not know. Let the allies hear the voice of God without ceasing and without being negligent (for such are those who are held fast), if at any time God will give them the gift of repentance, that they may acknowledge the truth, and escape from the snare of the devil, and regain their sanity to do his will; 2 Tim. 2:25, 26. And so, each one doing what his guilty duty requires, let them expect God's blessing together. But of this we have also spoken in the first Article.

But doesn't the Spirit always accompany the preached Word? Yes He does, completely; but not to this end, that He may work in all those to whom it is presented, willingly and completely. This will appear from the following:

5. Acts 14:16. In former times He made all the Gentiles walk in their own ways.

And Cap. 17:30. God therefore, overlooking these tgdens of ignorance, now commands all men everywhere to repent.

See 2 Chron. 36:15; Eph. 3:5; Matt. 11:12; and Ezek. 2:16; John 3:8; 2 Tim. 1:19; 1 Pet. 2:10; Rom. 8:30.

From this it appears, 1. That God has not sent the word of salvation at all times to all.

Thus then is it false: That all menschen are called with any calling to language; Against those of Walch. page 44, at the end. For without the word of salvation, how can they be called to salvation?

2. That all those who are called do not obtain it through merit, or because they are more fit and able than others to be infused with further and more grace; but that they alone, by the mere gracious will of God, obtain it, being called.

Thus then is it false: That God calls some, therefore, because to God by the natural knowledge of his law, and by the better use of general grace, are somewhat, behold, improved, and therefore judges them capable of giving further grace.

6. John 3:8. The wind blows whither it pleases.

Isa. 55:10. When rain or snow comes down from heaven, it does not return there, but waters the earth, making it fruitful and washing it.

Verse 11. Even so shall the word that proceedeth out of my mouth be; it shall not return unto me empty, but shall do that which is pleasing to Mg, and it shall prosper whereunto I send it.

See 2 Chron. 26:6; Rom. 9:19; Matt. 28:20.

Never does it happen that the Spirit does not work wherever the Word is preached. Never shall it come to pass that the Spirit does not perform that which He wills by His working, and proposes to perform. We do not know what He will accomplish and bring about in everyone who hears the Word, nor do we examine it curiously or with careful attention. It is enough for us that no one hears the Word in whom the Spirit will not work; and that He is so wise and so powerful that He cannot be prevented by any means or in any way from doing as He wills, and from executing as He wills; for He powerfully moves from one end to the other, and disposes all things expediently; The Book of Wisdom 8:1. Thus the working cause of faith is not the preached Word (for that is the means, and is an instrument, by which), nor man (for in man, not by man, or from man, are these things produced), but such is the powerful working of the Holy Spirit.

Untrue then (Haagsche Conf. Brand. Latijnsche p. 314, reg. 15; the same p. 301, reg. 19; and p. 318, reg. 22; and p. 278, reg. 27. Same p. 310 concerning the end) that the power of the strength of God be not the working cause of faith.

It is slanderous that man can prevent his rebirth, and that he often prevents it, when the Spirit of God wants to regenerate him.

And entirely unbearable is this: That Satan, when he fights with the Spirit of God to draw man to himself, sometimes works stronger than the Spirit, to the extent that he surpasses and overcomes the Spirit.

What could be more terrifying to think of? What is more horrible and abominable to say? Away, away, with these blasphemies from the Church of God!

Appendix.

There we ask whether reborn man cannot do more good than he does, and cannot leave more evil than he does. We speak of good and evil, which according to the evidence of Scripture is such.

Answer. Yes, he can do this by the grace of God, for he can do all things through the One who strengthens him, namely, through Christ; Phil. 4:13. But without the grace of God he cannot do it; John 15:50. Therefore, he who opposes this must on the one hand blaspheme against the grace of God, and on the other hand fall into public Pelagianism.

THE OPINION OF THE DEPUTIES OF THE SOUTH HOLLAND SINODE. .

ON THE THIRD AND FOURTH ARTICLE OF THE REMONSTRANTS.

OF THE STATE OF MAN AFTER THE FALL.

I.

(Of the depravity of man in common).

We declare that man, having been created in the image of God, and endowed with wisdom, righteousness and uprightness, has lost all these glorious gifts through the disobedience of his first ancestors, in which we have all sinned; but that he has retained the mind, the working of which is to understand, and to judge; together with the will, the working of which is to choose and accept the thing

proposed, which is appointed of the mind, or not to choose, and not to will; moreover, also the affections, which, by the going forth of the will, arouse the senses and the members of the body, to obtain the thing proposed, which is desired, or to shun and avoid the thing which is not desired.

Thus we reject the opinion of the Remonstrants when they teach,

1. That man in this state would still have some remnants of spiritual life;
2. That man may do those things which are lawful and pleasing to God, inasmuch as God may be moved to give him more grace;
3. That man would not be spiritually dead in sins, nor wholly dead in sins, so that he would have no powers at all by which he might be saved, or gradually come to salvation by degrees.

n.

(Of the blindness of the mind.)

That man's mind is completely and utterly blinded, that he cannot learn even the sciences and arts, without a special help from God, and become master of them; nor in all civil matters, home matters, school matters, church matters, without the same special help of God, can he be rightly involved, and in these things he cannot properly and sufficiently distinguish the true from the false, the good from the bad, the righteous from the unrighteous, the honest from the dishonest, or the shameful. And concerning those things which actually concern God and His will, revealed in the Law and in the Gospel, together with those which concern the spiritual benefits obtained for us by Christ, that he cannot grasp and understand them at all with a thorough and beatific knowledge. And therefore, that those little sparks or sparkles, which some call general knowledge, cannot bring men to the true and beatific knowledge of God and his will; yea, what is more, that these, when they have already been raised and improved by the book of nature, and by outward instruction, are only sufficient to raise up, and cause to be raised up, some service of divinity, and some slavish and subservient fear, among men, for the good and welfare of the general, as well as for the remission of all guilt.

The first part of this proposition is proved from Psalm 32:9; and 49:13; Rom. 1:21; 2 Cor. 3:5.

The second part is proved, 1. Because they are called darkneses; Eph. 5:8; Matt. 5:6, 23; and because the wisdom of God is foolishness to them, and they cannot confess the things that are ordered; 1 Cor. 2:14. See also Rom. 8:7; 1 Cor. 1:20.

2. Because the mind needs spiritual regeneration and illumination, without which it cannot recognize spiritual things; Deut. 29:4; Matt. 11:27; and 13:11; Luke 24:25.

So reject wg then,

1. That man is not completely and utterly blind in mind, so that he cannot understand true good.
2. That man in all his states can have and understand such information as is necessary for salvation.
3. That no supernatural light or internal action of the Holy Spirit himself is necessary for this understanding, but only a natural power to understand, which is common to all human beings.

HL (Of the inability of the will.)

That the will of man through sin has brought upon itself such great wrongness, rebelliousness, depravity and servitude of sin, that even in things pertaining to morals, and in all other outward acts and works, it cannot choose and work anything good or glorious without the special help of God. And that he can by no means choose or will, much less work, any spiritual and heavenly good before his regeneration.

The first part of this proposition is proved from Jer. 10:23; Jer. 17:19; 1 Kings 3:9, and 12.

The second part is proved, 1. From several titles, by which the will of man is described; Ezek. 36 : 26; John 3:6; Gen. 6:5; Eph. 2:1; Col. 2:13; Psalm 14:23; Eph. 1:12; Rom. 1:30. 2. From the necessity of spiritual regeneration, or of vivification and change; Deuteronomy 30:6; Ezek. 11:19; and 36 : 26; Eph. 2:1; Col. 2:13; John 1:13; and 3:3 and 5.

Therefore, reject wg,

1. That the free will, if he is taken for a capacity for good, is lost; and that it is much more to be called a servile will; Jn. 8:34; Roman; cap. 6:20.
2. That all the virtues and external works in the unregenerate, insofar as they are called good, are certain special gifts of God; Jn. 1:17; Matt. 7:18; and 12:34;
3. However, inasmuch as they are brought forth from those who are still unclean, and not sanctified by faith, without the root of faith; and are not for the glory of God, but for something else which is not God; that they are evil in their origin as well as in their purpose, and are lustrous sins; Rom. 14:23; Heb. 11:6; 1 Cor. 10:31-33; Matt. 5:16.

Thus wg then reject,

1. that in spiritual death, actually, the spiritual gifts are not separated from the human will;
2. that the faculty of the will to the beatific good is only prevented, bound, put to sleep, hurt or weakened, because of the darkness of reason, and the disorder of the affections; but that it is not wholly extinguished, nor is it dead or lost.

IV.

(Of the unruliness of the affections.)

That the affections of fallen man are so disordered, so wicked and corrupted, that they cannot desire, crave, or love anything of the true and beatific good, and that they often assail the instruction and conviction of reason with such violence, that they make man, even when he sees the better, nevertheless pursue and practice the worse.

This is proved, I. from Gen. 8:21; John 15:16; particularly from Tit. 3:3; Rom. 7:5; Eph. 2:3; Rom. 1:29, 30; II. from the necessity of regeneration and of the sanctification of life; John 1:13; and 3:5, 6; Phil. 2:13; 2 Pet. 1:3.

Therefore we hold,

Therefore, we hold that by no proper preparatory movement can man's faculties make themselves fit to be quickened, or to invite the Holy Spirit to be quickened by Him.

Thus we reject,

that the unregenerate man may seriously repent, and be grieved for his sins, and this more out of fear of divine disturbance than of punishment; that he may long for salvation with an effort and labor to change his life into a better one.

Of the grace of regeneration, and of the manner of its operation.

I.

(Of the necessity of grace.)

That the corruption of man's nature cannot be improved or taken away except by the grace of regeneration, without which it is impossible for man to enter the kingdom of God; John 3:5, Eph. 2:5; 1 Pet. 1:3; Êf. 2:10; Col. 2:12, 13; 2 Cor. 5:17.

II.

(Of external grace.)

That two kinds of grace are required for man's regeneration, one external and one internal; that external grace is a beneficence of God, by which God calls men to his knowledge, partly by the book of nature, and partly mainly by the book of scripture, that is, by the external means of the Word, the Sacraments, and sometimes also the miracles; Rom. 1:19,20; en 10:14; Acts 10:14; en 16:14; 1 Pet. 1:23; John 15:3; en 17:17; 1 Cor. 4:14; Tit. 3:5; John 20:31.

Therefore, we argue,

I. That the external grace, which is done there by the book of nature, is common to all men; Rom. 1:19; Acts 14; and 17; Ps. 19: 1, 2.

II. HI. That the grace which is done there through the book of scripture, is not communicated to all nations, much less to all and any of bizarre men; Ps. 147 vs. 19, 20; Acts 14:16; Eph. 2:12.

HI. That the reason why God gives his Word to these peoples before others, and causes it to be preached, is only the good pleasure of God, and his gracious benevolence, without any provision of any greater dignity in it than in others, or of any better preparation, piety or learning.

Thus we reject,

1. That God offers or is willing to offer to all and any of mankind sufficient means for their repayment.

2. That God offers the atonement through Christ to all and any of mankind, and that He requires of them the obedience of faith.

3. That God gives to all and any, even among those nations, where nothing of the gospel has ever been heard, a further grace and beatific calling, and that this would finally come to pass, one way or the other, to those who are pious, and who use the natural gifts, or any other gifts received.

HL

(Of internal regenerating grace in general).

That this external grace, whether in what degree or degree it is given, is not sufficient; but that in addition to it, there is also necessarily required for conversion an internal, powerful, and unfailing grace of the Holy Spirit, by which man is raised from spiritual death to a new spiritual life, renewed and made alive; Which is therefore in a special way, and actually called a spiritual grace of regeneration, and a beatific one.

Therefore we state,

1. That this grace is distinct from external grace, yea, that it is also distinct from external grace in those who are immediately converted.
2. That this grace is not common to all men, not even common to all those to whom the Word is preached, and whose minds are partly enlightened to the knowledge of the truth, but that it is proper to the elect alone; Deut. 29:4; Matt. 11:25 : 26; Matt. 13:11; John 5:21; John 14:17; and 12:39; 2 Thess. 3:2; Titus 1:1; John 17:6, 9; Bom. 11:7; Phil. 2:29; 2 Tim. 2:25, 26.

Thus we reject then,

1. That the grace of regeneration should not be given and distributed from a pre-existent decree of election to salvation.
2. That this grace is no other than the recitation of the Word, which, being spoken by the Holy Spirit, is living and powerful, and a power of God unto salvation, so that no external action of the Holy Spirit himself in the mind, or in the will, is required for this purpose, but that a person should believe the Word which is externally recited to him.
3. That the Word of the Gospel should always be accompanied by the Holy Spirit, so that the external preaching of the Word should not be offered to anyone without the internal operation of the Holy Spirit.
4. That external and internal callings are not distinguished, but are two parts and stages of one operation, which go together to accomplish one thing.
5. That sufficient grace for conversion would be given to all men to whom the Word is preached externally.

IV.

(Of the regenerating grace concerning the mind.)

That this grace is necessary in all the powers of the soul. And first, that the mind must be enlightened with a new supernatural light, and with a spiritual, collapsed wisdom or prudence. This consists not only in a knowledge of sight, or historical knowledge of the promises of the Gospels, but in a working knowledge, or in a science of experience, and actual finding (which some call intuitivam, that is, a science of sight, and perspeciem propriam, that is, a science, which apprehends the thing by its own form). Being enlightened with this true wisdom, they immediately and infallibly begin to understand the

wisdom of God (which before was foolishness to them) as such, and to distinguish spiritual things spiritually.

Therefore we state,

1. That the first stage of supernatural light is also given, by the interior illumination of the Holy Spirit, to those who are converted; 2 Pet. 2:20, 21; Heb. 6:4; whose will and dispositions he also often touches and moves a little and externally, but he does not penetrate them, nor change them, nor accomplish them; Matt. 13:20; John 5:35.
2. That the last stage together with the first, that is, true wisdom or spiritual prudence, is given to none but the elect, who are immediately converted, and that by the Spirit of regeneration. This wisdom Paul sets forth; Phil. 1:9; in knowledge and feeling, and he attributes it only to the faithful; 1 Cor. 2:10, 12, 13, 14; Eph. 1:18; Rev. 2:17; 2 Pet. 1:9; 1 John 2:27; John 14:17; whose will and dispositions he penetrates, discerns, kindles and changes; John 6:63; 2 Cor. 3:18; James 3:17. Therefore also it is called with a special name the wisdom from above, since it is actually produced in us from above through regeneration.
3. That this illumination of the Holy Spirit occurs through an influx of spiritual light and wisdom in such a way that it is irresistible and unhindered.
4. That this infused wisdom does not exist in the mode of a transient action, but in the mode of a permanent ability or aptitude.

Thus we reject,

1. That there is no supernatural light, nor a light, poured in upon the ability, and elevating and uplifting it, required for the understanding of those things which in the Scriptures are necessary to believe, to do, and to hope.
2. That this collapse of light, or of spiritual wisdom, conflicts with the application of the means by which God intends to work a new life in man.

V.

(Of regenerating grace concerning the will.)

That also the will is not only aroused and moved by this grace, but that it is also readily and powerfully, by an influx and imprinting of a new holiness or capacity, made willing, changed, inclined, and acknowledged for spiritual good, so that he, having been made unwilling to will, henceforth wills and chooses spiritual good, being appointed of his spiritual understanding; John 6:44; Rom. 9:16; Phil. 2:13.

Therefore we state,

1. That the manner of this operation in the will is not by any common, equal infusion of the Holy Spirit, or by any transferred motion, or by any operation of display and recitation of things, or by any exhortation of movable reasons, but by a motion, which is indeed powerful, by a change of one thing into another, and by a progressive determination, according to the manner of such a cause, which is truly and actually a working and accomplishing cause. When this working is done, it is that the

disinclination ceases, and the resistance is removed from the will, so that they become disinclined, in such a way that it cannot happen that they would not be converted.

2. That, in this respect, this operation may be called irresistible, although, for the sake of the doubtfulness of the word, we should rather say, powerful and irreversible.

3. That by that action of the Holy Spirit himself is infused into the will and imprinted a steady permanent capacity, or a spiritual fitness and ability, by which the will is made fit and able to exercise and produce spiritual works. This fitness is usually indicated and signified by the words seed, new creation, life, new man.

4. That the Holy Spirit by grace in the first principle of conversion, in respect of the infusion of faculties, is alone and the sole cause of conversion, and that man is thus himself wholly sufferer; 1 Cor. 3:7; Rom. 6:23; Eph. 2:8.

5. In the second principle, namely, as far as the second workings are concerned, that he himself is the first and principal cause in causing, and the will, by virtue of his ability, which he has now received, as a second cause, and as an instrument, work and co-operate, and that he determines himself, under the preeminent provision of the Holy Spirit; so that the Holy Spirit, as a cause subordinate to him, and the will as a cause subordinate to him, come into one operation together.

6. That nevertheless by this mode of operation the freedom of the will is not diminished, but that it takes place smoothly and in accordance with its nature. For in the first principle there is no place for willing and unwilling, no more than in the first creation of the will. For that power which is put into being is not a free operation, and is produced of the will. In the second principle the will, according to the premeditated counsel of judgment, moves freely, and produces its action by a willful command.

Thus we reject,

1. That regeneration is begun and commenced by the work done by man.

2. That through regeneration no holiness at all is infused into the will; and that this infusion would conflict with the application of the means by which God would work in us the new life.

3. That no particular grace of regeneration is needed; yea, that God may not irrevocably determine the will to produce its operation.

4. That only the moral operation of grace, which is recommending and moving by a way of some display and presentation of things, can make natural men spiritual men.

5. That such an operation is the supreme and supreme, and that it does not suit God to use any other operation for the will of man.

6. Since God and Satan work upon the will of man by one and the same mode of operation, which is in itself equally powerful; nevertheless nothing absurd follows from this, since Satan's operation is hereby resisted, but that God's operation is powerful, since it is performed at such a time, upon such men, and in such a position, according to God's infinite wisdom.

7. That the will of God, through which He wills to convert men by His grace, is no other than that He wills that men should convert themselves.

8. That God neither wills nor works our conversion and salvation in any other way, than by wishing and desiring; nor can He proceed or act with a more steadfast and excellent will, in such kinds of matters; that God, Deut. 5, would say: I do wish them to be godly and blessed, yes, I do to that end all that I can do according to my decree; but since they are said to be in want, I wish that others could benefit them in this, etc.; Vorstius, p. 441, in his notes on the book of God.

9. That grace and free will go together equally, and that grace, in order of causation, does not precede the operation of the will; and that neither is the way to the other.

10. That grace and the power thereof, yea, what is more, that God himself is in any way determined of the free will, or in any way depends on the free will, or on any operation of it.

11. That, even though all the operations of grace are set forth, yet conversion is in the free power of man, that he may use or not use these operations, and that he may be converted or not be converted.

12. That, if there be as equal, sufficient grace, the inequality of the operation of it, is of the free will, and that, except this, no other common cause of it can be given.

13. That the virtues in born-again man, such as faith, hope, etc., are not qualities instilled in man, but are qualities acquired by man himself.

14. Yea, that faith is not even a quality in man, but is only an act of man.

15. That it is not called a gift of God, in respect of any momentary deposit in our hearts, but in respect of the power to come to it.

VI.

(Of restoring grace to the affections.)

That also by this grace at last the affections are sanctified, and that with an influx of sincerity, by which, having become averse to all worldly and perishable things, and on the contrary having been raised and directed to spiritual and heavenly things, they burn ardently in the supernatural work, as executive powers, together with reason and will.

Therefore we state,

1. That by the grace of regeneration the human affections, as such, are not taken away; but that they are improved, and brought under the control of sincere and regenerated reason, that is, that not the affections, but their disorder, are taken away, and put to rest.

2. That they are improved in two ways; 1. either by turning them away from the sinful pleasures to which they were attached before regeneration,

2. or by the ingathering and temperance of the excesses which are used in things which are not in themselves evil, but which are natural or civil good, or all kinds of good which God is not.

Thus we reject,

1. That after the fall there is no collapse of holiness in the affections.

2. That the sorrow for God, and the beatific fear which arises therefrom, are not so much because of the divine disturbance, and that also the true desire for righteousness, and other such good movements of the affections, are not fruits or effects of regeneration.

VII.

(Of the following grace, concerning the reborn man).

That the same Spirit of God preserves, directs, awakens, and moves and directs this work of regeneration, now wrought in all the powers of the soul, in order to work, by His following grace or help, so that from Him is all and the whole beginning, and progress, and fulfillment, both powerfully and infallibly.

Therefore we state,

1. That He does not add new powers or abilities one to another, or pour them in addition, but that He moves, directs, and determines the mind, will, and emotions, now endowed with powers, to their operation, so that from not working, they become working, and thus use with a practicality their power and strength, which they have received by their rebirth.

2. That the appropriation and the determination are not only for the exercise of working, but also for some special purpose, that is, that the Holy Spirit not only determines bluntly what we shall work, but that He also determines that we shall work at this place, at this time, and in such manner as He pleases. So that in all things the praise and honor of all good, of all abilities, whether of operation and use, or of the manner of all these things, may be due to the One who works in us both willingly and perfectly, and crowns in us His own works.

Let the places be noted, John 15:5; Rev. 1:4; Jer. 31:18; 2Cor. 3:5; Phil. 1:6; Phil. 2:13; Eph. 2:10; and 3:20; Ps. 68: 26; Ps. 119 :35, 36, 37, and 40.

To this Augustine observed, Sentence 107: Wy know that it belongs to sincere and general faith, that the grace of God is given unto every working;

Of nature and grace; Cap. 26: Just as the eye of the body, even so when it is perfectly healthy, unless it is helped by the splendor of light, cannot see; so also man, even when he is perfectly justified, unless he is helped by God with the eternal light of righteousness, cannot live sincerely.

JUDGMENT OF THE BRETHREN OF NORTH HOLLAND

ABOUT

THE THIRD AND FOURTH ARTICLE OF THE REMONSTRANTS, DEALING WITH THE FREE WILL OF MAN AND THE POWER OF DIVINE GRACE.

The third Article reads from word to word as follows: "That man does not have the sanctifying faith of himself, nor by the power of his free will, so that in the state of deviation and sin he cannot think, will or do anything good that is truly good (as in particular is the sanctifying faith) of himself; but that it is necessary for him to be reborn and renewed from God in Christ by His Holy Spirit in mind, affection or will, and all powers, that he may rightly understand, conceive, will, and accomplish true good. According to the word of Christ, John 15:5: Without Mij you can do nothing."

In this Article, the Remonstrants, if you look at the words, seem to admit of no powers of the free will to the beatific good in fallen and unregenerate man. To the extent that, if they had written with a sincere, unwavering heart

99 heart, you would think that they felt the same way as the sane. But there are hidden layers and cunning traits. For they do not act in good faith, and by fair words they cunningly conceal their feelings and errors. This is evident from their other writings, published here and there. For they teach elsewhere;

FIRST, OF THE HUMAN MIND.

That man, when he has only the use of reason and judgment, in all kinds of situations, without any internal illumination of his own light, by his natural power, can easily understand and comprehend all those opinions and feelings of the Scriptures which are necessary for salvation to know, believe, hope or do; and that man's mind is not enmity against God.

They say, however, that the unregenerate man, although he has the use of natural reason and judgment, is nevertheless so blinded that without the supernatural light and the interior illumination of understanding he cannot understand those things which are of the Spirit of God, and considers them to be foolishness, and that his mind is enmity against God.

This is what the Scriptures teach,

1. As often as it testifies, that the mind and spirit of unregenerate man is blind and only darkness. For thus Christ himself says, Matt. 6:23: If the light which is in you is darkness, how great is the darkness itself?

Which the Brethren of North Holland judge to be false.

John 1:5. The light shines in the darkness, and the darkness has not taken hold of it. Rom. 3:11. There is none who understands; there is none who seeks God.

Rom. 8:7. The mind of the flesh is enmity against God; 1 Cor. 2:14. The fleshly man does not understand those things which are of the Spirit of God; they are foolishness to him, and he cannot confess them, because they are spiritually judged.

Eph. 4:17. As the other Gentiles walk in the vanity of their mind; verse 18. Those there have a darkened mind, alienated from the life of God, through the ignorance that is in them.

Eph. 5:8. Ye were of old darkness. 2 Pet. 1:9. For with whom these things are not, he is blind, and sees not far.

Rev. 3:17. Thou knowest not that thou art wretched, and miserable, and poor, and blind, etc.

2. As often as the Scriptures testify, the knowledge of spiritual things is kindled in our minds by God and his Spirit.

Matt. 16:17. And Jesus, answering, said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Luke 24:45. Then He opened their minds, that they understood the scriptures. John 3:3. Unless one is born again, he cannot see the kingdom of God. John 14:26. This Comforter, the Holy Spirit, whom the Father will send in my name, he will teach you all things and make you remember all that I have said to you. 1 Cor. 2:9, and 10. But we

preach to you as it is written there, which no eye has seen, nor ear heard, nor has entered into the mind of man, which God has prepared for those who love Him. But to us God has revealed it by his Spirit.

2 Cor. 4:6. God, who said that the light should shine out of darkness, is the one who lifted up the light in our hearts to give the light of knowledge in the light of Christ, Eph. 1:17. The God our Lord Jesus Christ, the Father of lordship, grant you the Spirit of wisdom and revelation through his knowledge; verse 18, enlightening the eyes of your understanding, that you may know, etc.

3. As often as scripture introduces the saints, praying and desiring of God, both for themselves and for others, the Spirit of revelation and of wisdom.

Psalm 119:18. Open my eyes, that I may behold the wonders of your law; verses 27 and 73; Give me to understand the way of your commandments. Eph. 1:16. I remember thee in my prayers; verse 17; That the God of our Lord Jesus Christ give you the Spirit of wisdom, etc. Col. 1:9. Since that day that we have heard this, we have not ceased to pray for you, and to desire that you may be filled with the knowledge of his will in all wisdom and spiritual understanding.

SECOND, OF THE WILL OF MAN IN THE STATE OF DEVIATION AND SIN.

The Remonstrants teach that unregenerate man is not wholly spiritually dead, since in spiritual death the spiritual gifts are not actually separated from man's will, since he is free of himself to will either good or evil, and must be said to be either good or evil only according to his action. Which freedom they say remained in sinful man after the fall as a part of his nature.

Which the brethren of North Holland consider to be false, and contrary to the holy Scriptures.

They, on the other hand, declare to be true, and fully in accordance with the Scriptures, that unregenerate man is completely dead in sins, and that he has been completely robbed of the spiritual gifts that were given to him in creation through the fall, both in the will and in the other powers of the soul. Likewise, his will is not free to spiritual good, but is only and wholly driven to evil. Therefore, it must be said to be evil, not only because of its operation, but also because of its nature. For thus Scripture teaches clearly and commonly; Gen. 6:5. And the Lord saw that the wickedness of man was much upon the earth, and that all the imagination of the thoughts of his heart was evil at all times. Gen. 8:2. For the poem of '8 man's heart is evil from his youth. Psalm 14:2, 3, 4. And Rom. 3:10, 11, 12. There is no one righteous, not even one. There is no one who seeks God; all have gone astray; together they have become useless. There is no one who does good, not even to one, etc., etc.

Jer. 17:9. The heart is deceitful above all things, and wrong.

Matt. 15:9. Out of the heart come evil thoughts, murders, adulteries, whoredoms, thefts, false witnesses, blasphemies, etc.

Rom. 8:7. The mind of the flesh is enmity against God, for it is not subject to the law of God; neither can it be.

Eph. 2:1. When we were dead in trespasses and sins; verse 2; in which we have walked before, because of the life of this world, according to the Prince who has power over the air, namely, the spirit, which now works in the children of disobedience; verse 3; under whom also we all formerly walked in the lusts of

our flesh, doing such things as pleased the flesh and thoughts; and we were by nature children of wrath, *gelgk* also the others.

Tit. 3:3. For *wg* were also formerly *unggs*, disobedient, wandering, serving the lusts and divers lusts, walking in wickedness, and envying, worthy to be hated, and also hating one another.

Since in these places the heart of the unregenerate man is openly condemned as false and wrong, and also all his imaginations and thoughts as only evil; yea, since all manner of evil is said to proceed from the inner heart, and the whole man is said to be dead in sins, to walk in them, and to be opposed and hostile to God; Thus it is evident that the will of unregenerate man (which the word heart means) is not free to spiritual good, but is by nature inclined and driven only to evil.

To this also belong those places of Scripture which speak of the circumcision of the heart,

and the conversion of man, to God alone; as Deut. 30:6. The Lord thy God shall circumcise thy heart, and the heart of thy seed after thee, to have it the Lord thy God, etc. Ezek. 11:19. I will give them a new heart, and I will give within them a new spirit. John 6:44. No one can come to Me unless the Father who sent Me draws him. Col. 2:11. In whom also ye are circumcised, with circumcision made without hands, when ye have put off the body of the flesh which is subject to sin, through the circumcision of Christ.

This is also proved by this, that the saints of God desire a renewal of the heart, an inclination of the mind to the divine law, and a guidance of the Spirit, etc. Psalm 45:4. Make, that

For they write, that the freedom of the will, though it remains in man after the fall, as a part of created nature, nevertheless cannot exercise its powers, because of the darkness of the mind, and because of the corruption of the senses. But in this they contradict both themselves and Scripture.

In that they say elsewhere that the mind of man by its natural power, and without any special interior illumination of the light itself, can understand and comprehend all the opinions and thoughts of Scripture, which are necessary for salvation in order to know, believe, hope, and do; and in that they say in this third Article that it is necessary that man be reborn and renewed by the Holy Spirit. I walk in your truth. Ps. 51:11. O God, create in me a pure heart, and renew within me your upright spirit. Jer. 31:18. Make me to be converted, and I will be converted. Matt. 6:10. Thy kingdom come; thy will be done!

But, lest the Remonstrants should appear to deny all the depravity of man's nature, and leave no part of the grace of God in man's conversion, they sometimes speak as if they confessed of their own accord, that man's mind was darkened with darkness, and his faculties depraved; and further, that hence such a hindrance is put upon the will, that it cannot exercise its powers, or its natural freedom.

That the depravity of unregenerate man is not only in the mind, and the affections, which hinder the will, but also in the will itself; so that it must itself also be said to be depraved and evil in itself and in its nature. This is evident from the Scriptures.

SCRIPTURE, FOR IT OPENLY TESTIFIES THE SAME THING WHICH WE BELIEVE:

Further, they say that such wickedness, as they admit, is improved and somewhat removed by a certain general grace in all and every man, when they write that God calls all men with a single calling to

salvation, and that He adequately and powerfully provides the means of faith and conversion for all, and that He gives them the ability to use the means provided.

It is true that after the fall a certain sparkle or spark remains in man through which he can recognize and do any natural civil good or moral good; likewise, that there is a God, and that one ought to love and honor Him; but that nevertheless in the unregenerate man there is no principle at all left to know or to do any spiritual good, and to be able to use it

and, by the right use of it, to obtain more grace, even the proclamation of the Gospel.

Expressed in his justification, p. 58 and 65. That to every man, who has obtained the use of reason, a certain sufficient grace is given, as being a certain principle, by which the course of human corruption is largely restrained, and by which man, if he uses it well, and does not hinder himself, may obtain a greater grace.

Which the Brethren of North Holland judge to be unjust; and declare, on the contrary, to be true.

God does not offer the necessary means of salvation to anyone else, but only to the elect, or to those who are immediately regenerated.

For thus the Apostle describes unregenerate men, Rom. 3: 10, 11, etc., from Ps. 14, and 53, and from other places of the Old Testament. There is no one righteous, even to one. There is no one who understands. There is no one who seeks God. All have deviated. Together they have become useless. There is no one who does good, not even to one. Their throat is an open grave; their tongues have been used to deceive; serpentine life is under their lips. Their mouths are full of curses and bitterness. Their feet are quick to shed blood; in their ways is destruction and misery; and they have not known the way of peace. There is no fear of God before their eyes. That this description is general, complete and entire for all men together, as they are all by nature, is evident from the following words; v. 19. We know that whatever the law speaks, it speaks to those who are under the law, so that all mouths may be stopped, and the whole world may be subject to the damnation of God. And Christ says, John 3:6, That which is born of the flesh is flesh. Now, what this flesh means, the Apostle teaches, Rom. 8:6, 7, 8; when he says, That the mind of the flesh is enmity against God; that it is death, and that they who are in the flesh cannot please God. With which also corresponds the saying of Christ; John 3:3, That man cannot see the kingdom of God, unless he be born again, or from above.

And indeed, if the matter were so, as the Remonstrants would say, man would not need a rebirth, but only the good use of common grace.

Moreover, the Prophet Isa. compares unregenerate men to some vile and vicious or evil-poisonous bees, like the Wolf, Leopard, Lion, Bear, Serpent, Basilisk, ch. 11, vv. 5, 6, etc., by which he compares them to a number of beasts. By which parables he expresses in life the depravity and state of man before the grace of regeneration. And also before this it is proved,

that man, being blinded in his reason, depraved in his will, and wholly dead in sin, is truly and actually an evil tree. Now, that an evil tree cannot bring forth good fruit, our Savior, Christ Himself, testifies, Matt. 7:18; Luke 6:43.

Finally, since he does not do, nor can do, anything outside of his lineage, it is certain that the natural man has no competent, or nearest corresponding fitness for those things which are spiritual.

FOLLOWS THE FOURTH ARTICLE, WHICH READS WORD FOR WORD AS FOLLOWS:

"That this grace of God is the principle, the progress, and the accomplishment of all good, even to the extent that unregenerate man, even without this preceding, or occurring, stimulating, following, and cooperating grace, can neither think, will, nor do good, nor resist any inducement to evil, so that all those good deeds or works which can be conceived must be attributed to the grace of God in Christ. But as far as the manner of the working of this grace is concerned, it is not unnatural. For it is written of many that they resisted the Holy Spirit; Acts 7, and elsewhere, in many places."

This Article deals with the power of the grace of God in the conversion of man. And at the outset the Remonstrants seem to speak magnificently of the grace of God, and to attribute to it great power in the conversion of men. For they say that the grace of God is the principle, the progress, and the accomplishment of all good, etc. But verily what they give with one hand they take away again with the other. For all that which they seem to have stated in the first part of the article with such beautiful-sounding words, they take away again in the other part and about the end, adding: "But as far as the manner of the operation of this grace is concerned, it is not unruly. For with these words they pervert and falsify the doctrine of the grace of God which they have set forth, and also strengthen the powers of the free will, which is evident from their statements.

FOR THUS IT IS THAT THEY USUALLY DECLARE THEMSELVES;

Namely, that the unregenerate man not only openly resists, or is able to resist, the grace of God working in him for conversion, but is also able to hinder and overcome its working, yes, often even actually hinders and overcomes it; so that it happens, that man, when God works in him, even with will and intention to convert him, is not converted because of his resistance.

The Brethren of North Holland judged this not only to be false, but also blasphemous against God. On the contrary, they declare from Scripture that the unregenerate man, although from himself, and from his depraved nature, being opposed to God, he cannot or will not do anything else than resist the grace of God; that nevertheless, when God works in him by His grace, with a will and an intention to convert him, he cannot and will not hinder His action.

For such is the power of grace in bending and turning the heart and will of man whom He wishes to convert, that he is necessarily and infallibly converted.

For us, this grace does not mean an external exhortation, in the manner of the exhortation of morals, which is only external and necessary, but it means for us a certain divine power and movement of the mercy of God, according to His eternal intention, being powerful in the chosen mind, will and heart; which is one and the same with that powerful internal calling, which has been proved beforehand, in the first Article, to be an effect and fruit of eternal and gracious election. Concerning this external calling it is not denied that it can be resisted. But concerning this inward grace, although the depraved

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nature of man by itself is inclined to resist, yet by the man who is converted there, it is not resisted in any way, nor can it be resisted at all, according to the sayings of Scripture, Eph. 1. vs. 19. That ye may know, which there is the exceeding greatness of his power in us that believe, according to the mighty working of his mighty power; v. 20; Which he hath mightily wrought in Christ, when he raised him from the dead. 2 Eph. 1:11. We pray for you always, that our God may make you worthy of this calling, and fulfill in you all the gracious goodness of his goodness, and the work of faith mightily. 2 Pet. 1:3. 'For unto us his divine power hath given all things that minister unto life and godliness, through the knowledge of him that hath called us to glory and virtue. '

Since these places attribute our conversion and our faith to the power of God, and since this power is also unconquerable, it is evident enough that the grace of God, which works in us these things, cannot be prevented or overcome.

This is also proved by those places of Scripture which indicate a true and constant working of God in the conversion of man, like Deut. 30, v. 6. The Lord thy God shall cut out thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live. Jer. 31:33. This is my covenant: I will give my law within them, and will write it in their hearts; v. 34, and none shall teach another henceforth, etc. Jer. 32:39. I will give them one heart, and one way, that they may fear me all the days, etc. vs. 44. I will give my peace in their hearts, that they may not depart from me. Ezek. 36:26. I will give you a new heart and a new spirit within you, and I will take away the heart of stone from your flesh, and I will give you a heart of flesh. v. 27.

Acts 16:14. The Lord opened the heart of Lydia, that she took heed to those things which were said of Paul.

In which places it may be seen that God not only establishes a certain power by which man may be converted, and obey God if he will; but that at the same time He also gives and works in the minds and hearts of His own His knowledge, conversion, faith and obedience to His commandments. Which Paul also expressly teaches; Phil. 1:29. You, he says, have been given by grace in the cause of Christ, not only to believe in Him, but also to suffer for Him.

Here he attributes to the grace of God not only the possibility of believing, but also believing itself. And cap. 2:13. God, he says, is he who works in you both to will and to accomplish according to his good pleasure. Here he teaches that even the willing and the accomplishment are wrought of God.

Now, where faith itself, conversion itself, the will and the accomplishment itself, are wrought of God, there it cannot come to pass that they could be prevented from working by man's will or resistance. This is necessarily concluded even from the first part of the fourth Article of the Remonstrants. For, if the grace of God is the principle, the progress, and the accomplishment of all good things, then no resistance which overcomes and prevents it can take place. From this it is then evident that the Remonstrants are strident against themselves, and contradict themselves, no less here, as in the preceding Articles. For one and the same grace they say to be powerful and to be contrary. Now, it cannot be that the powerful grace is resistible, and on the contrary, that the resistible grace is powerful.

To this belong also those places of Scripture, in which the conversion of man is called a new creation; Psalm 51:12. Create in me, O God, a pure heart. 2 Cor. 5:17. He that is in Christ is a new creature. Eph. 2:10. We are his making, etc.; and cap. 4:24. Do unto the new man, which is made after God, etc.

Likewise Rebirth. John 3:3, and 5. Provided that one is born otherwise of water and the Spirit, etc. Jac. 1:18. Because He has willed, He has given birth to us through the Word of truth, etc., etc. Being born again, not of corruptible seed, but of incorruptible seed.

Likewise Resurrection or vivification. John 5:21. As the Father raises the dead, and quickeneth them, so the Son quickeneth whom he will. Eph. 2:5. When we were dead through our crimes, He also made us alive through Christ. Col. 2:12. Ye are risen with him through the faith of the mighty working God, who raised him from the dead. Verse 13. And when ye were dead in sins, and by the foreskin of your flesh, he quickened you also with him.

For as man cannot prevent his creation, regeneration, and raising from the dead, so also he cannot prevent his new creation, regeneration, and raising from the death of sin and making alive; that is, his conversion.

And verily, if the counsel of God and his will be considered, it cannot be otherwise than that the power of divine grace should be irresistible, by which God, according to his good pleasure and will, works the conversion of man, for his counsel cannot be undone. Psalm 33:11; and his will cannot be resisted; Rom. 9:19.

But to say the contrary, namely, that without the power of the grace of God man can convert himself; or,

That man, though he cannot of himself, by his own understanding, and by natural powers, find or conceive the good revealed in the gospel, yet nevertheless; when the gospel is revealed to him, and heard or read of him attentively; without any illumination of light, could understand all the meanings and thoughts of the Scriptures necessary for salvation to know, believe, hope, or do, so that only the external preaching of the Gospel would be sufficient to work faith in man.

It is true, however, that God works all things from without and within, and that, desiring and favoring the conversion of man, He nevertheless does not demand it if man does not want it; what else is this, we ask you, as nullifying the counsel of God, and setting forth the omnipotence of God as being subject to the evil of man, so that man's evil overcomes it, and that thus God is not omnipotent?

Moreover, the depravity of man's nature is such, (as is evident from what is brought to us in the third Article from the Scriptures), that it cannot be removed or corrected except by a power and strength far greater and stronger than man's powers, that is, by the unrestrained operation of divine grace. For human nature is completely blind in divine matters, and what is more, completely averse to them, even hostile to the law of God, and does not understand anything other than what is fleshly and earthly, so that a certain power is entirely necessary, which is supra-natural, and which overcomes the human nature by far, by which it may be lifted up and exalted to know and seek the heavenly and supernatural things, otherwise it will never be improved or converted.

Therefore, it is false, what the Remonstrants teach and dry to the strengthening of their resisting grace.

That the blindness of the human mind in spiritual things is so great, that, although the Gospel is preached to man, he cannot, without the interior illumination of the Holy Spirit, understand the straight notions and thoughts of Scripture, which are necessary for salvation, to know, etc. And accordingly, the external preaching of the Gospel is not sufficient to work faith in man. For man not only walks in darkness, but is darkness itself, as has been proved before.

For just as he who is blind cannot see, even though the inner light of the sun shines around his eyes, unless the external power of seeing, of the Holy Spirit, is given to him.

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which he is deprived of, be given to him again; thus also the unregenerate man, whom Scripture calls blind, cannot understand those things which are required for salvation, even though the preaching of the Gospel comes outwardly before his ears, unless the Holy Spirit, by some power from Him, enlightens his understanding within.

FROM THIS IT IS THEREFORE PROVED FALSE WHAT THESE REMONSTRANTS SAY:

That in the conversion of man, that manner of working is of the utmost and most glorious, and also in harmony with human nature, which is done by exhortation; And that there is no reason to contradict, why only a recommending grace (in the manner of the commendation of morals) should not make a natural man spiritual, and that therein lies the power of divine action, by which He overcomes the action of Satan, that God promises eternal good, but Satan only temporal.

Likewise, although they sometimes seem to allow some interior enlightenment of the mind and purification of the senses, they deny that there is any good capacity introduced by God into the will, by which it is made good from evil; that they also say that grace does not join together in the actual conversion of man until the will itself moves or determines to do so.

BY CONTRAST, THE SCRIPTURES PROVE THIS TO BE TRUE:

That mercy alone, in the manner of the exhortation of morals, is not sufficient for the conversion of men, but that another power of operation is required, much nobler and more glorious, by which God kindles in the hearts of the elect knowledge, love, feeling and taste of the eternal good promised in the Gospel;

And that by these not only the mind is enlightened and the senses purified, but by these also new capacities are infused into the will, by which it is made good from evil, and powerfully bred to trust and obey God.

We do not think it necessary to bring reasons of proof here, since these things have been proved abundantly enough beforehand, each and every one, piece by piece, in the Bible, by the testimonies of Scripture and by reasons.

But also this must not be overlooked, that they deny grace, which they claim to be the first and principal cause of conversion, to be the sole and exclusive cause of it, adding to it the going together, and together each having his part, namely, grace and free will.

Which the Brethren of North Holland reject of the same, as unscriptural and untruthful;

which on the other hand

have always learned from the Scriptures: Though the regenerate will, being wrought of the grace of God, work, that nevertheless the grace of God is not only the first cause of conversion, but that it is also the only cause, that is, is not only the supreme cause, but also the only one, that it is not the principal cause, but also the entire cause.

For God alone is the one who circumcises our hearts; Deut. 30, vs. 6. God alone is the one who writes his law in our hearts; Jer. 31, vs. 33. God alone is the one who creates a pure heart in us; Ps. 51, vs. 11. It is God's work alone to take away the stone heart, and give a flesh heart; Ezek. 36, vs. 26. It is God's work alone to open the heart; Acts 16, vs. 14. It is God alone who draws His own to the Son; John 6, vs. 44. The whole will and accomplishment works only the one God in us; Phil. 2, vs. 13. He also is the one who works all things in all; 1 Cor. 12, vs. 6. And all good and perfect gift descends from above, from the Father of lights; Jac. 1, vs. 17.

If then man understands that which is God's, God is he who has enlightened his mind. If he desires and wants spiritual and heavenly things, it is only due to the one God who has awakened this desire in his heart. If he promises to God and is obedient to 100, one must appropriate the whole thing to God. That one and only God, by the powerfully working grace of His Spirit alone, has inclined His will to faith and obedience.

Thus, since the opinion of the Remonstrants, in the third and fourth Article, is such; however much these in an outward appearance, when you notice the words, may seem to approach and come close to the orthodox opinion; so it is, that the Brethren of North-Holland; having considered all that they thought to serve for this purpose, according to the rule of the divine Word, in the fear of God; deem that these teachings of theirs, which, under the title of these Articles, are driven by the Remonstrants, are unscriptural and untruthful, and diametrically opposed to the h. Consequently, that these teachings, as Pelagian and Ketish errors, are in no way to be tolerated or endured in our Reformed Churches, but that they must be expelled from them, as being highly contrary to the honor of God, and destroying and perverting the true faith, with all diligence and diligence, and must be sent far away from these Churches.

EXAMINATION AND JUDGMENT OF THE BRETHREN OF ZEELAND. ON THE THIRD AND FOURTH ARTICLE OF THE REMONSTRANTS. THE RIGHTEOUS SENTIMENT.

I.

Although the natural and unregenerate man has retained as much light as is sufficient to make him inexcusable, yet he is so completely corrupted and wrong in his mind, will, and dispositions, that he cannot understand, much less desire, will, and accomplish those things which are of the Spirit of God, even when they are presented to him in such a way as is necessary for his salvation, until and unless he is born again by the Holy Spirit. Spirit.

II.

and of all the powers of the soul by the outward ministry of the Word, and by the Spirit working in it internally and powerfully.

Now, this regeneration requires not only the illumination of the mind and the improvement of the senses, but also a change and renewal of the will.

Secondly, that if God wills and proposes to work by His Holy Spirit the regeneration and conversion of man; although the will resists God, as He is working, because of its inherent evil, yet the born-again person overcomes this resistance at last,

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The natural man has retained so much light,' which is sufficient to make him without excuse. This is proved, Rom. 1, v. 18. The wrath of God is manifest from heaven on all the ungodliness and unrighteousness of men, as those who unrighteously undermine the truth; and vs. 19. For that which from God can be-

III.

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and makes man from not wanting to, to wanting, so that his will cannot prevent the conversion that is willed and intended of God, and that not only in the enlightening of the mind, and in the affliction of the senses, but also in the renewing of the will.

WE THUS PROVE:

to be known is to be made manifest in them; for God has made it manifest to them; v. 20. For his invisible things, when they are understood from created things, are seen through from the creation of the world, of course his eternal, as power, as Godhead, to such an extent that they are inexcusable. This shows that the unregenerate human being has so much light to shed.

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that from the works of creation he can gain some knowledge of God and the truth; which, though not sufficient for salvation, nevertheless makes him inexcusable; Rom. 2, vv. 14, 15. For if the Gentiles, who have not the law, do by nature those things which are of the law; they, not having the law, are themselves a law, if they show that the work of the law is written in their hearts, since their conscience also testifies to them, and the thoughts accuse or also accuse one another. From this place it follows that unregenerate men, by the law of nature and by their own conscience, are thus provided for and made to retain some distinction of good and evil, which, although it is more clearly expressed in the written law, is nevertheless enough to make them inexcusable, since they do not follow the conviction of their conscience, and (according to the Apostles' testimony, Rom. 1, vs. 32) if, after confessing God's right, namely, that those who do so are worthy of death, they not only do so, but also intercede for those who do so. Compare with this Rom. 2, vs. 12.

See also Acts 14, v. 17, and Acts 17, v. 27, where it is expressly said that the Gentiles, whom God did not leave without the witness of His divine providence and beneficence, nevertheless walked in their ways.

The natural man is so depraved in his understanding that he cannot understand those things which are of the Spirit of God for salvation. This is proved, 1 Cor. 2:14. The natural man has no understanding of those things which are of the Spirit of God; for they are foolishness to him, and he cannot know those things which are spiritually discerned; Rom. 8, v. 7. The mind of the flesh is enmity against God; for it does not become submissive to the law of God, nor can it. Eph. 4, vs. 18. Having a darkened mind, being alienated from the life of God, because of the ignorance that is in them, and because of the hardening of their hearts; and cap. 5, vs. 8. Formerly ye were darkness.

Even, so when they were also already presented to him. This is proved Isa. 53, vs. 1. Who hath believed our preaching, and unto whom is the arm of the Lord revealed? Compare herewith John 12, vs. 37; and 1 Cor. 1, vs. 23. We preach Christ crucified to the Jews as an annoyance and to the Greeks as foolishness. 2 Cor. 3, vs. 15; but unto this present day, when Moses is read, a veil is laid upon their hearts; and cap. 4, vs. 3. If our gospel is covered, so it is covered den those who are lost. In whom the God of this world has blinded the minds" that the light of the gospel of the glory of Christ may not reach them. From all these it appears that the unregenerate man's mind is so depraved that he cannot even understand the Word of God, when it has already been presented to him, in such a way as is necessary for salvation.

He is depraved in the will. This is proven in Genesis 6, v. 5. The stuff of man's heart is only evil at all times; and cap. 8. vs. 21. The poem of man's heart is evil from childhood. Jer. 17, vs. 9. The heart of man is deceitful above all things, and it is deadly poisonous. Who can confess it? Matt. 15, vs. 19. Out of the heart come evil thoughts, murders, adulteries, whoredoms, thefts, false witnesses, blasphemies. Matt. 7, vs. 18. A withered tree cannot bring forth good fruit. Eph. 2, v. 3. Doing the will of the flesh. This wickedness and impurity of heart, as well as man's inability to produce good fruit, unmistakably indicates that the will of natural man is entirely depraved and wrong.

He is depraved in his affections, so that he cannot desire spiritual things in such a way as is necessary for salvation. This is proved John 3: 19. This is the damnation, that the light has come into the world, but men have preferred darkness to light, because their works are evil. Rom. 3, vs. 11. There is none⁴ who seeks God*. Tit. 3, vs. 3. We were also formerly unwise, disobedient, erring, diening lusts and various lusts, walking in wickedness and nyd, worthy to be hated, and hating every one.

Finally this depravity of the whole man, and the wrongness of all his powers, is proved from that very wonderful place Rom. 3, vs. 10, to 19; and among others vs. 12. All have deviated; together they have become useless.

Because the natural man is dead

Because he is called a servant of sin, as long and as late as he is delivered from the Son; Joh, den. There is no one who does good; there is no one, not even one. Compare John 15, vv. 14, 15, 16.

This depravity is also proved by the following reasons.

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In sins; Eph. 2, vs. 1; Col. 2, vs. 13.

n.

8, vs. 34, 35, 36. Compares here Rom- , 6, vs. 5.

in.

Because hy is a prisoner of the Devil; Acts 26, vs. 18; 2 Tim 2, vs. 26; Col. 1, vs. 13.

IV.

Because his heart must be circumcised; I nomen; Ezek. 36, vs. 26.

Deut. 30, vs. 6; and the stone heart removed- I

V.

Because God is he who works in us the will and accomplishment according to his good pleasure; Phil. 2, vs. 13. From this it appears then, that the will of man is perished in itself, and that man is entirely deprived of all power to do good;

Until, through the Holy Spirit

OUR SECOND ARTICLE

The regeneration of man requires the illumination of the mind. This is proved, Matt. 11, vs. 25. I thank Thee, Father, that Thou hast revealed these things to the little ones; and v. 27; No one knows the Son but the Father, and no one knows the Father but the Son, and whom the Son wills to reveal; Matt. 16, v. 17. For flesh and blood hath not revealed it unto you, but mgn Father which is in the hemeles; Acts 26, vs. 18. That thou mayest open their eyes, that zg may be converted from darkness to light. Eph. 1. vs. 17,18. Let the God of our Lord Jesus Christ, the Father of glory, give you the Spirit of wisdom and revelation, by his knowledge enlightening the eyes of your understanding, that you may know the hope of his calling.

The improvement of the affections. This is proved, Rom. 8:5. He who is born according to the flesh understands that which is of the flesh; but he who is born again according to the Spirit- This is proved, John 3:5. Unless one is born of water and the Spirit, he cannot see the kingdom of God, nor enter into it; Tit. 3:5. He has saved us by the washing of regeneration, and by the renewing of the Holy Spirit.

WE THUS PROVE:

zjgn, that which is of the Spirit; Eph. 4:22. Namelgk, that gg, concerning the former walk, must lay off the old man, who is corrupted by deceitful desires; Gal 5, vs. 24. Those who are of Christ have crucified the flesh with all its affections and desires.

The change of the will. This is proved, Phil. 2:13. It is God who works in you both to will and to accomplish, according to his will. Ezek. 36, v. 26. And I will give you a new heart, and I will put a new spirit in the midst of you. John 16, vs. 44. No one can come to Mg unless the Father, who sent Mg, draws him.

The renewal of all the powers of the soul. This is proved, 2 Cor. 5, vs. 17. If therefore any man be in Christ, he is a new creature; the old is passed away; behold, it is already become new.

To this belong all those places which call the rebirth a new creation, and the reborn man a new man.

By the external service of the Word, and by the Spirit. This is proved Isa. 59, v. 21. This shall be My covenant with them, saith the Lord: My Spirit which is in thee, and My words which I have put in thy mouth, shall not depart from thy mouth, nor from the mouth of thy seed from this time to everlasting. Compare, 2 Cor. 3, vs. 3, 6; 1 Pet. 1:23; Jac. 1, vs. 18.

By the Spirit working in them internally and powerfully. This is proved, Ezek. 36, vs. 21. I will put my Spirit in the midst of you; Jer. 31, vs. 33. I will impress My law into their minds, and I will inscribe it in their hearts; John 6, vs. 45. It is written in the Prophets: "And they shall all be learned of God: He that hath heard of the Father, and hath learned, let him come unto me. Acts 16, v. 14, it is said of Lydia that the Lord opened her heart, that she took heed to those things which were said of Paul. 1 Cor. 3, vs. 7. So therefore neither he that planteth is what, nor he that wetteth, but God that giveth the growth; 2 Cor. 3 vs. 3. Thou art the epistle of Christ ministered by us, inscribed not with ink, but with the Spirit of the living God, not in tablets of stone, but in icy tablets of the heart.

OUR THIRD ARTICLE WE PROVE THUS:

Repentant grace finally overcomes resistance. This is proved, Isa. 55:11. Therefore my word which proceedeth out of my mouth shall not return unto me empty, but shall do that which is pleasing unto me, and whatsoever I send forth shall prosper. From this it follows that whatever God intends to do through the Word, it will be done. But He intends and wills the conversion of those who are called according to His purpose. Therefore, etc., Jer. 31:8. Convert me, and I will be converted; Deut. 30:6. The Lord shall circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, with all thy soul, that thou mayest live; Ezek. 36:27. I will put my Spirit in the midst of you, by which I will make you walk in my statutes, and keep my law, doing them; John 6:45. He that hath heard and learned of the Father, let him come unto me; Eph. 1:29. And what greatness of power He has in us who believe, according to the mighty working of His mighty power; Col. 2:12. We were buried with him through baptism, by which you also were raised again with him through the faith of the mighty working of God, who raised him from the dead; 2 Thess. 1:11. That he may fulfil in you all the gracious goodness of his goodness, and the work of faith mightily; Phil. 2:13. For God is he who works in you both to will and to accomplish, according to his good pleasure; 2 Pet. 1:3. Just as his divine power has given us all things that belong to life and godliness through the knowledge of him who called us to glory and virtue. Compare verse 16, and 1 Cor. 1:18, and 24.

This powerful and irresistible working of God is also proved by these customary expressions in Scripture, when the conversion of man is called a new creation, vivification, and raising of the dead.

Finally, it is also proved by such a proof speech:

If the power of regenerating grace can be nullified by man's will, then it is that the power of this grace depends on man's rightful use. But the back part is false. Therefore also the first part is false. That the back part is false is proved, John 1:13. Who are born not of blood, nor of the will of the flesh, nor of the will of the man, but of God; and Cap. 3:6. That which is born of the flesh is flesh, and that which is born

of the Spirit is spirit; Rom. 2:29. The circumcision of the heart is in the spirit and not in the letter, whose praise is not of man but of God; 1 Cor. 4:7. Who discerneth thee? What have ye that ye have not

received? And, if thou hast received the un- depravity of man, which hath caught above, what boastest thou, as if thou hadst not proved.

received? This also follows in the

THE UNRIGHTEOUS FEELING.

We therefore judge that the Remonstrants err when they say, that God sometimes exalts this or that people, city, person, with the revelation of the Gospel above others, namely, those whom He Himself declares worthy, not from any dignity of His own holiness, but from His gracious estimation, according to which He exalts those who, through the natural knowledge of His law, and by the better use of common grace, He deems them capable, that He bestows them with further grace, and that at His pleasure, and that He puts them before those, whom He finds to be either godless and ungrateful despisers of the grace once offered to them, or else under gross and terrible crimes at once surrendered. Reply to those of Walch. pp. 44, and 45, of the first edition. To which they bring the examples of the Apostles, who, because of the good use of the light of nature, received the knowledge of the mysteries of the kingdom of heaven, according to the saying of the Gospel (which they draw here to this matter) he that hath, unto him shall be given; Also the examples of Cornelius, Lydia, Justus, and others more, which they believe have been gifted with faith because they were devout and devout before faith. Therefore they also openly confess in the answer to the Walch. p. 61, first edition, that it seems more likely to them that God will reveal the doctrine of the Gospel to those who do not maintain the truth in unrighteousness, but while they confess and honor God, in an extraordinary or extraordinary manner, than they would believe that they would obtain salvation apart from the knowledge of Christ, or that they would be damned according to the degree of gifts they have received.

Likewise the Remonstrants err, when they say; Haagsche Conf. p. 250; that the spiritual gifts are not separated from the will of man by spiritual death, since they were never in it. For they say (or it may be seen in the answer to Walch. pg. 2t>), that in the state of man before the fall the collapse of qualities could take place in the mind and affections, but by no means in the will.

Of equals: As they ascribe to man before faith and regeneration a sorrow for his sin, and a desire for sanctifying grace and for the Spirit of regeneration; in their Article 3; likewise, that he may confess and bewail his spiritual death, and that he may pray and pray for salvation from it; further, that he may hunger, thirst, and seek life; and that all this and more is required of Christ in those who are quickened and born again; Haagsche Conf. Brand.pg. 302. That which Episcopius very kenlijjk allows; Thesi pub. of penitence. 1. When he says, that penitence, which comes before faith, is an action of the sinner, by which he is so changed and converted, that he is sorry for his crime, and having repented and grieved, he longs for the Redeemer, and receives and endeavors to change his life for the better.

Thus we deem that the Remonstrants err disgracefully when they say that the breakdown of qualities, both in the will and in the mind and senses, would contradict the application of the means by which God intends to work a new life in man, if you refer to ordinary or habitual conversion. In the answer to those of Walch. pg. 55. Likewise, when they say, that the vivification of the will is itself in the illumination of

the mind, and in the improvement of the affections, by which power the will is empowered to put into operation its innate power of not wanting and wanting. Hague Conf. pg. 253. Latin Brand. 300; and, as they declare, in the answer to those of Walch. page 55, that the will, by the qualities of virtues,

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though obtained by grace, takes its form, and by it is accomplished, and made more capable of its workings.

Likewise, when they say that it cannot in any way exist with the reason of the covenant, if God promises in it, that He will work in the allies, that which He requires in the old covenant, and at the same time prescribes and demands in the new one; in which, nevertheless, we judge that the essence of the new covenant lies, according to Jer. See Episcopii Thes. privat, Disp. 12, thes. 2, pg. 34.

The Remonstrants also err, so when they set the grace, by which they say that the Spirit assists the preaching of the Word, the inward and poured-in grace, which they expressly deny, and which they say we imagine and compress ourselves; John Arnold. v. Tilenus; pp. 437/and 438.

Of the same kind the Remonstrants err, so when they say, that God does not presuppose or will not convert anyone absolutely or exactly; John Arnold v. Bo- germ. p. 263; on which view they ground and build their error of the obstinacy of rebuking grace. Hague Conf. p. 191.

Likewise, when they understand by the rebuking grace itself to be a recommending grace, according to the way of the appointment of morals, which works by commanding, admonishing, advising, promising and threatening; and in this they believe that the most perfect way of working in man exists, and that it does not seem reasonable, nor consistent with human nature (except for its properties) to work in any other way; Haagsche Conf. 260; which Grevinch. explains more clearly against Ames. p. 297, with these words: What reason is there in the way, that even this recommending grace alone does not make natural men dested?

Likewise, when they say, that God does not extend such powers of His Almighty in the ordinary conversion of man through the Word, by which He necessarily and irresistibly determines the will to some certain action, so that He could not suspend this action, or bring forward its contrary; in the answer to Walch. p. 68; Grevinch. v. Ames. p. 294; and in the Hague Conference generally. Finally, so they are blasphemers against the grace of God, when they hang the conversion of man upon the power of His free will; as is clear from Joannes Corvinus against Bogerm. p. 263, when he says, "that, having already set forth all the workings which God uses to work conversion in us, yet this conversion remains in our power, so that we also cannot be converted. And, against Tilen. p. 337, he says, that this is the opinion of Arminius, that grace thus does not supply man with new powers, or this remains always at man's will, to use or not to use them."

Similarly Grevinch. v. Ames. p. 211. Which Grevinchovius declares, that the willing and the free will, as causes each having its part in the work, go together in man's conversion, so that man's will, being as a cause, having its part with it, has these two attributes 1. That it works and produces its act working. 2. That he determines himself to work. What is this other than attributing the main parts of conversion to man's will? The same explains itself thus elsewhere: That after all, the powerful help also accompanies

or cooperates with our will, which is working at the same time. Now, of those things which work together, one does not flow in as much as the other; page 264. Which the Remonstrants in the Hague Conference also openly beljden, when they say to the opening of hearts, that the cooperation of men is bizarrely required; Conf. p. 265.

THE JUDGMENT OF THE BRETHREN OF UTRECHT.

ABOUT

THE THIRD AND FOURTH ARTICLES OF THE REMONSTRANTS.

Unscriptural statements, taken from the third and fourth Article of the Remonstrants, and from the statement on both Articles, published by them in their writings, and printed books. Against which are set some right-feeling and with the h. Schriftuur corresponding contradictions.

Unscriptural Theses.

I.

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od will, that to all men, by the proclamation of the Gospel, the

Scriptural oppositions.

I.

od does not want, that to all men, through the proclamation of the Gospel,

grace be offered a; yea, even to those peoples, who have not the ordinary and customary proclamation of the Gospel, those goods, which are offered in the Gospel, are as after presented, as those, who enjoy the benefit of the Gospel preaching b.

a. John Arnold. v. Tilenus, pg. 105, reg. 4, et seq.

b. The same, in the same book, pg. 105, at the end, and pg. 106.

the grace a offered. And those peoples, who have not the ordinal or ordinary proclamation of the Gospel, are not those goods, which are offered in the Gospel, as after presented, as those, who enjoy the benefit of the Evangelical preaching b.

a. Psalm 147 :19,20. He proclaims Jacob his Word, and Israel his statutes. He has not done this to all nations.

Acts 17:30. God, overseeing the times of ignorance, now proclaims to all to repent.

Acts 16:6. They have been prevented by the Holy Spirit from speaking the Word in Asia. They asked to travel in Bithynia, but the Spirit would not let them.

b. Eph. 2:12. Remember that ye were before without Christ, alienated from the citizenship of Israel, and strangers to the covenants of promise, having no hope; and that ye were without God in the world.

II.

Although God does not give all men at all times all the means necessary for faith a, and although He does not give those things which He gives equally and in equal measure b, nevertheless He gives all and every one in common c, those means sufficiently and powerfully d; yea, even more means e; and what is more, all the means He is willing to offer and give them, if only they are not themselves in the way f.

- a. John Arnold. v. Tilenus, p. 170, reg. 10.
- b. The same, in the same book, reg. 2 and 3.
- c. The same, in the same book, p. 366, reg. 5, and thereafter.

II.

God does not satisfactorily and powerfully give to all and any man the means necessary to faith, and is not willing to offer to all and any such means, much less all the means a.

- a. See the places pointed out above; Psalm 147; Ps. 19/20; and Acts 17:30; Rom. 10:14. How shall they believe him, of whom they have not, etc.?

Isa. 53:1. Who believes our hearing, and to whom is the arm of the Lord revealed?

To whom the means necessary to faith are sufficiently and powerfully presented, to these also the Word of the Gospel is presented.

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- d. In the same book, page 3G6, reg. 2 and 7; and page 372, reg. 28.
- e. In the same book, pg. 3G7, reg. 7.
- f. In the same book, pg. 372. reg. 13 and 31, and subsequently.

III.

Every human being endowed with reason a, when he reads Scripture attentively and with judgment &, by the natural power of his reason, is able to understand

c, even if there is no supernatural light added to it

d, in all states of being, not only understand and comprehend e, the meaning of those words of Scripture, by which those things are spoken, which are necessary for salvation f, in order to believe; likewise, that they are necessary; but also he can praise and approve them with his mind, or judge them rightly g.

- a. Episcop. thes. publ. of the clearness of h. scripture, thes. 1; and thesib. priv. of the clearness of h. scripture, thes. 1 and 3.

&. Ibidem thes. priv. thes. 7.

- c. Ibidem thes. 3.
- d. Ibidem thes. 3.
- e. Ibidem thes. 3.
- f. Ibidem thes. 1 and 3.

f. The same Episcop. in the above-mentioned thes. publ.

For it is evident, that there is not there blottedly dealt with of the mind of the wise in speaking, but also of consent, and even chiefly of it. For prejudice, wickedness and more other things, by which, as by hinder poles, Episcopus says, the mind is prevented, are such as to withhold backward the consent of the mind, but not the simple understanding of the manner of speaking. For let anyone of the most wicked and wicked men read these chapters in Scripture: Jesus Christ is truly God, and the Son of God; likewise: Jesus was born of a virgin; although he may be vexed by prejudice and his own inclinations, yet this will not make him any less able to understand the right meaning of this way of speaking; served. But to all and everyone in general the Word of the Gospel has not been, nor will be, served. Therefore etc. The first part of this conclusion is evident from the saying; Com. 10: 14. The second part proves the experience, and the place in Psalm 147:19, 20.

HI.

Every man endowed with reason, although he reads Saint Scripture carefully and with judgment, cannot understand it by the natural power of his reason, unless there is some supernatural light added to it, in all situations, what is the meaning of the words of Saint Scripture, by which those things are spoken which are necessary for salvation, in order to believe, nor that they are necessary. And having now understood, by the judgment of his reason, the meaning of the Scripture, he cannot praise or approve it, or rightly judge it b.

a. This is evident from the example of Nicodemus; John 3; from the example of the Disciples of Christ; Luke 24; whom Christ is said to have opened their minds, that they might understand the Scriptures. And from the example of the eunuch; Acts 8; who, being asked whether he understood what he read, said that he could not, etc.

Matt. 16:17. Flesh and blood have not revealed this to you.

2 Cor. 3:5. We are not able of ourselves to think anything good, etc.; but that we are able, it is from God.

b. 1 Cor. 1:21. We preach Christ to you, a foolishness to the Gentiles, and an embarrassment to the Jews.

1 Cor. 2:14. The natural man hath no understanding of those things which are of the Spirit of God, because they are foolishness to him; neither can he, because they are spiritual, etc.

1 Cor. 12:3, No one can say that Jesus is the Lord, except by the Spirit.

John 1:5. The light shines in the darkness, but the darkness has not understood it.

But that shall these affections do, that he shall not assent with his mind to the sense contained in those manners of speech, provided in those chapters.

IV.

Man, in the state of deviation and sin, needs to be born again in his understanding of God in Christ through the Holy Spirit, in order to understand the beatific good a; but in order to be born again in his understanding or to be enlightened, to this end the revelation through the Scriptures, or through the preached Word, is sufficient for him.

For it is not necessary that any special operation of the Holy Spirit, or any supernatural light be added to this revelation, or that it be infused in addition b. Before this revelation, the mind was blind; it could not find or conceive the spiritual good indicated in the Scriptures c; but having this revelation, the mind of all those who receive it, namely, those in whom the knowledge of reason is not completely destroyed d, is irrevocably enlightened, since the mind cannot avoid the bare knowledge and knowledge e.

- a. In the third Article of the Remonstr. and in their surviving Articles, 1.
- b. Episc. thesib. of the clearness of b. scripture; priv. thes. 3; and disp. priv. 4G. Corol.
- c. Same thesib. priv. of the clearness of scripture; thes. 2.
- d. The same thesib. publ. of the clearness of scripture; thes. 3.
- e. Haags. Confer; pg. 230, at end.

Rejection.

As for us, we cannot see how the first paragraph of this proposition, with the preceding proposition, can be endured and united in one sentence.

For if a man, endowed with reason, can understand the true sense of Scripture in all situations by the natural power of his understanding, without any supernatural light added to it, he will also be able to do so in the state of deviation. To what end, then, is regeneration of the mind necessary? Its end cannot be that man is given power,

IV.

Man, in the state of depravity of nature brought about by the fall of Adam and Eve, needs, in order to understand the beatific good, to be spiritually enlightened by God through the Holy Spirit. Now, in order for him to be enlightened or born again, it is not enough for him to have this external revelation through Scripture or through the preached Word a; but it is necessary that a special working of the Holy Spirit, as distinct even from the Holy Spirit, should take place. Spirit, being distinct even from the working of the Word, should be added to it, or a supernatural light should be added c; for unless the working which concerns the Word itself is also accompanied by the working of the Spirit of God, the unregenerate man's mind, although it has the literal sense of the h. Scripture or of the preached Word, will not be able to understand the Word. Scripture or the preached Word, will not be enlightened, but will remain blind, even darkness itself.

- a. Examples of this are the Jews, Pharisees, etc., and those who read scripture, heard Christ, and yet did not understand.

John 6, and elsewhere: The light did shine in the darkness, but the darkness did not understand it; John 15.

b. Isa. 59:21, the Word is joined with the Spirit.

John 3:3, 5. Provided one is born of water and the Spirit, etc.

c. Neither planting nor wetting is anything, but God who gives the growth.

d. This is indicated by the prayers of the saints, who diligently practice and observe the reading of Scripture, and the hearing of sermons; Psalm 119; enlighten the eyes, etc.; Eph. 1:17, 18.

Eph. 1:17, 18. If even the saints, who said they are now light in the Lord, to understand the Word of God, need the illumination of the Spirit, how much more, apart from the revelation of the Word, the unregenerate need the illumination of the understanding, which is nothing but darkness; John 1.

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to understand the meaning of the Scriptures. For he already has this before by his natural power of understanding. Thus either the preceding statement is false, or the Remonstrants understand something else by regeneration.

Further, at the end of this proposition it is said, that, having been given the revelation, the mind is then irreversibly enlightened, since bare knowledge cannot be avoided. Verily, if this is an unavoidable enlightenment, it will also be an unavoidable darkening when falsehood and falsity are presented to the mind, which is absurd. If a true believer is given this false teaching: Christ is not truly God; or: Christ is not born of the virgin; even though his mind may understand the meaning of these sayings, and cannot avoid the knowledge or the knowledge thereof, it does not follow that his mind is irrevocably darkened. Therefore, the illumination of the mind is something else than the understanding or comprehension of the ways of speaking recited or presented in Scripture.

But this unaidedness of the enlightenment of the mind, they seem to deny us elsewhere; Haagsche Conf. p. 268.

V.

Man who is in the state of sin before he is born again of God in his mind can confess his spiritual death and incapacity a. The mind of the unregenerate man is not b, nor can it be c, an enmity against God.

a. Haags. Conf. p. 254; John Arnol. v. Til. p. 406, at the end.

b. Further Statement, Nederd. pag. 48, at the middle.

c. In the same Declaration.

V.

Man, who is not born again, or who is dead in sin, before he is born again of God by the Holy Spirit in his mind, cannot confess his inability and his spiritual death a. And the mind of the fleshly or unregenerate man is enmity against God b.

Luke 19:42. O that ye knew those dingen which are for your peace!

John 9:40. If ye were blind, ye would have no sin. But now ye say, We see; therefore your sin remaineth.

Eph. 4:18. Having a mind darkened with darkness, and being alienated from the life of God because of ignorance, etc., etc.

Tit. 3:3. We were also formerly ignorant, or without understanding.

b. Rom. 8:7. The mind or wisdom

VI.

The heart and mind of man, in the state of deviation and sin, are not so depraved, that man, before he is quickened, may hunger for the beatific grace of God, thirst for new life, and may also long for salvation from sin, and desire the assistance of the Holy Spirit, or the Spirit of renewal.

Haags. Conf. Nederd. pg. 254; Latin. Bertii 283.

Joh. Arnold. v. Til. pg. 406, at the end.

In the surviving Statements on the Third and Fourth Articles, thes. 3.

VH.

The will of man, in the state of sin, is through the darkness of reason, and through the unruliness of inclinations, dead, and incapable of preferring, or willing, any supernatural good; nor has, before the calling, power or powers, nor freedom, to will that good a. But when the mind is enlightened by the calling, and the heart is knocked (which happens in all those who are called by the Word), then powers are communicated from God to the will to will and choose supernatural good.

b. And therein actually consists the vivification of the will c.

a. In the fourth proposition handed down.

b. To the same place; likewise Haags. Confer. 252.

c. Confer. 252.

of the flesh is enmity against God; for it does not become submissive to the law; nor can it.

VI.

The heart and affections of the unregenerate man are wholly depraved a, so that, before regeneration, he cannot hunger for the beatific grace of God and a new life 6, nor desire redemption from sin c, nor desire the Spirit of renewal d.

a. Ezek. 11:19; and 36:26; Jer. 17:9. The heart of man is evil.

Matt. 15:19. Out of the heart come forth evil thoughts, etc; Deut. 29:3, 4. God has not given you a heart, to understand, etc.

b. Luke 19:42; John 9:40, cited above.

c. Matt. 9. Those sent have not need, etc. I am not come, to call the righteous.

d. John 14:17, The world cannot receive this Spirit, because it does not know Him.

VH.

The will of man, in the state of depravity, is dead, not only through the darkness of reason, and through the unreasonableness of the affections, but also through its own inbred wrongness, and incapable of wanting or choosing any supernatural good a. Now in that state, not only before the outward calling, but even though it is set, he has neither power nor freedom to tfill the supernatural good b. Yea, what is more, the will in that state is a servant slave of Satan, of sin, and of the flesh, and in that state can prefer or will nothing but evil c.

a. Gen. 6:3. My Spirit will not contend with man, because he is flesh. Gen. 6:5; and 8: 21. All verse, etc.

Ps. 81:14. O that the people would obey Me!

Proverbs. 1:24. I have called, and ye have refused.

John 10:26. Ye believe not; because ye are not of My sheep.

John 5:24; Eph. 2:1,'5; Col. 2:13.

John 12:39. They could not believe, etc.

John 6:44. No one can come to Me unless the Father draws him.

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Matt. 7:8. An evil tree cannot bring forth good fruit.

Matt. 12:34; Jer. 13:4. If a murderer can change his skin, etc.

Phil. 2:13. God works in you the will and the accomplishment.

b. Isa. 53:1. Who believes our hearing?

John 12 :37, 38, 39.

John 6:64, 65. There are some of you who do not believe; therefore I said to you, no one can come to Me.

c. Eph. 2:2. You have walked or turned away in sin, to the Prince of air, etc.
air, etc.

John 8- He who commits sin is a servant of sin.

Rom. 6:20. When ye were servants of sin, then were ye free from righteousness.

Eph. 2:3. Doing the will of the flesh.

FILL

In order for a man to be truly converted to God, and truly believe in Christ, it is necessary for him to be reborn and quickened in his will a. But it is not necessary to this quickening of the will that some spiritual gifts be restored to it b. For these have been restored to him in the will. For these were not given to him in the first creation, and consequently were not lost by the fall c. And therefore it is not necessary that they be restored to the will d.

- a. Acts 3. And in the transmitted Ver- klar. Thes. 1.
- b. Against those of Walch. p. 56.
- c. Haags. Confer, p. 250.
- d. In the same book, there.

VIII.

In order for man to be converted to God and truly believe in Christ, it is necessary for him to be regenerated and quickened in his will. But for the vivification of the will it is necessary that God restore to the will the spiritual gifts, and that God, taking away the wrongness a, hardness and rebelliousness which is in it, impress or instill in it holiness b, and cause it to actually will the good, that it may believe, and be converted c; for, as God gave the spiritual gifts in the first creation to the will of man d, and he lost them by the fall e, so it is also necessary that they be restored by regeneration f.

- a. Ezek. 11:19; and 36:26. I will take away the heart of stone, etc.
- b. To the same place. I will give them a heart of flesh. I will give my Spirit in the midst of you; I will make you walk in my commandments. *

Jer. 31:33. I will write my law in their hearts.

- c. Ezek. 36:26; Phil. 2:13. God works in you the will and the accomplishment.
- d. Gen. 1:26, 27. God created man in the image of God.

Eph. 4:24. Put on the new man,

who is created after God, unto righteousness and holiness of the truth.

- e. Gen. 5:3. Adam has grown a son (also sons and daughters; vs. 4) in his image. Gen. 6; and 8. All the ge- verse, etc. Ps. 51:7; Eph. 2:3.
- f. Eph. 4:24; above; Ps. 51:12. Lord, create in me a pure heart!

IX.

IX.

When God wills to regenerate man by the Spirit in the state of deviation, the will can and often does prevent regeneration a; for God does not work conversion and faith by His almighty power, nor will He work them so b. But regeneration begins from such work, which God commands man to do. When man does this, he is gradually reborn c.

a. Haags. Conf. pp. 252, and 191, and 226, and 231.

Haags. Conf. Lat. Bert. pg. 282, r. 10; and 215, r. 6; and 291. reg. 9; and 257, reg. 4; and 300.

b. Haags. Conf. 260; Latin. Bert. 291, reg. 7.

c. Haags. Conf. pg. 253, concerning the end.

So when God wants to regenerate the will of man, who is not yet born again, or who is dead in sin, by His Word and the Holy Spirit, the will cannot hinder the working of the regenerated God a; for God works the regenerated man. Spirit, then the will cannot hinder the working of God who regenerates a; for God works this regeneration by His almighty power, by which He far exceeds the resistance and repulsion that would otherwise come from the natural depravity of man b; not that God compels regeneration, conversion and faith, the will against thanks (for that would not be a conversion, but a reversal of the will), but by His powerful and gracious working He makes of a non-willing one a willing one, so that he not only can be converted to believe, but also immediately converts and believes c. And although God commands conversion and faith, nevertheless it is obtained in mankind, not from the work man does, but from God's work in man d.

a. John 3. The Spirit blows, whither He wills.

Ps. 115:1. What God willed, that Himself hath done.

Eph. 1:19. Compare Acts 2:24. The sorrows of death could not hold Christ when the Father raised Him from the dead. Neither can the will resist or prevent the bringing to life; for there is one and the same power of God to bring Christ alive from bodily death, and to bring us alive from spiritual death.

b. Already on the spot; and Col. 2 : 12. Which there is the exceeding greatness of his power in us who believe, according to the mighty working of his strong power, which he has proved in Christ, etc.

And 2 Thess. 2:13. That he fulfill the work of faith mightilylgk.

c. Phil. 2:13. God worketh in you the will, etc.

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I d. Phil. 1. 6. He that hath begun in you the good I work, shall also accomplish it.

X.

Even if all the workings which God uses to work conversion and faith are set forth, it nevertheless remains in the power of the human will to believe or not to believe, to be converted or not to be converted.

Joh. Amold. against Bogerm. pg. 363; and against Til. pg. 337.

X.

So when all the works which God uses to work conversion and faith are set forth; then it is not in man's power to believe or not to believe, but conversion and faith follow infallibly and necessarily.

My word which proceedeth out of My mouth shall not return unto Me empty, but shall do that which I will.

Ezec. 36:37. I will give my Spirit, and I will make them to walk in my ways.

John 6. Everyone who has heard from the Father and has learned, he comes to me.

XI.

In order to work faith and conversion, not only does the grace of God work, but the human will also works together with grace as a co-cause, though not of itself, but by the power of grace.

Confer. 223, at the beginning.

XI.

To work faith and conversion, grace alone works. The will of man does not cooperate with it. For in the principle of regeneration the will exists as the very thing in which grace works, and does not exist as a cause.

Rom. 9:16. It is not of the willing, nor of the walking, but of the merciful God.

1 Cor. 4:7. Who is the one whom you discern?

Eph. 2:4, 5, 8. God, who is rich in mercy, for the sake of his great love, with which he loved us, even when we were dead through our crimes, made us alive with Christ, by whose grace you have been saved through faith; and that not of yourselves; it is the gift of God.

THE JUDGMENT OF THE BRETHREN OF UTRECHT, OF THE PROPOSITIONS BEFORE US, AND ALSO OF THE OPPOSITIONS TO THEM.

We judge these propositions to be contrary to Scripture, that they are hostile to the glorious grace of God, and that they seek to exalt the powers of the free will or of nature; yea, finally, that they are actually made and forged for that purpose, to strengthen and confirm the glory of man, which he takes for himself. Accordingly, we are of the opinion that the doctrine or feeling contained herein should in no way be professed or tolerated in the Church of God. But the oppositions which are set forth against them we declare to be true, and consistent with Scripture; we also declare that they are very capable of suppressing the powers of man, and of exalting the grace of God;

and consequently, that the teachings therein I constancy in the Churches should henceforth be steadily and steadily kept.

JUDGMENT OF THE DEPUTIES OF THE CHURCHES OF FRIESLAND.

ABOUT THE THIRD AND FOURTH ARTICLE.

Now follow the third and fourth Article, which are joined together in the Hague Conference. However, they do not seem to be indistinguishable: Let it be said that the third deals with the incapacity, or inability of depraved man to do true good, that is, with the depravity of man, which, and how great it is;

and that the fourth deals with the conversion of depraved man, or, as the Remonstrants would have it, with the manner of conversion, whether it is resistant, or whether it is unresistant.

The words of the third Article, as they appear, and as they lie there, seem to be good and just. But 'since (as Chrysostom once said) in the sense of the words the heretic used to be, so it is, that the sense of these words must also be taken from the corner, and that from the Remonstrants' own writings and books. And of this matter they write and speak thus:

1. Depraved man can use the only grace he has (that is, the light of nature). If he does so, God gives him more and greater gifts, so much so that man, by this right use of common grace, and by the gifts given to him for his own sake, can gradually come by degrees to sanctifying grace, and to the knowledge of the Gospel.
2. The natural or depraved man cannot by his reason, without revelation, find or conceive the hidden things which are revealed in the Gospel and Scripture; but nevertheless, if he reads or hears the Scriptures attentively, he can lightly, without any supernatural light, and without any of his own and the Holy Spirit's internal working in the mind, understand the meaning of the Gospel and the Scriptures. Spirit in the mind, understand the meaning of all those things which are presented in the Scriptures as necessary to know, believe, do and hope.
3. The unregenerate man is so far from being dead in sin that he cannot confess his spiritual death, lament it with a lowly and crushed spirit, long for salvation and new life, hunger and thirst, and do other things which Christ requires in those whom He wishes to regenerate.
4. Just as there have never been any spiritual gifts in the will of man, and in fact have no place in it; so those gifts of the will have not been taken away by the fall; but there has remained in it after the fall a power and born strength and freedom to do good or bad, and to will spiritual good. However, this freedom and power cannot be exercised by the will until the mind and senses are quickened. When this is done, then the will can exercise this freedom. These and similar things, which are commonly found in the writings of the Remonstrants, are far different from the beautiful words of the third Article. Man, they say, in the state of deviation and sin, cannot conceive, will, or accomplish anything truly good. And Article 4. So that all the good works which we can conceive are wholly due to the grace of God in Christ. Of Pelagius, Augustine relates that he said anathema, that is, cursed the one who either feels or says that the grace of God, by which Christ came into the world to save sinners, is not needed, not only in every hour and in every eye, but even in every one of our works. If, says Augustine, "when God's servants, being the advocates of the general truth, had heard this, they could not understand any other grace of God than that which they were accustomed to read in the books of God, and to present to the people of God

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But far another grace he understood; namely, as the same one (Augustine Epistle, 106) says: , that which is common to the heathen and to the Christian, to the ungodly and to the godly, to the faithful and to the unbelievers, that is, he understood general grace, that is, the light of nature." How far the Remonstrants differ from this teaching and from this taking of the word grace, let each one judge. But we do not refrain from saying that they have learned much more from Pelagius and his followers than

from the Holy Spirit speaking in the Scriptures, and that they give the light of nature the name of grace. For the Holy Spirit always understands by grace, or the very fountain of all sanctifying gifts, together with the mercy of God, or the gracious and supernatural workings, and the supernatural and spiritual gifts, which are given to us out of that pure merciful love and mercy, in Christ and through Jesus Christ our Mediator.

Thus it appears from the foregoing teachings of the Remonstrants 1. That they reduce, and for the most part deny, the depravity of man, which is presented and taught in the Word of God. 2. That they attribute to the right use of the light of nature, that is, to the powers of reason, and to the works of unregenerate and withered man, which must be attributed only to the one true grace of God, which is there through Jesus Christ.

The first we prove: For the Word of God teaches far different and many more things about the depravity of man, as we have heard the Remonstrants do.

Namely 1. That unregenerate man is wholly depraved, wholly a servant of sin, yea, that he is dead in sin; Gen. 6:5; Jer. 13:23; Matt. 8:22; Matt. 7:18; Matt. 12:34; Jn. 7:25; 8:38; Rom. 6:17, 20; Eph. 2:5; etc.

2. The same scripture teaches of the unregenerate man's understanding, that* he is blinded in ignorance, that he is in darkness, that he neither sees nor understands anything of those things which are of God and of the kingdom of heaven; yea, that he cannot understand even this, but that all this is folly to him, as these following places teach; Rom. 1:11, 21; John 1:5; Eph. 5:8; Acts 26:18; Eph. 4:17, 18, 10, 8; and 1 Cor. 2:14; 2 Cor. 3:5, and similar places more.

3. Scripture declares of the heart of unregenerate man, Gen. 6:5. The thoughts of the human heart are only evil at all times; Jer. 17:9. The heart itself is deceitful above all things; Eph. 4:18. From the hardening of theirs; Ezek. 11:19. I will take away the stony heart; Rom. 1:21. Their foolish heart is darkened; etc.

4. Of the will it declares and teaches also of equals, that it is disobedient and rebellious against the will of God; Matt. 23. Jerusalem, how often have I desired to gather thy children, etc., and thou hast not willed. The same is also proved as often as the Word of God testifies to and laments the recalcitrance and willful disobedience of the human heart. For that the heart includes the will is absolutely certain and beyond all doubt. For the Holy Spirit neither distinguishes nor acts here with close hair-splitting, as in the Schools of Philosophers, the powers and forces of the soul, and the freedom of the will on both sides. But simply and openly He teaches and declares that the whole man, as well as his heart and all his powers are depraved internally and externally. But to acknowledge this depravity and misery, to be grieved because of it, to sigh, to thirst, to hunger for salvation, and the like, this He teaches, that these are not the works of the depraved man, as the Remonstrants say, but says, that these are the gifts of the one who gives birth to and creates in us a bruised heart and Spirit, that is, works of God Himself; likewise of the one who prays for us with inexpressible sighs, that is, of the Holy Spirit. Spirit; Rom 8:26.

The second chapter of the doctrine of the Remonstrants, contained in the preceding propositions; namely, that the unregenerate man, by the right use of the light of nature, could acquire more gifts, yes even the sanctifying knowledge of the Gospel; is not only refuted in the above mentioned testimonies of Scripture; in which it is taught, iōa

that the depraved man does not use the light of nature for anything else, except for more blindness, hardening and damnation; but it also contradicts and contradicts those parts of the Word of God, which attribute the calling and the communication of the Gospel, and the beatific knowledge of God and Christ, only to the one grace and mercy of God; 1 Tim. 1:9. He has called us with his holy calling, not of our works, but of his will and grace, which was given to us before the times of the world; Tit. 3:3, 4, 5. For we were also before times unwise, disobedient, foolish, etc. (But after the goodness of God, our Savior, and the love of man were manifested, He saved us, not by the righteous works which we had done, but by His mercy, etc.; Tit. 3:3, 4, 5. The same is also taught Ephesians 2:4, 5; 1 Cor. 6; Matt. 4:16; Col. 2:13; Deut. 9:4, 5, 6; etc.

But, as this doctrine of the Remonstrants on the one hand contradicts the Word of God, so on the other hand it corresponds to the ancient error of the Pelagians, and again brings out that doctrine which was once so earnestly rejected and disapproved of by the Churches of God, namely, that grace should be given through merit. We know that the Remonstrants refrain from the name and the word merit. But what use is that if the matter and teaching contained in that word is preserved? Among the Fathers of the Church, Bellarmine (Bellarm. lib. 2; of grace and free will; cap. 12) describes merit thus, that it is a good, for whose sake grace is given to man. Now, since the Remonstrants teach that man can rightly use the light of nature, and that, by the right use of it, he can obtain further grace from God, yes, even finally salvific grace, how do they argue that there is no merit, and that grace is not given by merit?

Now, how entirely this doctrine of the Remonstrants, yea, even the words of these Articles, and the whole statement of them, agree with the Hague and Jesuit doctrine, is evident enough from reading the Canons of the Council of Trent (see Ghemnicus, on the Council of Trent, in the place of the free will) concerning this matter, and among others also from the writings of Andradius of Portugal, who attended that Council, and explained its meaning. Therefore, as we reject this teaching of theirs, so we also reject this teaching of the Remonstrants, as contradicting the Word of God, and as being at all times rejected by the right-minded Churches.

The fourth Article again deals with the grace of God, and, as the Remonstrants wish, without fail with the manner of the working of His grace in the turning of man. Which method they call irresistence, that is, as they explain, against which, when God wants to convert man by His grace, man's will may resist, hinder, and at once repel it; and that it also often happens that he hinders and repels it.

Since then again the Remonstrants very broadly and abundantly present and commend the grace of God, with an outward appearance of words, it is necessary that one examines and understands from their other writings and books, how they understand and explain this. Among other things, these are their teachings:

1. That there are all the works of grace which God uses for conversion and rebirth; that nevertheless conversion remains so within man's free power and free will that he can convert or not convert, be reborn or not be reborn.
2. Man can resist the Holy Spirit and God when He works in man with the will and intention to convert him.
3. We deny that faith is called a gift of God with respect to any actual entry into our hearts, but it is called such with respect to the power to come to it.

4. Faith and conversion are such gifts of God, with which God will not bestow us except by the intervention . of our will. For the will of God, by which He wills to convert us, is no other than that God wills that man should convert himself.

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5. There may also be examined, whether this is not the most complete working concerning man (being converted), which is done by exhortation; and whether it is reasonable to use any other means concerning man, subject to the characteristics of human nature. And accordingly, whether the operation would not be powerful enough if it were such as Satan uses. For what reason is there why one should say less that moral exhortation alone, that is, which is done by the external preaching and exhortation of the Word, makes natural men spiritual?

6. And verily, if there were any touching, the reason and proof of which were taken from such things as no man can conceive, nor have in his hand but God alone, it would be beyond all human and created power. Now, for conversion such power is required, which is beyond all created power. For, in order for nature to be reversed, it is necessary that there be something stronger than it, so that it may be surpassed, and that it be supernatural. And whether this is the promise of eternal life, which no eye has seen, no ear has heard, nor has ever entered into man's mind, can be judged by those who have at any time tasted the good Word of God, and the powers of the life to come. Its action or effect, however, is not inconsistent.

7. The operation or fruit of grace depends, according to the usual order, on some act of the will, as being a previous condition, without which the thing does not take place.

8. We deny that any determining grace is necessary for man's conversion on the part of God apart from grace which occurs, stimulates and helps.

9. We deny that the union of the will in Paul is an effect or fruit which necessarily follows grace, only by virtue of an all-pervading cause of conversion.

10. I (say the Remonstrants) separate myself. For since I was able to resist God and his divine predestination, and yet did not resist them, why should I not be permitted to boast of this, as of my own? For that I was able, that is the mercy of God, but that I willed, since I could not will, that must be attributed to my will.

11. It is very unrighteous to demand obedience from those in whom the work of obedience would be wrought by power.

These and similar things, which are found everywhere in the writings of the Remonstrants, show openly how they understand the fourth Article, and what they wish to make known, when they say that the manner of operation of divine grace in converting and regenerating man is mutual; That is, they do not want faith, conversion and regeneration of man to be attributed solely and exclusively to the mighty and powerful will, intention and operation of God through the inward grace of the Holy Spirit (by which we also mean the Holy Spirit). Spirit (by which we also understand the preaching of the Word), as a cause which determines conversion, and as a cause which grants faith, conversion and regeneration to all equally (to use their words); but so when all the workings of the mighty grace of God are set forth, it

nevertheless still remains at the will of man to convert or not to convert, to receive faith, to be born again or not to be born again, so that the ability or ability is of God, but the willingness and the carrying out, or bringing about, is truly and actually of man himself. Therefore, the converted and believing man would also have reason to boast of his own, yea, that he may boast of the whole, as of his own; since, according to this teaching, the whole work of God, all his intention and will, is wholly to be forfeited, and can produce no fruit, nor perform any effect, unless man himself also will and work.

We reject this teaching as ungodly, and in addition as blasphemous against God, against His will, power and grace, and in addition as contrary to God's Word, and hold it abominable with all our hearts. And against these we hold these teachings to be righteous:

1. Our faith, conversion and regeneration depend on God, and are given and wrought by Him by His will, as well as by His will and by His mighty purpose, and by His gracious external action through the Word, and internal action through the Holy Spirit; thus, that faith, conversion and regeneration depend on God at one and the same time, as the only and only proximate, redeeming cause.
2. Thus also, that all those whom God thus wills to convert, reconcile, and make believers, infallibly, surely, and inevitably repent and believe, and will not, nor can they, hinder or prevent their conversion and rebirth.

We prove this teaching from the Word of God with the following testimonies and reasons for proof:

1. God is said to circumcise our hearts, that we may love Him; Deut. 30; that He puts His law into our minds, and inscribes it in our hearts, so that we may fear Him all our days; Jer. 31, and 32; that He give us a heart of flesh, and take away the heart of stone; that He put a new spirit in us, that we may walk in His statutes, and keep His law; Ezek. 11, and 36; 2 Chron. 30:12, it is said: Also God's hand was upon the Jews, giving them one heart, to do the command of the king and princes, according to the word of the Lord; Isa. 50:4, 5. The Lord, Lord, awakens me every morning; He awakens me the ear to hear. The Lord, Lord, openeth me the ear, and I am not rebellious; I turn not backward, nor return.
2. This doctrine is proved from all those Scripture places, in which the grace of conversion is called "regeneration, vivification, new creation," and God is said to regenerate, vivify, raise from the dead, and create again; as Psalm 51:12; 2 Cor. 5:17; Jacob. 1:18; John 3:3; and 5:25; Eph. 2:5; Coloss. 2; etc.

In which words it is taught, that in this work of grace, by the powers and might of our will and desire, we do or work no more than we do, or have been able to do, in those natural works, of creating ourselves, etc.

3. This above doctrine is also confirmed in those places, which make mention in this matter of the power, of the might, and of the strength Gpds; Eph. 1:19,20; Col. 2:13; 1 Thess. 1:5; 2 Thess. 1:11; 2 Pet. 1:3; from which it is rightly concluded: If God intervenes and works mightily, with strength, in the conversion of man, it is so that the one in whom He thus works cannot resist or turn away from His power and strength.

But here it is also quite useful and necessary to remember what we have previously brought from the Hague Conference in the theses of the Remonstrants, in which they explain what they understand by this power and strength and power of God, namely, the special power of those reasons which are taken from the promise of eternal life and happiness. What else is this but to deny and reject the whole

internal, practical, and spiritual and immediate action of God, and to substitute only that action which is there in the manner of an admonition by reason?

4. We prove the righteous doctrine stated above by these testimonies of Scripture: John 6:37. All that the Father giveth unto me, that shall come unto me: that is, they that are given and converted of God unto Christ do not resist that instruction, neither can they resist it; and verse 45, That whosoever hath heard and learned of the Father shall come unto me; and v. 44, going forward: No one can come to Me unless the Father who sent Me draws him; Col. 1:13. Who delivered you from the power of darkness, and brought you into the kingdom of his beloved Son; Phil. 1:20. You have been given in the cause of Christ not only to believe in him, but also to suffer for him; Cap. 2:13. For God is he who works in you both to will and to do according to his will. These and similar places teach that the grace by which God converts us and makes us believers is not only that by which He preaches, admonishes, calls, knocks, counsels and commands, but by which He also convicts inwardly; by which He opens, and makes us to be that which He commands us to be; by which He so draws that we walk; not by which He makes us to be, but by which He makes us to be.

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Through whom He expects OHS will, but through whom He works in us the will; through whom the greatness of the future glory is not only promised, but also given and hoped for; not only wisdom is revealed, but also loved; By which those who are converted are made willing from those who do not want to be converted; they are made willing from those who oppose them; they are made lovers from those who oppose them; thus by this (grace) the love of God is not only shown to us, not only preached to us, but even poured out in our hearts through the Holy Spirit. Spirit.

But here one has to notice a certain vain and useless excuse, which, in order to render these very true testimonies useless, is brought by the Remonstrants. God, they say, is the one who works the will in us, but it does not follow that the one in whom God works the will cannot not want. But what is this amazing stubbornness of man? It is true that he who wills cannot not will; and it is also necessary that he wills in whom God works the will. And since man does not will, it cannot be said that God has wrought the will. For to work the will is verily not to work except out of one who will not, that he wills. And it is evident that he cannot be unwilling who is willing, because whatever it is, it is inevitable that it is. Therefore, it is a contradiction of reasons, if you say that man can not will, because God works the will. Now this is the plain, simple, and public sense of the Apostles, that willing is an act of God's own will, or a self-induced act; and that not because of our will, but, as the Apostle adds, according to the pleasure of God. Such an excuse they have another, or rather such a one, which is much more a distortion and perversion of the words and scriptural way of speaking, which the Remonstrants commit therein. They profess faith to be a gift of God, but they take refuge in the fact that this is said to be the case, not with regard to any deposit in our hearts, or to a momentary inspiration, but with regard to the power to attain it, that is, by which we are able to have faith if we wish. And they explain this with a parable taken from a beggar, and a gift offered to him. But this is very clear, and highly contradictory, not only to the sense and manner of speaking in Scripture, but is also in itself unrelated and false. For that which is not in essence, or that which is not, the same cannot be said to be God's gift. Faith is said to be God's gift, not so when it is not, but so when it is. For it is not rightly said that something is given, or is given, which is not given to the one to whom it is given, or said to be given. For the giver and the

receiver always have a mutual regard and embrace of one another. Where, then, faith is a gift of God, there God gives faith so that one has it. For this gift is not said to be given where God does not make it so. But where He causes it to be believed, He also causes it not to be repudiated.

5. That conversion, and even our entire salvation, is not of our own will, but of God, who powerfully works it, is shown in these parts of Scripture: Eph. 1:5. Which God hath predestinated us, etc., according to the good pleasure of his will; and verse 5,11. According to the purpose of him who works or does all things according to the counsel of his will. The Apostle there speaks of the spiritual gifts, and of the work of our salvation. Jac. 1:18. Who God, because he willed, gave birth to us through the Word of truth; Rom. 9:16. It is not of the walking nor of the willing (man), but of the merciful God. Matt. 11. I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden this from the wise and understanding, etc. Yes, Father, for it hath befallen Thee. Let us briefly note at this point, against the distortions of the Remonstrants, the words of Fulgentius, which read thus; lib. 1, ad Mon. For, says he, those humble ones whom He gives grace, He did not, before giving grace, find humble, but these He made humble by giving His grace. But if the feeling and teaching of the Remonstrants is true, then nall those

places of Scripture must be wrong, and it must be said: according to the purpose and will of man; likewise: It is of the walking and willing of man; and: Because it has thus pleased man.

Since, then, it appears from the foregoing that conversion, and regeneration, as well as all of man's salvation, is a work of the mighty, working, powerful, and gracious will, the intention and grace of God, we therefore most certainly and most truly conclude that the work of God is such that he and the will of the one in whose favor and about whose whom it pleases God to work and accomplish his work cannot resist, hinder or repel it. The corollary to this is that no creature can resist His power or will; Isa. 14:27; 46, 10, 11. For if God wills to save, no will of man can resist Him; for willing and unwillingness is so in the power of the willing and unwilling that it neither hinders the Divine will nor exceeds His power. And this is what that faithful and blessed servant of God and of Jesus Christ, of more blessed and godly memory, Johan. Calvijjn, lib. 2. Institut. cap. 13, § 10, explains with few words. God, he says, moves the will, not as has been taught and believed in many ages, that it then consists in our election, either to obey or to resist the motion; but by powerfully moving it, that is, so as to follow and believe the one who moves it.

6. Finally, moreover, we confirm the foregoing doctrine with these very clear and unmistakable places of Scripture; 1 Cor. 4:7. What have ye that ye have not received? Bom. 11:35. Who gave him first, and it shall be repaid him. John 3:27. Man cannot receive, unless it be given him from Heaven. John 15:5. Without Me ye can do nothing. Bom. 11:6. If it is by grace, then it is not by works, otherwise grace would not be given now. And if it be of works, so now it is not of grace. Otherwise the work now would not be a work; that is, grace will not be grace in any way, if it is not gracious in any way. Therefore, there is no division to be made here between God and the will of man, or the free consent of the will; but in the whole everything must be attributed to God. He must not be said to cooperate with us, or we with Him; but He must be said to work all things in all.

And this has truly and God-fruitfully expressed Lactantius, lib. 1, cap. 11, of the false Beligion, changing the name of Jupiter, that is, of the false God, into Jehovah, that is, into the name of the true God. Cicero declares, he says, that Jupiter and Juno are called a juvan-do, that is, of help, and that Jupiter is as much said, as juvans Pater, that is, the helping Father; but this name does not add anything to God; for help is the work of a man, who does some help to someone, who is in want of some benefit. So no one prays to

God to help him, but to preserve him, and to give him life and salvation, which is much more and greater than helping. And as we speak of the Father, Lactantius says, no father is said to help his children when he raises or educates them, for that word is far too small and light for it to express the greatness of fatherly beneficence. How much more is this unbecoming of God, who is the true Father, through whom we are, and whose we are entirely; from whom we are made, receive the soul, and are enlightened; who gives us life, gives salvation, etc. Finally, he concludes thus: He does not understand the divine benefits, who thinks only that he is helped by God. We add: that such a one blasphemes God, and denies His benefits, who thinks that God is helped from him. And this is the cooperation of our free will, namely, that power of our will by which we can resist God, and if it does not resist God, then the deed and the work of God is accomplished, which otherwise will be in vain, unless our will complies, according to the teaching of the Remonstrators.

Since these things are so, we deem that this doctrine of the Remonstrants is drawn from the puddles of Pelagius, of the Papal School teachers, and of the Jesuits, and that it is foreign to them.

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of the doctrine of godliness, revealed in the Word of God, and hitherto taught and preached in the universal and upright Church of God. Yea, that we may also add to this, we say, that this their doctrine is not foreign to the sentiments of the Heidenische Cicero; For he (according to the testimony of some credible writers), considering that divine foreknowledge could not correspond to the cases of fortune, and to the free will of man, in order that he might do more and better service and profit in human affairs, adopted the free will, denying foreknowledge. For, said Cicero, if things are thus, man's life is turned upside down; in vain are there praises, reprimands (are these not the words of the Remonstrants), exhortations. And there is no justice; neither can there be any rewards nor honors for the good, nor punishments for the evil. So far Cicero. But, let us have the judgment of Augustine. What Cicero (says Augustine), if he wanted to make men free, he made them violators of the sacred. Now, whether this violation of the sacred is not also committed today by those Remonstrants, who are not ashamed to set men free in such a way that they write, even in the midst of Reformed Christianity: Man's will cannot be determined to its workings by an irresistible movement, yes, not even from God; that is what we all God-fearing and educated minds, and especially this venerable Synod, judge and consider. We, however, ending with the Prophet and King David, exclaim with the whole and inward heart, speaking of the spiritual goods, what he said of the physical; 1 Chron. 29:14. Who am I, or who are my people, O Lord, that we should avoid the power to give these things willingly, as they are; for from you it has all come, and from your hand we have given it to you. From God, then, are the gifts; from God is the power and the will to give. Everything is from Him, through Him and in Him. To Him be glory and praise forever, Amen!

THE VERDICT OF THE DEPUTY BRETHREN OF OVERYSSEL

ABOUT

THE THIRD AND FOURTH ARTICLES.

Unscriptural Theses of the Remonstrants, of the cause and manner of conversion.

I. Thesis.

In all men, after the fall, there remains a certain knowledge of God in the mind, an inscribed law in the heart, as well as some remnants and splinters of the image of God, 1) which grace is general, extending to regeneration, and sufficient for the salvation of all men. If man uses it rightly, as he can use the natural powers, so God gives him. 2) more grace, 3) namely, the grace of the Gospel, which accomplishes regeneration and salvation.

Reasons, against this proposition.

1. No sparks of the likeness of God, which or to regeneration.

Scriptural contradictions, of the cause and manner of conversion.

I. Contradiction.

In no man after the fall, or in the mind, or in the will, or in the heart, before regeneration, is there left any knowledge of God, any inscribed law in the heart, and any remnants or sparks of the image of God, which would serve as a general grace unto regeneration, and would be sufficient for salvation. And man cannot (for he is wholly, and according to all parts of the soul, depraved and dead in sin) but rightly use those sparks of the image of God, and those natural powers which are left to him, so that God might give him the grace, namely, a greater grace of the Gospel, which would be for regeneration and salvation, or sufficient for salvation, remaining in man.

For whose mind is so darkened with darkness, and whose heart is so hardened and wrong that what is called light is darkness itself, and which men are so alienated from the life of God because of their ignorance, which is in them because of the hardening of their heart; there are no such remnants in them before the rebirth as would be sufficient for salvation.

But so it is with all men who are not born again, according to the content of the preceding part of this closing speech.

Therefore, there are no remnants left in them that are sufficient for salvation.

The first part of this conclusion is quite true, for that darkness, which introduces darkness itself, leaves no light at all. The ignorance, by which men are alienated from the life of God, and which hardens the heart, does not serve the regeneration, and is not sufficient for salvation, yes, serves much more (if it is permitted to speak in this way) to the greater removal of life and death.

The second part of this closing speech from Eph. 4:18; John 1:5.

2. Those who are unwise have no knowledge left in their minds, which would serve for regeneration. But we were all foolish before; Tit. 3:3.

Therefore, etc.

3. Those who are flesh do not have in themselves such things as are for regeneration and life. For that which the flesh understands is death. Rom. 8:6. The flesh is enmity against God; v. 7. And, They that are in the flesh cannot please God; vs. 8.

accomplish; since all these things together are done by mere grace for Christ's sake.

Proofs.

a Eph. 4. Who there have a mind darkened by darkness, and are alienated from the life of God, for their ignorance which is in them, through the hardening of their hearts. John 1:5. And that light shines in the darkness, "but the darkness hath not taken hold of it. Tit. 3:3. For we also were unwise before.

Rom. 3:11. There is none that is understanding.

ó) Eph. 2:1. And made you alive also, when ye were dead in your sins and your crimes; Insimilar: Us also, when we were dead in our crimes. Rom. 7:18. For I know that in me dwelleth not, that is, in my flesh, the good-

c Eph. 2. 5. And us also, when we were dead in trespasses, He made alive also with Christ, by whose grace ye were saved; vs. 7. That in the ages to come He might show forth the exceeding riches of His grace through His kindness to us in Christ Jesus; vs. 8. For by grace are ye saved through faith; neither is it of yourselves; it is the gift of God; v. 9. Not of works, lest any man should boast; vs. 10. For we are his workmanship, created in Christ Jesus for good works, which God prepared for us beforehand, that we should walk in them; v. 17. And having come, he proclaimed by the gospel peace to you who were afar off, and to those who were near; v. 1 cap. v. 1. When He made known to us the hiddenness of His will according to His gracious favour, which He had foreordained in Himself.

But such are we all before the rebirth.

Therefore, etc.

The second part of this conclusion is proved, John 3:6. That which is born of the flesh is flesh.

4. He who does not understand has no knowledge of God left in him, which would serve to regenerate him.

But no one understands; Rom. 3:11. Thus, no one has any remaining

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So no one has any remaining knowledge of God that would lead to regeneration.

5. Those things which can only lead to despair and damnation, and indeed do, cannot lead to regeneration and salvation.

But all those things which are left to unregenerate man can only serve despair and damnation. For the law, both inscribed in the heart and written in the Book, accuses, condemns and kills man; Rom. 2:15; 2 Cor. 3, vv. 5, 6; Rom. 6; Rom. 7:10.

6. To whom God alone makes the promises of beatific grace, to whom it is, that He also alone gives them.

But no one before faith, because of any preparation, is promised of sanctifying grace by Him; for without faith no one can please God; for what is done without faith is sin.

Therefore because of preparation, no one has been made, before faith, promise of sanctifying grace.

7. Those before regeneration are by nature children of tooms, on whom the wrath of God abides, for whom no grace for salvation is sufficient.

But we all together are by nature children of wrath, etc., etc. Eph. 2:3; John 3:36.

Therefore for no one is grace unto salvation sufficient before regeneration. See also 2 Cor. 4:3,4.

MAN, BY HIS NATURAL POWERS, CANNOT RIGHTLY USE THAT UNIVERSAL GRACE.

II.

1. An evil tree cannot bring forth good fruit; Matt. 12:7. The flesh cannot be submissive to the law of God. Therefore, it cannot rightly use the remaining light according to the law of God.

But we are all flesh by nature; Rom. 8:5. See also Gen. 8:21; Jer. 13:23.

2. Those who have no powers, they cannot by the means of them use the natural ones in a right way.

But for the regeneration and for the benefit of Christ's death we have no powers at all; Rom. 5:6. Therefore, etc.

GOD GIVES MAN, BECAUSE OF THE GOOD USE OF GENERAL GRACE, NO MORE GRACE OF THE GOSPEL.

m.

1. Those who are not called by their works, God does not give the grace of regeneration because of any right use of the sparks of the image of God.

But those who are saved and called with a holy calling, these are not called of their works; 2 Tim. 1.

2. Who are delivered out of the power of darkness, and transferred into the kingdom of the beloved Son of God, they are not, for the right use of the gifts of God, transferred into the kingdom of Christ.

II. Unscriptural Theses.

And though man may receive the grace of the Gospel, for the revelation of it, by his own mind and natural

But they that are made of God able to have part in the lot of the saints in the light, they are delivered out of the power of darkness; Col. 1:12,13.

Therefore, etc.

Similarly from Luke 1:78, 79. For whose feet are governed and directed, by the deliverance from darkness unto peace, these use not rightly, unto the grace of regeneration, any natural light, for that deliverance.

II. Scriptural contradictions.

Neither can the mind, being blind, by its natural power, without any other light, and that supernatural or spiritual powers, conceive of it; nevertheless, when it is revealed to it by the preaching of it, so can it by

its own power 1. without any other supernatural light, 2. understand it lightly. But spiritual gifts have never existed in the will, and so in divine death they are not separated 3. And though the freedom to do good or evil, 4. which remains in the will, cannot exercise its powers because of the darkness of the mind, and the withering of the senses, yet by the illumination of the senses the will is quickened, and the freedom is empowered, to exercise its powers, and to be able to either embrace or reject 5. the good of the Gospel.

Reasons against the thesis.

1. Man, by his own powers, cannot embrace the Gospel preached to him.

For those who, being separated from Christ, cannot do anything, have no power of their own. But, as it is written, John 15:5, no one, being separated from Christ, can do anything. Therefore, etc.

2. Who of themselves are not able to think anything as of themselves, they have no power of their own, etc. But 2 Cor. 3 :5.

Therefore, etc.

THE SPIRITUAL LIGHT WORD' OF GRACE

1

1. Whose eyes, being blind, must be opened that they may behold the wonders of the law of God, and who must be enlightened by the Spirit of wisdom and revelation through His knowledge, that they may know which there is the hope of Christ's calling, and must be eased, that they may be converted from darkness to light, from the power of Satan to God, who need any other light, supernatural or spiritual, that they may understand the grace of God. But the eyes of all men's minds, being blind, must be opened, enlightened, etc. Ps. 119:18; Eph. 1:17 18; Acts 26:18. corpse, can in no way understand the good revealed to it by the Gospel, nor the will, being dis-exposed of its spiritual goods b. (unless it has been born again of Christ by the Holy Spirit and made alive), c can want this same good.

a. 2 Cor. 3:3. See also the first contradiction.

b. Eph. 4:22. That ye should put off, as far as the old walk is concerned, the old man, which perisheth through deceitful lusts; v. 23. And be renewed in the spirit of your understanding; v. 24. And put on the new man created after God for righteousness and true holiness; c. John 8:36. If therefore the Son hath set you free, ye are truly free; v. 32. And ye shall confess the truth, and the truth shall make you free; 2 Cor. 3:17. Where the Spirit of the Lord is, there is freedom.

1. Cor. 12:3 he says, that no one can say that Jesus is the Lord except by the Holy Spirit. Rom. 6:17. But thanks be to God, that ye were servants of sin; but now ye have heartily obeyed the precept of the doctrine whereof ye were delivered; v. 18. And having been made free from sin, ye have become servants of righteousness; v. 22. But now if ye be made free from sin, and become servants of God, ye have your fruit unto salvation.

1 REQUIRED UNTO THE UNDERSTANDING OF THE GOSPEL.

Therefore they need some other spiritual light.

2. If God must make us to understand, and by an impression of a new heart to know God, by inscribing His laws in our minds and hearts, by opening our hearts that we may take heed to the Word of God, and by divine and heavenly revelation and instruction from the Father; then it is, that without some other spiritual light we cannot understand the Gospel. But the former is true; Ps. 119:34; 24:7; Heb. 8:10; Matt. 16:17. John 6:45. Therefore, etc.

3. Who are to be reborn again

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by the Spirit, that they may see the kingdom of God, and enter into it; these cannot, without spiritual light, see the grace of the Gospel. But all, etc. John 3:3, 5.

Therefore, etc., etc.

4. Those things which no eye has seen, no ear has heard, nor have ever entered into man's mind, which the natural man cannot understand, as being to him a folly; and those things which must be discovered by the Spirit, who searches all things, these cannot be understood without any other light than the natural man has, that is, without the spiritual light. But such is the grace of the Gospel; 1 Cor. 2: 9, 14, 10.

Therefore, etc.

IN THE FALL THE SPIRITUAL GIFTS ARE SEPARATED FROM THE WILL.

in.

1. That which is spiritually dead is also deprived of spiritual life and gifts. Similarly, that which must be quickened is separated from life. But the whole man, and consequently also the will, is dead, and must be quickened; Eph. 2, v. 2.

Therefore, etc.

2. In whom is wrought the will and the accomplishment, in these there is no will apart from that working. But God worketh in us the will, etc. Phil. 2: 13.

Therefore, etc.

3. From the which all good endowment, and all perfect good descends from above, it is from the same that also from above comes down and is given the will to goodness. But, etc. Jac. 1:17.

Therefore, etc.

4. If from the will of man, through the disobedience of the first Adam, the life of God and the spiritual gifts have not been separated; then it is that they have not been regained nor given again through the obedience of the second Adam, Christ our Savior. And thus would there be any life of God apart from Christ; which is ungodly and blasphemous.

IN THE WILL OF MAN AFTER THE FALL, THERE REMAINED NO FREEDOM TO DO GOOD.

1. Whose whole structure and thoughts of heart are evil from childhood, they have no freedom to do good.

But the poem of the heart of all men is such; Gen. 6:5; and 8:21.

Therefore, etc.

2. Those who are servants of sin, and prisoners of Satan, in whose snares they are held, these have no freedom to do good. But they that are unconverted are such; Rom. 6:17; 2 Tim. 2:26, 25. Therefore, they have no freedom to do good.

3. Who always wants evil, and by the

IV.

3. He who always desires evil, and perverts himself by seducing lusts, and cannot obey the law of God, he has no freedom to do good. But such is the whole man, who is not but flesh; Rom. 6:21; Eph. 4:22; Rom. 8:7.

Therefore, etc.

4. In whom sin is against the law of reason, and takes man captive by the law of sin, and always lusts against the Spirit, these have no freedom to do good. But, etc. Rom. 7:23; Gal. 5:17.

Therefore, etc.

TO THE LAST PART OF THE PROPOSITION, IN WHICH IT IS SAID, THAT BY THE ILLUMINATION OF THE MIND, AND BY THE VIVIFICATION OF THE SENSES, THE WILL IS QUICKENED, AND FREEDOM IS MADE COMPETENT TO REJECT OR EMBRACE THE GOOD PRESENTED IN THE GOSPEL.

V.

1. The power to do evil is | the power, to reject the grace of the Gospel not given of the Spirit Christi. Now, | to reject, extends to evil.

Therefore, such an ability is not given by the vivification of the Spirit, nor from the Spirit Christi.

2. That which is of the depraved nature is not of the power of the vivifying Spirit. But such is the ability to reject the Gospel or its grace.

III. Unclergy thesis.

The rebirth and vivification have their principle from the work which God has commanded man himself to do, 1) and by which man is gradually vivified, first by the 2) service of the Law, then also of the Gospel. But the regeneration of man, now being raised up by the sufficient grace, is accomplished 3) by cooperation 4). But no grace thus provides man with new powers, or it always remains in his power to use them. For the power to consent is given by grace in such a way that it does not take away the power 5) not to consent, and consequently grace always remains opposed 6).

The falsity of each member of this thesis is evident from this:

1. Regeneration does not begin from the work which is ordered of man by God.

1. What is a purely divine and heavenly work does not take its principle from a work ordered of man by God. For God commands man nothing that is God's own. Isa. 42:8.

But the regeneration and vivification of man, being dead in sins, is a purely divine and heavenly work; for everywhere Scripture attributes it to God; Eph. 2:5; James 1:18. It is a heavenly work; John 3:3, 5.

Therefore, so it does not begin from any work commanded of man.

2. From which is the accomplishment of regeneration, from which is also the principle.

But from the divine and heavenly work, that is, from the inexpressible work of the Holy Spirit, is the accomplishment of regeneration and the bringing to life; Eph. 5:9. Therefore, etc.

Therefore, etc.

3. Whatever ability or power is of a mere good principle, that same is also only unto good.

But the power in the vivification of man, is of a mere good principle; Jac. 1:17.

Therefore, etc. t

III. Scriptural Contradiction.

The principle of regeneration and regeneration, as well as the accomplishment thereof, is of the same Spirit Christi, who quickens and regenerates man by the strength of his divine and immutable power; 1 Pet. 1:22. Hearing the truth by the Spirit; Rom. 8:10. But the Spirit is life for righteousness' sake; verse 11. And it is that the Spirit of him who raised Jesus from the dead dwells in you, so he who raised Christ from the dead will also quicken your mortal bodies by his indwelling Spirit in you. See verses 15, 16, 26, where to this same Spirit (of which believers receive only the firstfruits) is attributed the adoption into children, who is co-witness to our adoption into children, the guidance of children, the relief of our infirmities, the infusion of our prayers, or the intercession for us with unspeakable sighs; 1 Job. 2:20. But ye have the anointing, being proceeded from that Holy Ghost, and ye know all things; verse 27. But the anointing which ye have received of him abideth in you, and ye have no need that any man should teach you; but as ye learn this anointing of all things, which is true and not false, and as it hath taught you, so ye shall abide in him. And chap. 4:4. Children! Ye are of God, and ye have overcome her: for he is mightier that is in you than he that is in the world. Gal. 5:22. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith, gentleness, chastity; and 3:16. That he may grant you, according to his rich glory, that you may be boldly strengthened by his Spirit in the inner man. 2 Cor. 2:18. And we all, beholding with undimmed faces the glory of the Lord as the

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3. The work which begins from the illumination of the mind does not begin from the work which God has commanded man. For the enlightening of the mind is not a work commanded of man, but is God's own doing by the Holy Spirit; Eph. 1:17, 18; Matt. 11:27; and 16:17; 2 Cor. 4.

But regeneration and vivification begins from the illumination of the mind. Matt. 11:25, 27; Luke 1:79; and chap. 2:32; Acts 16:14; Rev. 3:17, 18; 2 Cor. 3:16. in a mirror, are changed from glory to glory, as from the Spirit of the Lord.

MAN IS NOT QUICKENED BY THE SERVICE OF THE LAW.

H.

1. That which is a ministry of death is not itself a ministry of vivification; for death and life are always, as contending things, opposed to each other. But the Law is a ministry of death; 2 Cor. 3:6,7.

Therefore, etc.

2. By that which is not received the Spirit of life, by that which is received there is no vivification. For the Spirit is the worker of vivification.

But by the law the Spirit of life is not received; Gal. 3:2.

Therefore, etc.

THAT SUFFICIENT GRACE, OF WHICH THE REMONSTRANTS SPEAK, DOES NOT AWAKEN MAN.

IH.

That which does not make man spiritually alive, the same does not raise man from spiritual death. For the spiritual vivification is a non-renewal of spiritual death.

But that sufficient grace does not make man alive, so that even the Remonstrants admit that this grace is sufficient for regeneration and vivification. Therefore, etc.

MAN DOES NOT WORK HIS REBIRTH, NOR COOPERATE IN IT.

IV.

What has no spiritual life cannot cooperate in any spiritual way. For where there is no cause, there is no effect caused.

But the will, before regeneration, has had no spiritual life; for the will has not been spiritually regenerated before the grace of regeneration and before the coming of life.

Therefore, before regeneration, the will cannot cooperate in any way.

THE REGENERATING GRACE TAKES AWAY IN MAN THE POWER OF NON-CONSENT.

V.

1. If regeneration did not take away the power not to consent to grace, it would not take away the power of death; for to be unable to consent to grace is as much as to die; Rom. 6:23. To sin is to become guilty of death. To be able to sin is as much as to become guilty of death. But regeneration takes away the power of death; Rev. 20:6.

Therefore, etc.

2. To be unable to consent to the grace of regeneration and regeneration is as much to render the grace of the Holy Spirit powerless and to deprive it of all life and power, and consequently it is as much to say that man can be stronger than Almighty God.

But these consequences arising from what has been stated before are necessarily false, absurd, impious and blasphemous.

Therefore, it is also false that man can resist the grace of the cessation of life, or not consent to it.

3. From the one who is taken away the heart which is stone and resists the will of God; and to whom, on the other hand, a new heart is given, and a new spirit is imprinted, by which it is done that man should walk in the commands of the Lord all the days, etc.; from him also is taken away the power not to consent to God and His regenerating and vivifying grace. The consequence is manifest; for, the cause being taken away, the effect of it is also taken away.

But in regeneration and vivification the heart, which is stone, etc., is taken away. This is proved, Ezek. 36:25, 26, 27.

Therefore the power of not consenting is also taken away.

THE GRACE OF REGENERATION IS UNREGENERATE. VI.

1. If the grace of regeneration always remains unresisting, then the operation or even the power of all grace depends on the will.

Now this is absurd and false.

Therefore the first is also false, from which it follows.

PROVEN.

1. For as much as there is the operation of the cause, so also the caused operation depends on the cause. Now, the sole will, that is, the will alone does not consent or acquiesce. And in the consenting or agreeing itself is the operation of grace, and not in the power to agree.

Therefore, on the will depends the entire operation of grace.

2. That grace, which works according to the absolute will of God, from the infallible counsel of His will, and from a divine indefeasible strength or power; it works in an irresistible manner.

But the grace of regeneration and vivification works according to the will of God, etc., etc.

Therefore, etc.

The first part of this closing statement is most true, from 2 Chron. 20:6; Psalm 33:2; and 115:3.

The second part is evident from Eph. 1:11; 2 Pet. 1:3, 4; Eph. 1:19.

3. To be able to resist the grace of vivification, and that God would work in it omnipotently, are contradictory things, and which knock themselves over.

But in the grace of vivification God works omnipotently; Eph. 1:18, 19, 20.

Therefore, man cannot resist the grace of regeneration.

4. No one can resist the power of the right hand, and of the strong arm of God, nor the power of the strength of His forces.

But the grace of vivification and regeneration is such power of God; Isa. 52:10; Psalm 118:10; Luke 1:51; Isa. 53:1; Eph. 1:19; Col. 2:12; 1 Thess. 1:15.

Therefore, so no one can resist this grace.

The sentiments of the Remonstrants, expressed in these statements, we reject as inconsistent with God's Word and as unscriptural; and judge that they ought not to be taught in the Dutch Reformed Churches; and therefore we consider that the Church ought to be rid of those who, by introducing and preaching this false doctrine, have hitherto disturbed and disquieted it, and still disturb and disquiet it.

This orthodox opinion, expressed in these oppositions, as being in accordance with God's Word, we judge that henceforth it should be steadfastly maintained and taught in the Dutch Reformed Church.

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STATEMENT OF THE OPINION AND JUDGMENT OF THE DEPUTED BROTHERS OF THE SYNOD OF THE CITY OF GRONINGEN AND THE SURROUNDING COUNTRIES.

ON THE DOCTRINE CONTAINED IN THE THIRD AND FOURTH ARTICLES OF REMONSTRANCE.

WE PROFESS TO AGREE WITH THE H. SCRIPTURES,

That in fallen man, who is not yet born again, there is no power at all, not even the slightest power, in spiritual matters or things belonging to salvation, neither in the mind, nor in the will, by which he can understand or comprehend, as he ought, either God, or those things which are God's, or which belong to his will and spiritual welfare, whether he can choose or work any truly good work, or whether he can actually answer God out of the freedom of his will, whether he calls to him, or whether he knocks at the door, or whether he proposes salvation, consents, and agrees to God's will, or finally cooperates in any way with Him who is working in him. But since in himself he is wholly flesh, and blindness and darkness are in his mind, and that in the will and in all the powers of the soul there is nothing but depravity and wrongness, then it is, that until his conversion or regeneration he does nothing at all like suffering to be converted, so that all that he seems to understand or begin in the very beginning of regeneration is wholly and solely of the power of God's grace regenerating him according to his good will.

On the other hand, we believe that the Remonstrants publicly teach against the Word of God when they say that God has left in man a few sparks, remnants, or gifts, or the light of nature, which is the first grace offered to them, in order that, according to the measure of these gifts, they may glorify God, and that by them they may be made fit to desire and to crave the grace offered in the Gospel; And that also those who rightly use the natural light or the first grace may be enlightened with the supernatural grace or endowed with further grace, until they are finally led to Christ and to his knowledge; Arminius v. Perkins; p. 218, reg. 30; John Arnold. v. Tilenus; p. 107, reg. 3; and p. 118, reg. 18, 19; and p. 119, reg. 21, 22, and 154, r. 22; and 156, r. 15; and 394, r. 28; and 407, r. 19; and 413, r. 11, 12. And that in the second grace (which with them is only an exhortation, after the manner of the exhortation of morals), which occurs through the preaching of the Gospel, God uses the same (namely, the grace of exhortation), to provoke the willing of the will; Nicol. v. Amesius; p. 243, reg. 11; for they say, that in the

divine death those spiritual gifts of the will of man were not actually separated, since they would never have been imprinted in themselves; and that consequently freedom, as a part of created nature, remained in them, and that that will is free of itself to will either good or evil; Hague Conf. Lat. Brand, pg. 248; reg. 23, 27, 16. Similarly, that God has not deprived sinful man of his nature, a part of which is the will, the property of which is freedom to accept or reject the thing proposed; Haagsche Conf. Lat. Brand, p. 301, reg. 13. And consequently, that belief, or to believe, and conversion would depend on the freedom of the will. It is true, that this is what Arnoldus v. Tilen, p. 446, reg. 5, of the end; and of the operation of grace in the same book; pg. 447; reg. 2, 3; and Nicol. against Amesius; pag. 206, reg. 10; deny, yet this may be sufficiently proved, from their and others' own words. For Grevinch. says against Ames. pag. 206, reg. 11, 12, in such a sense, as we have said, that the will determines grace, is no other, than. that the will freely does, coming together with the cooperating grace, or that the will so cooperates, that it also cannot cooperate, and according to this, that it can, by non-cooperation, prevent the cooperation of grace; as Arnold. v. Tilen. pag. 447, reg. 6. That man is not endowed with new powers, but that nevertheless the freedom of the will is preserved; and therefore, that the use of grace is subject to the will, so that man can use or not use it, according to his natural freedom. Similarly p. 448, reg. 8, and p. 74 at the end; also Arminius v. Perkins; p. 245, reg. 26. It always remains in the power of the free will to reject the grace given, and to despise and reject the following. For grace is not an almighty operation of God, which cannot be resisted by the free will of man. And Arnold, explaining the sentiment of Arminius against Tilenus; pg. 127, reg. 20, says: He will say (namely Arminius) that grace, to which he is pleased to attribute all its power, does not so powerfully move man, or it is always in man's power to resist grace to such an extent that it can cease from its action, since grace has nevertheless intended to be allowed to work. So also pg. 337, at the end, and 381, reg. 2. Likewise the Remonstrants, Haagsche Conf. Lat. Brand, p. 301, reg. 19. That man (abiding freedom) may hinder his rebirth, even when the Spirit of God wishes to regenerate him, for the reason that he may despise the word of preaching and reconciliation, which is the seed of regeneration; 1 Pet. 1:27; and stop his ear against it. Alzoo also p. 329, r. 21; and 227, r. 15; and 229, r. 6, 13; Nicol. Grevinch. against Amesius; p. 198, reg. 12, etc., and finally, r. 19. Yea, that I may act more boldly, I say, that the operation of grace by an ordinal law, depends on some actuality of the will, as on a previous condition, without which the matter is not. Similarly, p. 204, reg. 1, 2, etc. That of the whole work, taken at once and together in a bundle, no other common cause can be given, as the freedom of the will, etc. And p. 206, reg. 3. The will, of itself alone, by a certain previous motion, determines grace, etc.

And this is the order, this is the end, of this new and unscriptural doctrine; for what end else do they propose to themselves in all the Articles, than that they might now raise up and uphold that chapter, being forged from other ketters, namely, the free ability of man's will in spiritual matters, or those belonging to salvation? To this end their teachings extend. 1. Of election by preconceived faith. 2. Of the communication of Christ, according to the condition of the new covenant, that is, of faith and conversion. 3. Of the principle of receiving faith from the good use of the first grace, that is, from the light of nature; or from the straight well being of man, or from piety, or being pious; Episc. Thes. in priv. Disp. 15; Thes. 7, 8; pg. 45. 4. Of the operation of the Holy Spirit from the docility of the free will. 5. Of the perseverance of faith, proceeding under this condition, and steadily abiding from the co-operation of the will, which they call the co-operative cause; Hague Conf. Lat. Fire, p. 403, reg. 14; p. 406, at the end, and p. 407, reg. 21, 28.

REASONS FROM THE TESTIMONY OF H. SCRIPTURE.

This poem of the human brain, 1. Which teaches, that all and any and this doctrine, contradicts the very clearest of men infected with original sin, and testimonies of h. scripture. are corrupted by it, not only

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as far as punishability is concerned, which has come upon all men, but also as far as the guilt of crime is concerned, or the depravity of the whole nature, through breeding, which has come upon all; by which the mind, will and all the powers of man are depraved to such an extent that the blinded mind cannot rightly acknowledge God, and the will, being turned away from God, cannot submit to the will of God. Of this sin God spoke, Gen. 5:3. Adam bred a son in his own image and likeness. Paul also says about this, 1 Cor. 15:49: "As we have borne the image of the earthly. Inside Gen. 6:5; and 8, verse 21; John 14:4; Psalm 51:7; John 3:6; Rom. 5:12, 14; and 7:17; Eph. 2:3; (this sin Paul calls indwelling sin; Rom. 7:17; and a law of sin; verse 23).

2. Which teach in particular, that man's mind is blinded, and the will with all its affections is evil, has become opposed to God and averse to Him.

Of the mind; Rom. 8:7. The mind of the flesh is enmity against God; 1 Cor. 1:19, 20; and 2:14. The natural man has not the understanding of those things which are of the Spirit of God, for they are foolishness to him, and he cannot confess or understand those things which are spiritually judged; Eph. 4:18. Having thoughts, being darkened from the life of God, because of the ignorance that is in them, from the hardening of their hearts.

Of the will; Jer. 17:9, 10. The heart of man is evil, and unsearchable; who can confess it? I, the Lord, search the heart, and test the kidneys.

Rom. 7:5. When we were in the flesh, then were the affections of sin by the law powerful in our members, to bear the dead fruit; Eph. 2:3. We all used to walk in the lusts of our flesh, doing that which the flesh and thoughts desire; and chap. 4:22. To put off etc. the old man, who is corrupted by deceiving lusts.

Of all the affections; Matt. 7:17, 18; Matt. 15:19. Out of the heart come forth evil thoughts, deadly deeds, adulteries, whoredoms, etc.; Eph. 2:3. Doing etc. And cap. 4; 17. As the other Gentiles walk in the vanities of their minds.

3. These testimonies expressly declare that unregenerate man cannot by his own powers convert himself to God, nor cast off his ignorance of God and his evil desires, nor receive the true knowledge of God, nor begin or initiate new or spiritual movements; for all these things God takes from man, and appropriates them to Him alone. He takes them from man; Jer. 13:23. If a murderer can change his skin, etc. Matt. 12:39. How can ye speak good things, since ye are evil; John 3:3. Unless one be born again, etc. Likewise Rom. 8:7, 1; 1 Cor. 2:14.

He attributes it to himself alone; Deut. 29:4. God has not given you a wise heart, etc. And cap. 30:6. The Lord thy God shall circumcise thy heart, etc.; Ezek. 11:19, 20; and 36:26. I will give you a new heart, etc.; Matt. 11:27; and 16:17. Flesh and blood, etc.; but my Father which is in heaven; John 3:27. Man cannot receive, unless it be given him from Heaven; John 6:44, 48, and then verse 65. Therefore I told you that

no one can come to Me unless it is given to him from My Father. Thus John 15:5, and 16; 1 Cor. 2:10. But God has revealed this to us by His Spirit.

4. Who testify that unregenerate men cannot cooperate with God; John 1:12. God has given them this power, that they should become children of God, who believe in his name; who are born, not of blood, nor of the will of man, but of God.

Thus he excludes from all things that can be produced from man, as if they would contribute a little of their own to their rebirth, and attributes this only to the grace of God; for as man does not contribute anything of his own making in the womb of his mother, but that itself is one thing, in which he does not do anything but suffer what happens; so he also brings to his rebirth

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nothing at all of his own, neither thoughts, nor desires, nor wills, nor consents; but he does not do otherwise than to suffer, that it may come to pass from the hand of the regenerate God; Gal. 5:17. The flesh contends against the Spirit; Rom. 8:7. The mind of the flesh is enmity against God. Therefore, that which strives and is enmity against God, or against the Spirit of regeneration, is of no avail to the one who regenerates it, or does not cooperate with grace; Isa. 45:9; and 64:8. Man is likened to clay in the hand of a potter, which Paul, Rom. 9:20, also applies to our re-creation. Now, a vessel, if it is made of the potter's clay, contributes nothing to its own making; so does man to his own re-creation.

This is also strengthened by those witnesses, in which unregenerate men are said to have hearts of stone; Ezek. 11:9; and 36:26; dead in sins; Eph. 2. A stone in itself has no capacity for softness at all; and a dead man can do nothing for the workings of human life, nor for his revival; so also unregenerate man, etc.; he is also called a new creature. He is also called a new creature; Gal. 6:15; 2 Cor. 5:17; and Eph. 2:10. Therefore, man is no more able to do anything by himself until his re-creation than he was able to do until his creation, as far as his being is concerned.

Therefore, since it is more certain than certain that not only man is so corrupted, and all his powers so destroyed, but also that the principle, the progress and the end of conversion, yes even the entire conversion and salvation, is of the grace of God alone, it is that we rightly reject all that the Remonstrants say, according to their sense, of the light of nature, as well as of preceding, stimulating and cooperating grace.

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Thus we confess that the beatific faith, both as far as the principle, and as far as the progress is concerned, is not from man, or from any fitness of man, but that it is a mere gift of God, with which the elect alone, by grace, are invested.

Against this we reject the opinion of the Remonstrants, who do confess with their mouth or with their words, that man does not have sanctifying faith of his own accord, nor by the power of free will, but that he receives it from Christ through the renewal of the Holy Spirit; and therefore call it grace in the fourth Article, but which they nevertheless deny in fact. That this is true is evident, first of all, from the Remonstrants' own writings. For in many places they understand by grace those gifts which are left to man in the midst of depravity, so that to them nature itself seems to be grace, or the natural light which God has left in man. For thus Arminius says to Perk; p. 118, reg. 30. God promises to enlighten with

supernatural grace the one who uses the natural light rightly, or at least uses it as little badly as he can. And John Arnoldus, explaining the mind of Arminius against Tilenus; pg. 154, reg. 22; says so. He also remarks, that there is no one who is wholly without all grace, but that all men have some remnant

of divine grace, and a few sparks of divine light, and of divine knowledge, being for that purpose left to them by God, that they may praise and glorify God according to the measure of their gifts. Ditto, pg. 156; r. 15. D. Arminius preferred to say, that God will give further grace to the one who uses the first grace rightly. And on the same page r. 29; and p. 157, r. 14; and p. 158, r. 4. Thus then, if the sinner uses his grace, and does as much as he is able by the same grace, Arminius feels that God will give him greater and greater gifts. Similarly pg. 394, reg. 28.

The Remonstrants, Hague Conf. Nederl. pg. 275: We deny, that faith is a gift of God, with respect to an immediate collapse. And afterwards, Brand, p. 329, r. 21: whatever the gifts may be, whether physical or spiritual, if they are such that God will not give them to us except by the intervention of our will, as there are faith and conversion; nevertheless, it is such that they become such that they can be rejected from us, etc. And pg. Brand. 333, reg. 11.

In fact then they deny that faith is really or actually a special gift of God; for therefore it is with them a gift, because God has left mankind the remnants of grace, and the sparks of natural light, which are to them the first grace. Arnoldus v. Tilenus; pg. 156, r. 15. Yes, they also count faith and conversion among those gifts (which they put in equality with the bodily ones), which God does not give except by the intervention of our will; Haagsche Conf. pg. 329, r. 21.

Second, that faith is not truly a gift of God, this is evident from their teaching. 1. Of election, namely, out of preconceived faith. For if election is by foreseen faith, they do not seem to understand the faith which God gives to the unwilling (otherwise God would elect us for something which He Himself will give us), but such faith as we, (using first grace, or the light of nature, rightly) will give to God. 2. Of faith itself; for after faith, as they confess, is an operation of the will, and since the will is neither regenerated nor renewed, but remains free of itself; Haagsche Conf. Lat. Brand, pg. 298, reg. 16; what else follows from this, as that faith is not actually a gracious gift of God, but that it comes from the will, which has always remained free, and in which such a collapse cannot take place?

We prove the truth of our statement and the falsity of the contradiction thus:

1. The word grace, in election, justification and salvation, is nowhere in the Word of God taken for the gracious gifts which are left by God in man, or which are given to man. For in matters of salvation, the grace of God and works are set one against the other, whether they are of the law or of the gospel, or whether they are some worthiness of man, as we read in Romans 11:5, 6. The preservation or remnant is according to gracious election; and, if it be by grace, so it is not of works now, otherwise grace is not grace now; 2Tim. 1:9. Who hath saved us, and called us with a holy calling, not of our works, but according to his purpose and grace, which was given unto us in Christ Jesus before the times of the world; Tit. 3:4,5. After the kindness of God our Savior, and the love of man, was manifest, He saved us, not of works, etc.; but according to His mercy. But the word "grace" is taken only for that unmerited favor, with which He actually favors the elect, and according to His goodwill, love and mercy makes them blessed; Gen. 6:8; Exod. 33:11, 17; Acts 7:46; Rom. 3:24; and 11:5, 6; Eph. 1:6, 7; and 2:8. And this grace God declares in his Word to be the sole cause of election; Eph. 1:4, 6, 9; Rom. 11:5; and

9:11; of calling; Eph. 1:9; 2 Tim. 1:9; of justification; Rom. 3:23; and 4:6; of sanctification; Tit. 3:5,7; 1 Pet. 1:3; of glorification; Rom. 6:23; Tit. 3:5,6, 7. Thus we conclude, then, that the ge-

We therefore conclude that the happiness of which we speak has its origin nowhere else but in the goodness and the will of God, and consequently that it does not come from us in any way, nor does it depend on things remaining in us or being given to us by God.

2. The Holy Spirit denies very clearly that faith comes from man, or from any qualities left in man. Otherwise from the flesh (which the Holy Spirit rejects) children of God, or believers, could be born. For John says; cap. 1: 13, children of God are those who are born not of blood, nor of the will of man, but of God.

Thus not only is the procreation of the blood excluded from the birth of the children of God, but also the supreme power of man, and the principal part of the free will itself, namely, the will of the flesh and the will of the man, that is, man considered to be without the grace of God, or any prestige or dignity.

Likewise, Rom. 6:6, 7, 8; 1 Pet. 1:23. So also Christ our Lord; Matt. 16:17. These things are hidden from the wise and understanding; John 6:44. No one can come to Me; John 10:26. Ye believe not; for ye are not of My sheep.

Rom. 8:5. They that are according to the flesh confess that which is of the flesh; and verse 8. They that are in the flesh cannot please God; therefore, neither have they faith; Rom. 9:16. It is not of the walking, nor of the willing, but of the compassionate God; 1 Cor. 1:21. In the wisdom of God, the world has not known God out of wisdom; for it is a wisdom hidden, and hiding in hiddenness. Similarly, 1 Cor. 2:6,8; and verse 14. The natural man hath not the understanding of those things which are of the Spirit of God; 2 Cor. 3:5. We are

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That the means by which God executes the decree of election, and works faith in the elect, is the powerful or beatific calling, through which, by the preaching of the Gospel, and by not being able of ourselves, to think anything good, etc.; 2 Thess. 3:2. Faith is not with all.

3. By very clear words the Holy Spirit teaches that faith is a gracious gift of God. Not only when He says so in general, John 6:44. No one can come to me unless the Father who sent me draws him; 1 Cor. 4:7. That we are able is from God; Jac. 1:17. All good gift, and all perfect gift, is from above, descending from the Father of lights; therefore, also faith; but especially as it declares this in particular; Matt. 16:17. My Father who is in heaven has revealed it to you; John 6:45. He that hath heard from the Father, and hath learned, let him come unto me; Rom. 12:3. According as God hath dealt unto every man the measure of faith; 1 Cor. 12:9. Another is given faith by the same Spirit; and verse 30 Paul says, that no one can say Jesus is Lord except by the Holy Spirit; which is as much as if he said, that no one can believe in Christ except by the Holy Spirit. For the confession of the mouth is a fruit or effect of the Spirit of faith. For thus Paul says, 2 Cor. 4:13. For we have the same Spirit of faith, etc.; we also believe, therefore we also speak; Gal. 5:22. The fruit of the Spirit, etc., is faith:

Eph. 2:8. By grace are ye saved through faith, and that not of yourselves: it is the gift of God.

Phil. 1:29. it is given to you in the cause of Christ, not only to believe in him, but also to suffer for him.

2 Pet. 1. Who have obtained the same precious faith with us, through the righteousness of our God, and of our Savior, Jesus Christ. And finally; Heb. 12:2, he says, that Christ is the Guide or author and perfecter or accomplisher of faith.

In contrast, we judge that the Remonstrants depart from the truth, when they feel,

1. That God gives all men by one

the indwelling action of the Holy Spirit (without which preaching would not be sufficient), the elect are called, that they may receive with true faith and confidence the preached word, and adhere to Christ.

calling (taking the word "calling" in the broad and wide for all kinds of calling to repentance; Arnold. v. Tilen. pg. 90, r. 9) calls, that is, that He calls by that common calling, by which God, not leaving Himself without testimony, has revealed to men some truth' of His power and goodness, and has kept a law imprinted in their minds; by which demonstration and also by that truth; which they hold in iniquity, that is, which operation they prevent in themselves, and also by that inscription of the law in their minds, according to which they have such thoughts as accuse themselves; they may be brought so far as to find, as if groping, God; Arm. v. Perkins; pg. 295, r. 4, 5, 6, 7, and reg. 33, 34, 35; and Arnoldus v. Til; pg. 99, reg. 27; and pg. 417, reg. 22; and pg. 415, reg. 4. The same is also evident from the words of Arminius and Arnoldus, which have been previously contributed to the first proposition.

2. That the means, necessary to faith and to conversion, are sufficiently and powerfully tendered to all; Arnold. v. Tilen. p. 369, r. 6; and 154, reg. 15, and p. 362, reg. 25, and p. 399, reg. 2, of the end. And that these means are various, namely, either by intervening of the Law, or without intervening of the same, by the Gospel; Arnold. v. Tilen. p. 98, reg. 17, 18. By the Law, which is therefore preached, that it may make the minds of sinners fit to desire and covet the grace offered in the Gospel, etc.; Arnold. v. Tilen. pg. 107, reg. 3, 4, and pg. 413, reg. 8. But (he says) before the Father draws to Christ by the Gospel, He draws us first to the knowledge of ours by the Law, that He may make us capable, namely, to draw us afterwards to Christ by the Gospel. For those are able and suitable who have learned their sins from the Law, and have also learned to repent of them. And pg. 107, reg. 2, 3.

But what do the Remonstrants understand by the Law? Arnoldus says to Tilen. page 107, reg. 12: This Law all men have imprinted in their hearts. And pg. 304. reg. 28: He (namely God) has

left to man a few sparks of light' and a certain knowledge of the Law, inscribed in the heart; when this is awakened, man may thereby be convinced of his misery, weakness and incapacity, and that, being convinced, he may then learn to be grieved on account of his sins, and furthermore, out of this sorrow, he may learn to sigh and pray for the grace of the forgiveness of sins, and for the grace of the new Spirit. And pg. 407, reg. 19. Elsewhere he calls this Law a certain light, left by God in nature, which is nevertheless of a higher nature; p. 116, reg. 10. But what kind of light this is, he also declares there, reg. 12, etc. These sparks or remnants of light he confesses are, or are of a higher nature; pg. 116, reg. 11; and pg. 418, reg. 9; and pg. 421, reg. 4; or that they are a spiritual grace; for he says; pag. 418, reg. 27: There is also another spiritual grace, not yet regenerating, but making fit for regeneration, namely, by which man is led to the knowledge of himself and of his sins, and to the sorrow for them, together with the desire and desire of the Redeemer; or that they are a grace, all in common; pg. 424, reg. 15; or that they are a grace, common, and preceding the grace of regeneration; pg. 421, reg. 1, 2; or that they are

the first grace; pg. 156, reg. 15, and pg. 430, reg. 2. And he says, pg. 107, reg. 15, 16: Therefore I say, that they are all called in one way.

Some do not seem to confess this first grace for a beatific one; though Arminius says, pg. 9, reg. 1, 2, 3, that those who are not called to grace by the outward preaching of the Word are not entirely excluded from access to grace. Even so nevertheless they confess, that it is preceived before the beatific grace; Arminius v. Perkins, pg. 260, reg. 3, 4, 5, 6, 7; and Arnoldus v. Tilenus, pg. 113, reg. 3, 4, and pg. 399, reg. 2, of the end.

And though men of themselves, by their reason and by their natural powers, that is, by the first genade, cannot find or conceive the true good; for Arnoldus says, pg. 419, reg. 1, that man is aroused by the first grace, to seek the Redeemer; yet they expressly confess in many places, that the minds of sinners are made fit, by the first grace, namely, by the Law, being imprinted in their minds, to desire and covet the grace offered in the Gospel; Arnoldus v. Tilen. p. 107, reg. 3; and pg. 413, reg. 11, 12.

Likewise, that God hath left unto men goods, to that end, that; if they make good use of the gifts, that is, to honor him, by the performance of all service, according to the measure of their knowledge; that they may then perceive more of the goodness of God, and that they may be inebriated with more grace, that is, with clearer revelation, until at last they are led unto Christ and unto his knowledge; Arnoldus v. Tilenus, pg. 118, reg. 17, 18; and pg. 407, reg. 19; or to the knowledge of all the mysteries, which for salvation are necessary to know; pg. 119, reg. 21, 22; that is, that God gives the second grace (as they speak) to those who use the first rightly.

The second grace, which is by the Gospel or by the preaching of the Evangelies, they say was general in Adam, as also in the time of Noah, Abraham, etc. Arnoldus v. Tilen. pp. 101, and 102, etc. Wherefore they would also say, that this means, which is without intervention of the Law, by the Evangelion, is also common to all men. 2. That this grace is also sufficient and powerful, as they speak in common of all the midparts; Arminius' Declaration, pg. 201; in the third decree; and in Artic. perpen. pg. 21; Arnold. v. Tilen. pg. 369, reg. 6. Arnoldus also says, that the preaching of the Gospel joined and accompanied with it the operation of the Holy Spirit; against Tilen. pg. 433, reg. 19; and according to the opinion of Arminius, pag. 125, reg. 8, and pag. 432, reg. 4, of the end. The opinion of Arminius is, that the inward help of the Spirit happens, in common and according to normal order, to those called by the Word of the Gospel, as long as they do not make themselves unworthy of that help by their rebelliousness and disobedience, or as long as they do not deserve that the Spirit should cease to work in them; Remonstrants in their handed down statement, Thesis 6, and Hague Conference, Lat. Brand, pg. 308, reg. 4, of the end. What shall they say when they feel that the Holy Spirit does not by himself or without means do or work anything in man for salvation? We believe (say the Remonstrants, Hague Conference, Latin Fire, p. 308, reg. 6), that the Spirit of God, in the ordinary order, does not work in us any power to heal, other than by the Word. For that the Holy Spirit himself should work powerfully, be far from it. For Arminius, as Arnoldus relates, wants all that is said of sufficiency to be attributed to the assistance of the Holy Spirit, by which He gives assistance to the preaching of the Word, by which He is powerful, and by which He works in the minds of men in such a way that He imprints the sense of the Word on their minds, and by that means moves the heart and produces consent to it. And against Tilen. pg. 437, reg. 14. Now, in what manner the Spirit of assistance imprints the sense in the mind, moves the heart, and produces consent, they sufficiently explain, if they by no means admit the power of grace, but set it wholly in an exhortation, according to the manner of the exhortation of morals; "for" says Nicolaus

against Ames. pag. 243, reg. 5 of the end, "with the catharsis of the sinner does not go together the forward movement of God, by which the will is so predetermined to consent that he could not consent. And pg. 206, reg. 3, he confesses that the will of its own accord voluntarily commits itself to cooperation, so that grace does not cooperate except by the cooperation of the will. And of the exhortation say the Remonstrants, Haagsche Conferentie Lat. Brand, pg. 314, reg. 23, that it works faith in us by a mode of displaying some things presented. For the power (as Nicolaus says), to prefer or reject that which is presented, which is appointed of the understanding, is the will natural and proper; against Ames. pag. 229, reg. 25. Now, what is this proposed other than the recommending grace, or that recommending which is done by reason? This grace Nicolaus confesses, that he understands; pag. 317, reg. 1, and pag. 302, reg. 9, and pag. 318, reg. 10, and pg. 342, reg. 11; and he says, that God uses this advising grace, to provoke the willing of the will; and pg. 297, reg. 3 of the end. "What reason is there in the way, that this recommending grace alone should not make these natural men spiritual?" In the Hague Conf. Lat. Brand, pg. 311, reg. 4. And with some other words Nicolaus says to Ames. pag. 320, reg. 20: "This power of hedonism; by which, by sweetly enticing to consent, the one is lured who could not consent; as it is nobler, is it not also more pleasing to God and man?" This is what they also mean, when they understand by the drawing of the Father to be an enticement of the Father; Haagsche Conf. Lat. Brand, pg. 322, reg. 22, 29; or a sweet, yet forceful exhortation, which only occurs by reasons, namely if there is a necessity; Arnoldus v. Tilen. pag. 412, reg. 2.

Yes, that they all feel this way, is most evident from that, when they say, that jnenschen can thus resist the grace of God, that they can hinder, or turn away from it; Remonstrants Haagsche Conf. Lat. Brand, pg. 274, reg. 3. Likewise, that the same does not thus supply man with new powers, or it always remains in his power, to use or not to use them; Arnold. v. Tilen. pg. 337, reg. 3 of the end, according to the sentiment of Arminius; and pg. 381, reg. 3, that God does this so that man may always remain free not to use these means, and to resist rousing grace by his own will; and reg. 6 of the end, and pg. 385, reg. 22; so that they may resist, even when the Heiligen Spirit works in man, with a will and intention of converting him; Haagsche Conf. pg. 191, in the end of that page, and pg. 193, reg. 9; Arnoldus v. Tilen. pag. 75, reg. 1, and pag. 127, reg. 20, and pag. 381, reg. 2; Nicol. pag. 198, reg. 10. Briefly, that, according to the opinion of the Remonstrants, to receive or have faith, two things are required; 1, a sincere aptitude of the one who will believe; 2, reasons either

from without, or in nature I to believe; Episc. Thess. privat. Dispt. pressed, by which he is moved, | 15; Thes. 7, page 45.

REASONS.

HOLY SCRIPTURE TEACHES THE TRUTH OF OUR PROPOSITION, AND ON THE OTHER HAND REJECTS WITH VERY CLEAR WORDS THE CONTRADICTORY AND UNSCRIPTURAL PROPOSITION OF THE REMONSTRANTS.

I.

Since the unregenerate man, that is, the one considered in the fall, has nothing in himself by which he can attune himself to the supernatural good, the Holy Spirit openly denies that any man could be moved by the light and gifts of nature left in him to truly know God. It is true, David says; Psalm 19:1, 2; that out of created things the glory of God, and his omnipotence, is made known; the heavens, he says, declare the glory of God, and the firmament proclaims the works of his bands; yet he testifies, that it does not work to obtain the grace of salvation, when he says, verse 8: The law of the Lord (he speaks of the

Gospel; Rom. 10: 18) is immaculate, converting souls, and is a faithful witness of the Lord, giving wisdom to the little ones; the righteousnesses of the Lord are straight, rejoicing the hearts, etc. Paul says, that the Gentiles, following the guidance of natural light, even as they expended themselves to be wise, became fools; Rom. 1:23; Rom. 8:6, 7. That the mind of the flesh is death and enmity against God and cannot be submissive to the law of God. How then shall man conform himself to the second grace? 1 Cor. 1:19, 20. That God hath taken away the wisdom of the wise, that is, of this world, as well as the understanding of the intelligent, from among them, and hath made it vain. And verse 21: If in God's wisdom [that is, out of created things] the world [that is, the unregenerate men] did not know God out of wisdom [that is, out of themselves, or out of the light of nature]; that it pleased God by the foolish preaching to make the believers blessed. And cap. 2:6, 7, 8, he says, that true wisdom hath been taught in secret, or hath been hidden, which none of the princes of this world hath known; yea, we preach (he says) that which no eye hath seen, no ear hath heard, neither hath entered into any man's understanding, which God hath prepared for them that have him.

Which is not only true, concerning the finding of the remedy, but also concerning the revelation of this remedy, or of the hiddenness, through the preaching of the Gospel; for he says; cap. 1:18: That word of the cross is a foolishness to them that perish; and cap. 2:14. "The natural man"; that is a man, not yet enlightened of the Holy Spirit, and who is not with any other, but with the Holy Spirit. Spirit, and who is endowed with no other light than the natural light of the soul, and who therefore judges, for such reasons as man's wisdom teaches, "he hath not the understanding of those things which are of the Spirit of God, for they are foolishness to him; " that is, since he is not gifted in his natural remains with power by which spiritual things are discerned, so it is, that he esteems even spiritual wisdom for foolishness, and mocks it, and rejects it as foolish, yes, as raving frenzied. Then he adds, "And he cannot confess these things, because they are spiritually judged." Thus the Apostle teaches that it is impossible for the unregenerate man to understand or comprehend the teaching of the Gospel, or salvation through Jesus Christ. Our Lord Jesus Christ preached the Gospel, and performed the greatest miracles for the confirmation of the doctrine of the Gospel, but yet natural men did not embrace the appointed remedy, but rejected it, not believing in Jesus Christ, as it is said there, Johan. 12:37.

And what was the reason? Was it because they abused their will, or their remaining freedom to use or not to use the sacrifice? The Holy Spirit judges that there has been another reason; for He says, John 12:38: That the word of the Prophet Isaiah might be fulfilled, when he said, Lord, who has believed our word, and to whom has the arm of the Lord [that is, the Gospel] been revealed? Thus those do not understand the teaching of the Gospel, whose heart the Lord does not open.

There the Holy Spirit adds; v. 39, v. 40: Therefore they could not believe, because Isaiah said again, He has blinded their eyes and hardened their hearts, that they may not see with their eyes, nor understand with their hearts, nor be converted. So also John 10:26: "But ye believe not, because ye are not of my sheep. So men cannot believe, unless God changes them into His sheep; Matt. 13, v. 11; "It has been given to you to know the mysteries of the Kingdom of Heaven, but it has not been given to you;" and vv. 13, 14; "Therefore I speak to them in parables, because they see not, and hear not, nor understand; so the prophecy of Isa. etc. is fulfilled in them. The same cause of disbelief is expressed by Christ, Matt. 11, v. 25. I thank Thee, Father, Lord of heaven and earth, that Thou hast hidden it from the wise and prudent [especially of this world], and hast revealed it to the little ones; yea, Father! because it has so pleased Thee. And finally John 3:19. This is the damnation, that the light has come into the world, but men have preferred darkness to light. Men then, to whom it is not given of God, or to whom it is not

revealed by a special grace of the Holy Spirit, cannot find the remedy, nor being revealed, admit, grasp or embrace it.

II.

Since God executes the decree of his election by certain means, that by them he may bring to that end all those whom he has elected to salvation; so it is that of these the first is the calling itself by the preaching of the Gospel, by which Christ calls his elect out of the common heap from all others, and separates and isolates them from the world, and begins to bring them to the end of election; For he has his winnow in his hand, and will cleanse his threshing floor, and will gather the wheat into his barn, but the chaff he will burn with an unquenchable fire; Lu. 3:17. Likewise, Christ was made a fall and resurrection for many in Israel, and a sign to be reproved, that the thoughts of many hearts may be revealed; Luke 2:34, 35. Thus Christ also says: "I have other sheep, which are not of this fold; these also I must bring here; for they shall hear my voice, and it shall be one fold, and one shepherd; John 10, vs. 16. And Peter: He has called us out of darkness into His marvelous light; 1 Pet. 2, vs. 9. For this also the Lord admonished Paul, that he should preach the word of God without fear within Corinth; for, says He, Acts 18, vs. 10: I have many people, in this city. It is true that He strikes with a common sound the ears of all who hear the preaching, but indeed He calls no one but those whom God has elected to eternal life; for to them, according to the ordinance of God, the calling is proper; for those whom He has known beforehand, etc., He has also called; Rom. 8, vs. 29, 30.

This is done outwardly, and inwardly; outwardly by the preaching of the Gospel, which is common to all, to whom the Word is preached; of which Christ speaks, Matt. 28, vs. 19; Mar. 16, vs. 15. For there have been called, who have not wanted to come, and also those who do come a little, but without a wedding garment; Matt. 22, vs. 11, 12. Therefore Christ also adds at last: many called, few chosen; vs. 14. The which has no beatific effect in them, not because of the working of grace, but because of the wickedness and wrongness of men's nature, which God removes and heals in some, namely in the

10S His own; but not so in others, whom He permits by His righteous judgment to persist in the hardness of their hearts; yet this is not wholly and at once without all fruit, like the rain which falls not only on the fruitful earth, but also on the stony rocks, or on any other stony places. For when the elect are called by it, and distinguished from the wicked, then the blindness and wickedness of the ungodly is revealed, and all excuse of their ignorance is taken from them; John 15:22. And in the judgment of God they are convinced of their own wickedness and wrongness by the testimony of their own conscience, and are made to understand that they are inexcusable.

This common grace is altogether resilient, that is, it actually resists men, who are there stubborn, and uncircumcised of heart, and of ears; Acts 7:5; Matt. 23:37; Acts 13:46. And it is not possible for them, that they would not non-resist, for the fleshly man does not understand, etc. yes, cannot. The will also will not, and cannot even will, those things which are spiritual; 1 Cor. 2:14. For God gives them no understanding to confess, nor eyes to see, nor ears to hear; Deut. 29:4; John 12:38. Inwardly by the mighty working of the Holy Spirit, by which He does in us that which He commands to be done by the calling; this is called mighty because of the working of the Holy Spirit; for He regenerates and enlightens the minds, renews the will, and causes the preached word to dwell in the hearts of the elect for salvation; Acts 13:18; and 16:14; Rom. 1:

16. It is called in the Word of God a drawing of the Father; John 6:44; the baptism of the Spirit and of fire; Luc. 3:19; a holy calling; 2 Tim. 1:9. Of this calling must be understood the words of our Lord Jesus Christ; John 6:45. All who have heard and learned of the Father, come to me; and of the Apostle Paul; 1 Cor. 1; for when he had said; v. 18: The preaching of the cross is foolishness to those who perish, but to us who are saved it is the power of God; so he adds afterwards to vv. 23, 24. We preach Christ the crucified one to the Jews, and to the Greeks a foolishness; but to those who are called, both Jews and Greeks, we preach Christ the power of God and the wisdom of God.

Thus the preaching of the gospel is a common ordinary means by which the Holy Spirit works and produces in us faith and the works or fruits of faith; Rom. 1:16; and 10:14 and 17. It hath pleased God by the foolish prediking to make the faithful blessed; Matt. 16:15; likewise 1 Pet. 1:23, 25; and Jac. 1:2.

Not that it is of itself a means sufficient and powerful for the conversion of men, without the working of the Holy Spirit; for that it is sufficient and powerful, it is only (according to the testimony of the faithful servants of the Holy God) by the working of the Holy Spirit. For John the Baptist confesses, Luc. 3:16, I baptize you with water; but there shall come one who is stronger than I; he shall baptize you with the Holy Spirit and fire. And the Apostle Paul, 1 Cor. 3:5, 6: Who else is Paul, who else is Apollos, but servants, by whom ye have believed? And that, as the Lord hath given to every man: I have planted, Apollos hath wetted; but God hath given the growth. So neither planting nor wetting is anything, but God gives the growth; 1 Cor. 5:10. I have labored more than all of them; yet not I, but the grace of God which is with me. These also did all things in the ministry of their service for the glory of God, and of Christ the Mediator, and never restrained or suffered any man to depart from the glory and lordship of God; as may be seen in Peter and John; Acts 3:12, 13, 16; and in Paul and Barnabas; Acts 14:14, 15. Yea, God joins together for that purpose in many places the word, being outwardly preached and heard, together with the working of the Holy Ghost, that He may thereby signify, that the preaching of the gospel is not sanctifying, except by the grace of the Holy Ghost, which is there enlightening, teaching, and assuring. For thus saith God; Isa. 59:21, My Spirit which is in thee, and the words which I have put in thy mouth shall not depart from thy mouth, etc. saith the Lord, from henceforth to everlasting. Likewise John 15:26; Gal. 3:5; Eph. 1:13; of this it is said, Mare. 16:10: And they, going forth, preached everywhere, and the Lord wrought with them. How true that is, is proved by many examples; as in common, Acts 8:16, 17; and chap. 10:44; and 2:15; so also in particular, Acts 16:4. Lydia heard us, whose heart the Lord opened, that she took heed to those things which were said of Paul. Thus believers are said to be a work, not of the servants of Christ, but of God and of Christ himself; 1 Cor. 3:9. For we are God's servants; God's fieldwork, God's building are ye.

Moreover, the h. Scripture teaches that the conversion of man does not really take place by exhortation, or enticement by reason, which lies in advising, exhorting and enticing, but also that it takes place by an operation of God or of the Holy Spirit, which is far more glorious, yea, which is also by no means less, than there was the creation of the first man; By which working man is powerfully drawn from nature to grace, from darkness to light, from death to life, so that he is again created, re-cultivated, born again, that he is also enlightened, that his heart is opened, that the stony heart is taken away, and a

IV.

Finally, although it is not possible for an unregenerate man not to resist the Holy Spirit, or the wisdom of God concerning the salvation of man by grace, which is foolishness to him, as has been said; and furthermore, although in the regenerate man, inasmuch as he is not wholly reborn, there is a certain

regeneration (for the flesh lusts against the Spirit; Gal. 5:17; a law is there in the members, which contradicts the law of the mind; Rom. 7:23; and in this there are still some lusts of the flesh, which contradict the soul; 1 Pet. 2:11); yet we acknowledge that it is the working of the Holy Spirit (by which He gives him the mind and heart) that he is raised from the death of sin, and made alive again, as we have proved in the foregoing. Without this grace, the advising grace will be entirely vain and in vain; for he can no more obey the one who advises him, as a blind man can obey the one who advises him to see, or as a murderer the one who advises him to change his skin, or a dead man the one who advises him to rise again from the dead. Thus we rightly deny and reject these beliefs and feelings of the Remonstrants.

First, that the first grace is the light of nature, and that it is common to all men.

Second, that it is in the power of unregenerate man to receive or reject the first grace, to use it well or poorly, and that man, for the proper use of the first grace, is gifted with the second.

Third, that faith is not a promise of the new covenant, nor is it a gift obtained through the death of Christ.

Fourth, that faith is not a special gift of the Holy Spirit, with which only the elect are poured out, by a powerful infusion of the same Spirit of Christ.

Fifth, that faith is a work, obtained by motive reasons and promptings.

Sixth, that man cooperates with the first grace, etc.

IV.

On the other hand, we judge that the Remonstrants teach against the holy Scriptures, and that they err very gravely when they say that grace does not move so powerfully, or it always remains in man's power to resist grace to such an extent that it can cease to work, since it nevertheless intends to work.

John Arnold. v. Tilen. pg. 127, r. 20. Remonstrants, Hague Conf. pg. 191, at the end, and pg. 193, reg. 9. Geldersche Remonstrants in the various Articles; Art. 2, pg. 61. In the surrendered statement on the 3 and 4 Article Thes. 5. Grev. v. Ames. pg. 271, r. 3,

illuminates, changes the will, changes the affections of the end, and in more other places, that improves, and, with change of theirs on the foregoing statement, evil gestalt, gives a new gestalt-

and new powers, such and so powerful that man will not and consequently cannot resist the Holy Spirit when He proposes his conversion.

REASONS.

For the Word of God teaches that the Holy Spirit prevents and removes all resistance; for He enlightens the mind; He preserves and bends the will with all its inclinations. He removes ignorance from the mind by a powerful enlightenment of the mind, and causes us to understand and bring about, through the preaching of the Evangelists, that we are saved by grace alone through the merits of Jesus Christ.

When Paul said of the Gentiles and unregenerate Jews, that the wisdom was hidden from them, or that the princes of this world did not know it, he adds verse 10. But he revealed it to us through the Holy Spirit; and why not? For the Spirit searches all things, even the depths of God; for no one knows those things which are God's except the Spirit of God. And verse 12: "We have not received the Spirit of the

world"; that is, the wisdom of the world, or such redences as human wisdom teaches, as he speaks in verse 13; "but the Spirit which is of God, that we may know what is given to us of God"; 1 Cor. 2:10, 12. And finally: "The spiritual man," or born-again or enlightened man, judges all things, and has the mind of Christ; verse 15, 16. Likewise Eph. 1:17, 18, 19. He also changes the will, and makes that after the former evil disposition, there follows in its place another disposition, which is good, and which can agree with the enlightened mind. This is what God reveals when He says in Ezek. 11:19; and 36, verse 26: I will take away the stony heart from your flesh, and I will give you a heart of flesh. What is the heart of stone but that heart or will which opposes or conflicts with the will of God? If then God promises a new heart and a heart of flesh, does He not thereby teach that He takes the will captive, yes, bends it to obey Christ, as Paul says, 2 Cor. 10:5. The same is made known, Deut. 30:6. God will circumcise (says the Lord) thy heart. The heart is uncircumcised; the heart is disobedient and hardened; Deut. 10:16. By the circumcised heart is then understood an obedient heart, and one that is at ease and satisfied in the will of God. Therefore He also adds, Deut. 30:6: That you love the Lord your God.

This David desired from God very fervently; Psal. 119:36. incline, he says, my heart to thy testimonies. So also Solomon for himself, and for his people.

1 Kings 8:58. Let him incline our hearts to himself, that we may walk in all his ways. And the Apostle Paul, who in no place says, "that God worketh in us both willing and performing"; Phil. 2:13. In another place he prays for the godly, or prays together with them; 2 Eph. 3:5; "that God direct their hearts to the love of God, and to the expectation of Christ."

Now, since the Holy Spirit works, and brings about these things, is it not altogether certain that man cannot understand this powerfully working grace? Not that He works conversion mightily and forcibly; far from it, for it is said to be a mighty working by which one is compelled to work. But God, when He converts man, does not necessitate his conversion by force, but by bending his will, and by making him who is not willing, willing; for God does not press into man a new mind or any new soul, and a heart that is essentially new, so when He regenerates it, but only changes it, improves it, and enlightens it. Therefore, according to his own inclination, which is now given to him by God, he is knowingly and willingly obedient and submissive to God, and he cannot resist it, since he cannot will it.

When God breathed into the body of man, who was now created, a breath of life or a living spirit; and when He restored life to the dead Lazarus, gave sight to the blind, and quickened the dome of desiccated bones; Ezek. 37; by his almighty operation; verily, it has not been possible for man, or Lazarus, or the blind, or the bones, not to want to live, to see, and to rise again, whereas now in them the sight or the life was most sweet and pleasant; and they have not been able to withstand the life or the sight, because they have not wanted, nor have been able to want. So also a man, being dead in sin, wholly blind, darkness, and lying in death; if he be recreated with no less power by the Spirit of God (for there it is said, Isa. 40: 10. Behold, God, the Lord cometh in strength, and his arm shall reign); is also raised up (Tb ess. 2:5); is further enlightened (Thess. 1:18. For God, who said that out of darkness the light should shine, has lighted in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ; 2 Cor. 4:6); and is laid out of the grave and made alive (I will (says God, Ezek. 37) give my Spirit in you, and you shall live; then also it is not possible for him not to want to live and see, and he cannot resist; for now he has in himself, by the working of God, spiritual life itself, and sight, and a disposition to it, being poured into him, and also being an imprinted quality.

For although a man, being bare and acknowledged in himself, has the ability to resist this grace, yet, when the power of divine grace is acknowledged, he cannot resist it, or, since grace exceeds wickedness, conversion and the life which God intends must inevitably follow; for a worker who is weaker cannot resist the one who is mightier. For who shall (says Paul, Rom. 9: 19,) resist his will? Thus, therefore, Scripture defines this grace, that it does not merely mention the omnipotence of God; for it says, Eph. 1:19: That ye may know the exceeding greatness of his power in us who believe, according to the power of his mighty strength; 1 Thess. 1:11. That he may fulfil all the gracious goodness of his goodness, and the work of faith, mightily; likewise 1 Pet. 1:5. By the power of God we are saved through faith unto salvation; and when she speaks of the ministry of the Gospel in regard to the mighty working of the Holy Spirit, Paul says, 2 Cor. 10:4; For the weapons of our warfare are not carnal, but mighty through God, etc.; Eph. 3:7. Which is given unto me according to the power of his might. And Col. 1:29. Fighting according to his power, which worketh mightily in me; but also, that she always joineth repentance and faith with it; Ezek. 36:26, 27, to 45:17; Jer. 32:39 40; John 6:37, 45, 54, 57; Rom. 8:10, 29, 36, etc. For when He opens, who has the key of David, no one can close; Rev. 3:7. This is also evident in the example of Paul, who was converted even in the course of his rebelliousness and resentment; Acts 9.

Thus it is strange and incongruous to attribute to this action a resistance, since its own work is to repel and remove resistance. Now it cannot resist, from whom both the ability and the will to resist have been taken away. Yes, it is also incongruous to condense violence and coercion there, where God, preserving the nature of the will, in order to restore freedom to the will, removes the evil that has come to it, and imprints a certain perfection in it, by which it acts and works more freely according to its nature.

So this grace is irresistible, which (so that we may conclude) is therefore said to be so, insofar as this word means a certain and inseparable power, but not insofar as it would mean a power which conflicts with freedom.

It is right, then, that we reject the obstinacy of the Remonstrants, even when God wills or prescribes conversion, as being a doctrine, which is at the highest egregious and blasphemous against the power of God.

THE INVESTIGATION, AND THE JUDGMENT OF THE BRETHREN OF THE LANDSCAPE DRENTE.

ON THE THIRD AND FOURTH ARTICLE OF THE REMONSTRANTS.

SUMMARIZED IN TWELVE PROPOSITIONS.

I. Thesis.

1 What fallen man does, he does either by the light of nature, or by divine grace, now being again poured into him. By nature, however corrupted it may be, he can hear the Word of God, understand it a little, believe it to be true, and be moved by it a little. This is what Paul speaks of in Romans 1 and 2. This also appears from this, that even the devils, being more fallen than man, and wholly deprived of divine grace, are nevertheless able to do these things; Lu. 4:13; Acts 16:17, 18; Jac. 2:19. Thus do we conclude in a sent sense, what the Remonstrants say, in the second proposition of their statement, that men by the powers of their free will can hear and read the revealed Gospel thoughtfully.

n.

But whatever man does by his free will is always evil, that is, tainted with sin, and it serves not so much for salvation as to take away God's excuse. Therefore, such are said to have no powers at all; Rom. 5:6; that they lie in evil; 1 John 3:6; that they are incapable of thinking anything good; 2 Cor. 3:5; that they are dead and children of wrath; Eph. 2; so that the light of nature is mistaken for mere darkness, and Scripture is dark to fleshly men; 2 Peter 3:16. Finally, there is nothing in them that does not offend the Lord; Heb. 11; Rom. 14. This is attested by the examples of those, who among the Gentiles were noticeably the best and most pious; as there has been Democritus, Epicurus, Piatagoras and others. Socrates has even been an idolater; likewise Abraham, when he was not yet called; for goodness dwells not in our flesh; Rom. 7; in iniquity are we received; Psalm 51; unclean from unclean we are; Job 14:4. Even the young tender children, as soon as they come to some glimmers and sparks of reason, soon prove their wickedness. Therefore also Augustine says, "The weakness of the members of young little children is un-noozel, but not their minds." And what are many reasons for this? Before we have grace, we serve sin so that we are free from righteousness; Rom. 6:20. The flesh is not subject to the law of God, nor can it be; Rom. 8:8. Such are called children of the devil; 1 John 3:16; 2 Tim. 2:26; John 12:31; Eph. 2:3; Rom. 6:12, 14; 2 Pet. 2:19. Let us then conclude with Augustinus: "No one flatters himself; from himself he is a Satan; from God he is blissful."

Thus is most abominable the error of the Remonstrants, who there say, that by the light of nature man is able to do much, yea, that by the right use of it he can obtain more things; in their statement, Thes. 1. From this it is then clearer than the light at noon, that they set the principle and the first origin of the decree of election in the wholly depraved man. For according to their view, the decree of election is from faith, and the faith is from the word heard, and the decree of giving the word is from the right use of the light of nature. God wants to keep these weeds out of His Church.

III.

Having thus far spoken of man outside the grace of God, it remains for us to speak a little about this grace of God itself, by which man is endowed with new powers. This grace is either common or inherent to the elect.

Common grace consists in the gifts that are given both to some who are ungodly and to the elect; sometimes they are bestowed by God through external calling, sometimes without. For it is untrue what they say in their statement that they are all called to salvation with some calling, and that the means of salvation are given to all; Acts 16:14; Rom. 9:18; Psalm 147, last verse.

IV.

By this common grace the fleshly men, who are not yet born again (wi; speak chiefly of the called, whether they be rejected, or chosen), are said to partake of the Holy Spirit, to be enlightened in their minds, and moved in their hearts, from which they receive various fruits, namely, a light and understanding in the mind, the knowledge of God, the knowledge of the way of righteousness; 2 Pet. 2:20, 21; the knowledge of salvation; yea, they also become partakers of faith by the working of the Holy Spirit, and believe to the extent that they also acknowledge the Word of God to be true; yea, they also receive from it a taste of the favor of God and of eternal life, nevertheless a taste which is a slight and small taste, so that they also feel a little joy. In short, they flee the contaminations of the world, that is, they leave the outward shameful things of the world for a time, and improve their outward manners and walks.

These gifts are common to the elect and to the rejected. For of the rejected these and other such places, 2 Peter 2:20; Luke 8:13; and Heb. 6:4, 5, 6, where Paul speaks of those who can fall from grace, which the elect cannot; for not even one syllable is mentioned there of justification, because it is proper to the elect; Rom. 8:30. But these -gifts differ much from the gifts that accompany regeneration; for the rejected have no added change of will, to love God because of such a great benefit; Luke 8:13. Yes, they have never had sanctifying faith, and they have never been firmly and unquestionably assured of the mercy of God toward them, or of the forgiveness of sins. However, all those gifts which precede regeneration, or which they have before regeneration, all these together are of God's operation, and not only of a prompting, which only comes by reason; for even the regenerated can do nothing without Christ; Johan. 15. And these also pray thus: Lord, increase our faith! Create in me a new heart!

V.

The end of these common gifts is not that by the right use of them we may earn or obtain greater and greater gifts, and that consequently the rejected may at last become the elect, but that through them the human fellowship and civil order may be maintained, and that to the elect in various ways all service may be rendered thereby, and that they may be prepared thereby for the inward calling.

VI.

So far of common grace. Now follows the grace proper to the elect, namely, the grace of regeneration. The elect become partakers of this, either by an ordinary way or by an extra-ordinary way of working, and this by their minds, dispositions, wills and all powers.

VII.

The mind needs not only the word, but also a divine and inwardly enlightening effect, if it is to understand the meaning of those things which are necessary to know, believe, do and hope; Luke 24:45. Christ proclaimed the Word to His disciples, and so that they might understand the proclaimed and explained Word, He also opened their minds. Thus usually. David, Ps. 119, desires his eyes to be opened. And Paul desires those of Colosse to be filled with all knowledge; Col. 1:9. Thus do the Remonstrants err, when in their handed down statement, Thes. 2, they ascribe to the Word alone this regeneration.

VIII.

As to the regeneration of the heart, we declare that the affections of the free will cannot be distinguished; for since God circumcises the heart, that man may love God and his neighbor, this cannot be done without the will to love, nor without the free operation of the will. For it is contrary to right and sound reason that some are made alive in the mind and affections alone, and yet the will remains without life. Scripture nowhere confesses, nor does it testify, that by regeneration the affections are read, improved, or kindled, before the restoration or without the restoration of the will; far from it, it confesses, that this regeneration takes place by the Word alone, as the Remonstrants believe in their statement, Thes. 3.

IX.

Further, the will does not make itself alive, nor has any natural inborn power of willing or unwillingness; far from it, that it could accomplish it to the deed, either by its own willingness, or by the aid of reason, and of the regenerated affections, or (which with them is nearly as much) by a direction effected by

reason alone. For, besides the enlightening of the mind, and the awakening of the senses, and the outward prompting of the will, it is that the Holy Spirit works more internally, in a supernatural way, to bring about conversion, and that this is done in advance, and not merely verifying, lest the matter be left in uncertainty, or in doubtful power of man's will. For God works the will and accomplishes it; Phil. 2. Without such a working, the will is wholly fleshly; John 3:9; yes, dead, Eph. 2; John 5:25; Rom. 5:6; Gen. 8:21. We have lost the image of God, and in its place has come the image of the devil; John 8. Thus a new creation is wholly necessary; Ps. 51:12; Rom. 8:11; 2 Cor. 3:6; Gal. 3:21; Phil. 1:6; 1 Cor. 3:6. Thus then do the Remonstrants egregiously err, when in their stated statement, Thes. 4, they unashamedly and rashly deny these benefits of God.

X.

But since they, with their doctrine of resilience, hostile to this doctrine, so it is, that we say two things of this matter.

We confess that we can resist, and that we also resist the Holy Spirit very often when He wants to work. For God is said to want to work in two ways: improperly, or actually. Improperly, when we understand this to mean His will, proposed and commanded in advance of His Word; for this is actually called the will of God. And in this respect we might be said to resist God when He wills to work, if we prefer to suppress His Word rather than hear it; if, by practicing and following pleasure, we set ourselves against grace, and that we darken and bury it again, together with the joy which we had previously received from hearing, and extinguish our faith; for thus we are said to afflict the Holy Spirit, Eph. Spirit, Eph. 4:3, and to put out, 1 Eph. 5:19. Therefore, if many neglect the light of this, which is instilled in their minds by the Word, and are gradually lost, these are justly said to resist, because they were bound to faithfully observe and fulfill the will of the commandment revealed to them in the Word. But when God wills to work according to His hidden will of good pleasure, which is actually called God's true will, no one will resist it any more, so that it will either not be done, or be done less; Isa. 46:10. Thus the Remonstrants err in the handed down Declaration, Thes. 5, when they say, that we can resist God, if He wills and proposes to work truly, etc.; which contradicts h. Scripture, in which, though the word unresistance is not therein, yet concerning the matter itself the Holy Spirit testifies plainly enough in many places, viz. Phil. 1:29, and 2:3; Deut. 29:4; and 30:6; Jer. 24:7; and chap. 31:18. And succinctly and thoroughly enough this is proved and confirmed in the Hague Conference. Yea, the Remonstrants themselves say, that the whole regeneration is unregenerate, when they say, that all the parts of it are unregenerate, as there is the regeneration of the mind and of the affections; for they do not acknowledge more parts of regeneration.

XI.

By this grace faith is given to man, so that it is a gift of God; John 6:44; John 10:26; John 12:39; 1 Cor. 1:30, 31. Thus, then, the Remonstrants err when they deny this in their first Appendix. For from God is given not only the ability to believe, but also faith itself, and the inherent quality of faith, before the works of faith, so that it is not only an effect obtained by reason of recommendation, such as is not there in the one who is asleep, as they say in their second Appendix. For even from those who sleep, faith is not separated, not only inasmuch as it is an abiding virtue, but also inasmuch as it produces good fruits, as there is the ease of conscience, with which a sound sleep is commonly associated, and also good and sound dreams; Proverbs. 3:24, 25, 26. But the contrary appears in the unbelievers.

XII.

Besides the ordinary regeneration, of which we have treated so far, there is also another extra-ordinaire one, of which some detail is given in the third Appendix. The Remonstrants hardly dare to allow this method of rebirth, lest they crash their whole ship, fully loaded and overloaded with errors, at this cliff, and break it completely. For they see well, if this extraordinary conversion and rebirth can be proved, that from it will follow that which is most contrary to their opinion, namely, that there is at least some election, which is absolute; that the rebirth of some at least is irresistible; finally, that God, according to His absolute right, sometimes treats equals unequally; so that, for example, He did not elect Judas, where he followed and confessed Christ, nor converted him by His daily exhortations, joined with internal renewal; and Paul, on the other hand, who not only did not follow the word of Christ and the Apostles, but persecuted it with all his might, chose it and was converted, yes, was converted in an extraordinary way; namely, in an instant he was converted; in an instant his mind was enlightened with the light of the Gospel; that which before was hated and unknown to him, that which he learned from God and not from any man; Gal. cap. 1:12. If anyone objects that he was taught by Ananias, Acts 9:17, this does not take away from the fact that God did not teach him with his divine claims by himself, and that he used the help of men to teach him, for the worship of the church. Thus, Paul taught the Gospel, not so much through the teaching of Ananias as through the revelation of Christ. To regenerate the will and inclinations was the same way; at once he obeyed, saying: What will Thou have me to do? Why did such great grace happen to him? Is it because he was a believer? Not at all, but the grace was given so that he could be a believer.

If the Remonstrants will not depart from these reasons, and renounce their doctrine of resilience by this example, they can be pressed and constrained much more closely by other examples, especially by the example of Christ, according to his human nature; for he is like unto us as far as his coming is concerned; Heb. 2:17. He was an undefiled part of the dead mass of Adam, so Hy is the seed of the woman, Gen. 3; the seed of Abraham, Gen. 22:18. God could see nothing in man beforehand, except that by His pure grace, according to His good pleasure, He wanted to pour Him into that vessel; nevertheless, by His eternal decree, He separated that part from the other depraved mass, and sanctified that from the first conception, Luk. 1:35; and gave him a will, which alone was free unto good, so that throughout his whole life he was not polluted with the least spot of sin, John 8. Now what will the Remonstrants say here? That Christ is a block? That Hy is pulled, coerced, hurried and driven to goodness? That He was stirred and moved, just as daughters tend to stir and move their dolls? Away, away, be far away! Let them hear Augustine, who with this example completely nullifies the grounds of all the doctrines of the Remonstrants, and appropriates the example of Christ to us all; Tom. 7, lib. 1, of the Praedestination, c. 15, saying: "By this your genade is He," namely Christ, "such and so great. Why is grace distinct, since nature is common?" etc. And Christ was not born forgiven, but given, that He might be born free from all ties of sin, of the Holy Spirit and of the virgin," etc.

On this basis the same Augustinus further wants to prove, that there is entirely one and the same equal reason and manner, both of our election, and also of all the fruit, which flows to us from it; saying in the same place: "By the same grace every man becomes a Christian from the beginning of his faith, by which grace that man from his beginning became the Christ; by the same Spirit was this one born again, from whom he was born; by the same Spirit there is forgiveness of sins in us, by which Spirit it came to pass that this one had no sin. True, God knew beforehand that He would do these things. Thus there is the same praedestination of the saints, which shone forth most clearly in the Holy of Holies, etc., etc. Let the

human merits be silent here, since they were destroyed by Adam. Whoever can find in our Head the commencing merits of the special birth, let him seek in us, his members, the commencing merits of the multiplying rebirth. This is what Augustine relates of our Remonstrants.

Since then the doctrine of opposability opposes the doctrine of the forefathers, and also of God Himself, it is also right and just, that the Dutch Church of the same name opposes this doctrine, as if it were a new, vain and Pelagian poem, and renounces it altogether.

THE JUDGMENT OF THE DEPUTIZED BRETHREN OF THE WAAL SYNOD.

ON THE THIRD AND FOURTH ARTICLE OF THE REMONSTRANTS.

We heartily regret, that in such a clear light of Evidence, and after so many disputes and battles of reasoning, which fortunately were held with the Papists and others concerning this matter, now at last some people have risen from the midst of us, who have not refrained from introducing into the Dutch Churches the old mouldy and rejected distinctions and cunningly permeated ideas of the Papal schoolteachers, which they have embellished and added some new additions and new appendices; as to these it should be well known, how little such contentious negotiations serve for edification, and how greatly they serve to embitter the minds, and to scatter the Churches. But since it is our duty to stand for the truth, and to rebuke and refute false doctrines, we wish these prophets of novelty a better understanding; and of their opinion we judge according to the understanding of Scripture and the teaching of the Reformed Churches: That these things, which we have extracted from their books and writings, and which we show and relate here, are not contained in the Scriptures, and that in addition they are for the most part contrary to the Scriptures, and that they are additional to and approaching Pelagian heresies.

Such are these doctrines, which follow here.

I.

That depraved man can rightly use the light of nature to praise and honor God, even without any other supernatural grace. And how little it is, what the depraved man does, that he uses the grace he has rightly.

n.

If in this way man makes right use of the light of nature, and does as much as he can by that nature, then God will give him more and greater gifts, even the proclamation of the Gospel.

UI.

That they may be instructive and worthy, or also able, that God may give them further grace, in whom the seeds of sincere reason, and the inscribed work of the law may yet remain.

IV.

Why God never grants some peoples and individuals the Gospel doctrine at any time in their lives, that it is of such divine pleasure, by which He will deprive the godless transgressors of the law of nature of the proclamation of the Gospel, but provided, however, that He never does this deprivation except for some special outstanding fault, and for a new and actual working disobedience known to God; but that no man, by an absolute decree of God, without any consideration of meritorious cause, is wholly deprived of the means of grace.

V.

That every man, if he but has the use of reason, and is gifted with judgment, in all positions, by his own natural power (without any supernatural light, which might be added to his power), can apprehend and understand the meaning of all things in the Scriptures, which, to obtain salvation, are necessary to know, to believe, to hope, and to do; and that these things are presented clearly enough in the Scriptures, not only in so far as the same are necessary, but also even by reason of necessity.

VL

The will can only be called according to its operation, according to whether the mind directs it, and the inclinations drive it, good or evil.

VH.

The spiritual gifts are not separated from the will in spiritual death; for they were never in it; but in it there was only a freedom to do good or evil; which will cannot show its powers in the state of sin, because of the corruption of the mind, and the depravity of the affections.

VIH.

Only the refusal of enlightenment is sufficient to this end, that man cannot will the beatific good.

IX.

The knowledge of sin, sorrow, longing, and anxiety to obtain salvation, are before faith, before conversion, and before the Spirit of regeneration, and are not only not sins, and not harmful, but are useful and beneficial, and are operations of convenience, and pleasing to God, to give man further grace.

X.

By the preaching of the Law, in reference to the working of the Holy Spirit, sinful man, using the Law, is brought to the knowledge of his sins, and to serious sorrow, so that, because of the incapacity of the flesh, despairing and mistrusting of even his justification and regeneration, he desires and expects and longs for salvation; which fitness precedes the sanctification of life, and before faith in Christ.

XI.

The intention and endeavor to change one's life for the better, as well as the resolution and endurance thereof, precedes faith, and obedience, so called.

XII.

Whenever the truth is offered to the mind clearly and plainly by the Holy Spirit, and whenever the Holy Spirit, dispelling the causes of darkness, wishes to enlighten the mind, it cannot come to pass that the mind should not assent, or that the mind should cease from judging, but that it is determined from the thing proposed, and from the indwelling of the Holy Spirit, to assent.

XIII.

If the mind is gifted with the knowledge of salvific good, it is that the will, having a remaining knowledge of evil, with which also comes an application of natural power, receives the freedom to will good, and also evil of its own accord.

XIV.

Likewise, when as much is accomplished as is sufficient for the purification of reason and the senses, the will is also aroused to exercise its innate power to will or not to will concerning the election of good.

XV.

Here it may also be questioned, whether this is not the supreme operation concerning man, which is done by teaching, exhortation and admonition; and whether it is also useful and proper to use any other for man; and, whether the operation is not strong enough, if it is such as that used by Satan.

XVI.

For conversion something is required that is more powerful than even nature, by means of which he spoils himself, etc., but whether that power is more powerful than nature, etc. But whether that power is the promise of eternal life, those can judge who have tasted the good Word of God.

XVII.

In the state of accomplishment of regeneration, in ordinary conversion the collapse of the imbedded conditions in the will, the mind and the senses, is opposed to the application of the means by which God intends to work a new life in man. And verily, this cannot take place in the will, since by nature it is free to will good or evil.

XVIII.

In this state the will acquires its essence through the acquired inherent qualities of the virtues, and is accomplished by them, and made capable of its workings.

XIX.

We believe that God, after the enlightenment of the mind, and after the supernatural power granted to the will, improves our appetites and the sensitive part of our senses, and moves them with good desires, whose presented things the mind indicates, but whose operations the will obtains.

XX.

God provides for all men the means that are sufficiently and powerfully necessary for faith and conversion. Likewise, He is also ready on His side to reveal Christ to all.

XXI.

The Holy Spirit gives, or is ready to give, to all and any to whom the Word of faith is preached, as much grace as is sufficient according to degrees to effect the conversion of men. And the same grace is given to those who are not converted themselves.

XXII.

External and internal calling do not differ except in degrees, and are not different according to the purpose of God.

XX HI.

God calls no one externally who cannot be converted internally by the hearing of the Word.

XXIV.

We do not set the power of grace in the immutability of grace, nor in the omnipotent power of operation, nor in an inevitable determination of the will to goodness, but set it in such operation of grace as obtains its effect and its effectual fruit; which happens when man does not put against it his wilfulness and recalcitrance, which he could have put against it.

XXV.

The drawing is done by hearing and learning, and is a kind invitation. And there is no reason in the way, why only the advising grace, which is there in the manner of the admonition of morals, does not make natural men spiritual.

XXVI.

Man can by his own free will behave in such a way, and produce such effects, that when they are set in motion, the grace of God does not actually convert him, even when He earnestly desires him to be converted, and when He has intended and begun to convert him.

XXVH.

Yes, even if all the workings of grace which God uses for conversion have been established, conversion remains in the power of man, so that he cannot convert himself, and consequently often resists God and the Spirit, who proposes the rebirth and works it in him.

XXVHI.

Finally, powerful help does not precede the will in order of causation, but when the will moves itself to conversion, then God helps it powerfully. For this reason it is not wrong to say that the power of grace depends on man's will and is determined by it, and so on.

Against these and similar falsehoods, we make these few points.

1.

In the state of sin, the natural man is blind, and does not understand those things which are of the Spirit of God, and that not only because he cannot conceive of them before they are revealed, but also because, after they are revealed to him, he cannot understand them blissfully, or show any consent to

them, without the interior illumination and special grace of the Holy Spirit; 1 Cor. 2:14; Rom. 3:11; and 1:21; Gen. 6:5. Jer. 17:9; Rom. 3:12; Matt. 16:17; Acts 16:14.

2.

In this state the whole nature of man is so depraved, that the reasoning or mind of the flesh is nothing but enmity against God, and a mere rebellion against the Law of God, to which it is not and cannot be subject; And this not only with respect to the affections, but even the will is caught and bound with the bonds of sin, and is charged with the highest disorder and rebellion; yea, at last the whole man is a servant of sin, and dead in sin. It follows then, that man in his conversion or revival or raising to life, of his own accord or by the powers of the old man, cannot prepare or arrange himself for grace beforehand, or desire or crave the true good appointed for him, or answer God when He calls him, or when He offers him salvation, consent by force of his free will, or finally when God works, cooperate, or do any other truly good work; no more than an evil tree can bring forth good fruit; Rom. 8:7; and 7:5; Phil. 2:13; 2 Cor. 3:5; Jn. 8:34, 36; Rom. 6:20; Eph. 2:1; Col. 2:13; Jn. 3:6; Eph. 4:18, 19; Ezek. 36:26; Jer. 13:23; Matt. 7:17, 18. -

3.

Occurring grace is not only an outward preaching of the Word, or an inward prompting by reason, or a movement of the vivifying Spirit, by certain very powerful reasons contained in the Word of God, but it is also a supernatural gift poured in from God, which, appearing before the will of man, powerfully transforms him, and works in him new powers and powers, and good motions; Phil. 1:29; Rom. 5:5; Jer. 31:18; Deut. 30:6; Ezek. 36:26; John 6:44, 45.

4.

This grace of God, taking away the heart of stone, and giving a heart of flesh, is not a mediocre movement, depending, as far as the outcome is concerned, on the freedom of the human will, but it is a powerful attraction, by which the will, being powerfully moved, is not compelled to work, but wills and chooses most willingly the good shown and imprinted; By which also infallibly and most surely are set free those who are drawn by the inward and powerful working of the Holy Spirit. Spirit; Ezek 36:26; John 6:44, 45; John 15:5; Ps 51:12; Jer 32:40; Phil 2:13; Ps 110:3; Acts 16:14.

5.

Not all are called by the unspeakable and mighty internal calling of the Holy Spirit, those who are called externally by the preaching of the Word. And the external call, whether by the book of nature or by the Word, is not rightly called a sufficient grace for conversion, except in regard to the external means of conversion, inasmuch as, apart from these, no other ordinarily of God are used for conversion; Isa. 6:10; Deut. 2:30; Matt. 11:25; Deut. 29:4; Matt. 13:11; Psalm 147:20.

6.

In the state of grace, when God has converted us, it is that we, being converted, now do good works ourselves, but not otherwise, except by the grace and help of the Holy Spirit, who cooperates there. Spirit, who is cooperating therein in every one of our deeds, and is directing and strengthening it; as of this is the principle, so also of the same is the progress and accomplishment of good works; Jer. 31:19;

Ps. 119:111, 112; Ps. 119:32, 34, 35, 36; 1 Kings 8:58; Ps. 68:11; 1 Thess. 5:23; 2 Thess. 5:23; and 2:17; and 3:5; Phil. 2:13.

THE JUDGMENT OF THE DUTCH PROFESSORS,

ON THE FIFTH ARTICLE, WHICH IS

OF THE PERSEVERANCE OF TRUE BELIEVERS.

L Unscriptural thesis of the Remonstrants.

he perseverance of true believers in the faith is not an induced fruit of election, by which God is said to have elected for salvation certain special persons, not subject to any condition of obedience.

In their transmitted statement on the fifth Article, Thes. 1.

I. Scriptural Contradiction.

The perseverance of true believers in the faith is an induced fruit of election, by which God is said to have elected certain special persons, without being moved by any consideration of their past obedience, to salvation and to the means of salvation.

Proof of the contradiction.

1. This is most clearly proved by the Apostles' Trap, Rom. 8:29, by which he proves that predestination comes before glorification in the same order (which comes before it as grasping the endurance by which the believer will be saved); in which order predestination comes before the call to faith, and before justification by faith, namely, in order of cause, and also in order of nature.

2. In the same chapter, verse 32 and following, the Apostle also teaches this, when he says, Who shall accuse the elect of God? It is God who makes us righteous. Who is he who condemns? Christ is the one who died, yes, who also rose, who also is at the right hand of God, who also intercedes for us. Who shall separate us from the love Christi, etc.?

With which words he demonstrates, that believers do not have that beatific good of perseverance of their own accord, nor from any obedience of faith provided in advance by God, but from the gracious election of God, and from love in Christ, when he says, that they, namely, the elect, neither by denunciations and accusations can they be condemned, nor by fears or afflictions be separated from the love of God, but that they are in all things more than conquerors, through the One who loved them in Christ.

3. The same Apostle, 2 Tim. 2: 19, in order to prevent the vexation given by some of the Apostles, says, that the firm foundation of God stands, by which the perseverance of true believers is strengthened in the contrary; and proves, that this is sealed and confirmed by two seals, namely, with respect to God, by His gracious knowledge, by which He knows them as His own from everlasting; towards true believers, by earnest conversion to God, by which those who call on His name depart from all iniquity by which they might be separated from the love of God.

4. To which also these places may be added; Johan. 6: 37. Whatsoever the Father giveth me, that cometh unto me; and he that cometh unto me I will not cast out; Rom. 11:7. The elect have obtained it; the others have become hardened.

And 2 Thess. 2:13, where the Apostle exhorts, that God be thanked for this, that from the beginning He chose the Thessalonians in the sanctification of the Spirit, and in the faith of the truth, that by these two means of election, under which all other things are contained, and consequently also the perseverance in the faith, He might make them partakers of the salvation, to which He has chosen them.

n. Unscriptural statement of the Remonstrants.

Perseverance, in fact, is not a gift of God, namely, a gift poured into believers and obtained by the death of the Son of God, but it is a commandment and a moral condition of the new covenant, which God has prescribed under many possible conditions, and which He requires in man before the final election to the forgiveness of sins, and which man, when he has obtained the abiding capacity of faith and obedience by many and varied acts of faith and obedience, can easily fulfill; and, when added to that, the internal consolation of the Holy Spirit, will also fulfill, and also fulfill in common.

a. Hague Conf. Nederd, 348; Lat. Brand. 407, 1. m. 4; Bert. p. 6, 1, 8; Bertius, of the apostasy of the saints, p. 1; Grevinch. against Ames. p. 137; The outlawed Remonstrants, in the declaration of the fifth Articles, p. 7,8.

II. Scriptural Contradiction.

Perseverance is not only a commandment, or bare condition, among many conditions prescribed of God, and required before the final election (in order that we may use the words of the Remonstrants), which man, when he has acquired the incarnate quality of faith, and of obedience, by many and manifold works of believing and obeying, can lightly fulfill. But it is, in fact, a gift of God, and a supernatural gift, poured out in us through the Holy Spirit and the ministry of the Word, and graciously persecuted, by which the believing man, adorned with the Holy Spirit, can always fulfill both the obedience of faith, and also fulfil both.

Proof of the contradiction.

That perseverance is a supernatural gift, poured in from God, is evident:

1. From these promises of God;

Deut. 30:6. The Lord thy God shall establish thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.

Ezek. 36: 26, 27. I will give you a new heart, etc. And I will put my Spirit in the midst of you, by whom I will make you walk in my statutes, and keep my rights, doing them.

Jer. 32:40. I will impress my peace in their hearts, that they may not depart from me.

2. From the cause of perseverance, and from the spring out of which it flows, according to the Apostles' testimony; Phil. 2:13. God worketh in you, that ye will, and that ye perform, according to his good pleasure.

3. From the instilling of the inward feeling of divine love, by which a certain hope of perseverance, and consequently of perseverance itself, is nourished and preserved in the faithful, as the Apostle declares in these words; Rom. 5:5. The hope [of the grace and glory of God] in which we glory, even in

the midst of our afflictions, shall not be shamed, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

4. From the prayer of Peter; 1 Pet. 5:10. The God of grace, who hath called you to eternal glory in Jesus Christ, who perfect, confirm, strengthen, and establish you. And from the last supplication of the Lord's prayer: And lead us not into temptation, but deliver us from evil! But no supernatural gift breathed in by the Holy Spirit's infusion is a mere condition, or a moral virtue obtained only by manifold operations.

That this perseverance is a gift obtained through the death of Christ can be concluded and proved;

1. From the end of the divine disposition, whereby Christ became to us sanctification and redemption, 1 Cor. 1:30, through the Spirit, that is, of sanctification and strength, by which he makes us holy in the truth, and preserves us from all evil until the day of redemption.

2. From the prayer of Christ, John 17: 15, 20. For if Christ had received this gift of perseverance from the Father through the merit of His death, He would never have required it of Him, saying, "I pray not that You take them out of the world, but that You preserve them from the evil one; and I pray not only for them, but also for those who will believe in Me through their word.

HI. Unscriptural Thesis of the Remonstrants.

When the readiness a of divine help is there, together with the presence of sufficient grace, and when all things are set forth which are necessary and sufficient to persevere, and which God wills to use in order to preserve faith; yea, even when the inherent quality of faith is set forth, even in the will; yet it remains in man's free power either to persevere or not to persevere.

a. In the Declaration of the 5th Article page 11- & Against that of Walch. page 74. Hague Conference, Nederd. pag. 370; Lat. Bert. pag. 90.

HI. scriptural contradiction.

When the readiness of God's help is there stated, together with the contradiction of sufficient grace, and when all those things are stated which are necessary and sufficient to persevere, and which God, to preserve faith, will use; And also when the inbuilt quality of faith is added, being poured even into the will, then the will of man is so bent and determined to persevere, that at one and the same moment it cannot be bent on either side to either of the opposing parts, namely both to persevere, and not to persevere, but so that it is voluntarily and with the greatest pleasure and amusement driven by the Holy Spirit to one of the opposing parts, namely both to persevere, and not to persevere, but so that it is driven by the Holy Spirit to one of the opposing parts, namely both to persevere, and not to persevere. Spirit, to one of the opposites, namely, to persevere.

Proof of the contradiction.

Although the faithful, because of the remnants of their sin in the flesh, are inclined to the deviation from the Law of God, yet by the steadfast persevering grace of the Holy Spirit they are persuaded to persevere. These are the true natural members of God, who, according to the promise of God, Jer. 32:40, remain steadfast in the fear of God, which the Holy Spirit has impressed on their hearts. These

are born of God, who, as the Apostle John declares, 1 John 3:9, for the sake of the seed of God which abides in them, cannot sin, that is, sin unto death.

IV. Unscriptural position of the Remonstrants.

As often as true believers commit some excellent works of the a. flesh, so often they wholly and entirely lose the true faith, b. And not only can they fall into heinous crimes and sins, directly destroying and destroying the good conscience, and, what is more, fall into sin even unto death, and against the Holy Ghost, but can also persist in the same, and continue in the same.

and consequently die in it, and c. fall away from justifying faith, grace and salvation entirely and to the end. And this has been experienced and happened to many true believers and born-again people, as it still happens not infrequently, d.

a. Haags. Conf. Nederd. 304; Bertius 18, and 19.

b. In the surviving declar. on the 5 Art. Thes. 4; Armin, in his questionable Articles, p. 31; Episc. disput. publ. of transgressive sin; Appendixs. 1, 2.

c. Haag. Conf. Nederd. 304, 305; Ber. 18, 19.

d. To the same places, and statement on the fifth Article, Thes. 3, 4.

IV. Scriptural Contradiction.

Though believers also, through human weakness, carelessness and neglect of the exercises of godliness, fall into the gravest of sins in due time, yet those who commit them, and who, having forgotten their guilty duty, lie deep and sleep in them, do not wholly lose their faith. And they cannot, because of the grace of God which sustains and preserves them, fall into such sins, which directly and wholly destroy and destroy their consciences, as there is sin unto death, and in the Holy Spirit; yere it is from there, that they should persevere and die in it. From this it also follows, that they also cannot wholly and finally fall away from justifying faith, grace and blessedness. And there can be no proof that this has happened to any believers.

Proof of the contradiction.

For it is said, that in the true believers the root of faith and the seed of regeneration remain, in the place now mentioned, namely, 1 John 3:9. Now, to abide with and to be deprived of, or to fall from, these are things that are entirely contrary to one another. For this reason the Apostle testifies of these, Heb. 10:39, that they are not such as abstain from it unto corruption, but believe therein unto the salvation of the soul; and 1 Pet. 2:6, that those who believe in Christ shall by no means be ashamed. But this would happen to them if they fell into the sin of death, which is always accompanied by unrepentance to the end, or into sin in the Holy Spirit, which will be forgiven neither in this world nor in the next. Likewise, that they be kept under the shelter of the power of God through faith, lest they depart from the faith, or fall away from it; 1 Pet. 1:5. On the other hand, John, speaking of the apostates in his time, expressly says that they were never gifted with the true faith of the elect, when he says: They went out from among us, but they were not of us; for had they been of us, they would have remained with us; but they went out from among us, that they might be made manifest, that they were not all of us; 1 John 2:19.

V. Thesis of the Remonstrants.

No true believer and born again a can be sure of his perseverance in this life, and consequently of his salvation, without special revelation.

a. Hague Conference, Nederd. p. 413; Bertius 150 reg. 2, and subsequently.

V. Right-feeling contradiction.

Although the truly believing and born-again man, for many reasons, is subject in this life to various doubts and disturbances of mind, yet he can be sure of his endurance and salvation from the revealed Word of God.

Proof of the contradiction.

That a truly believing and born-again man can be sure of his perseverance in this life, and consequently of his salvation, can be proved.

1. From these promises and assurances of God.

John 1:5; and Heb. 13:5. I will never fail you, nor forsake you.

Psalm 37:23. A man's steps are directed of the Lord, and he delights in his way: if he fall, he shall not be moved, for the Lord upholds his hand.

And verse 28. The Lord will not forsake his favor, and therefore they shall be preserved for ever.

Isa. 54:10. Though these mountains be soaked, and these hills be moved from their places, yet my favour and mercy shall not depart from you, nor shall the covenant of my peace lapse, saith the Lord your defender.

Hos. 2:19. I will betroth myself to you for ever; I will betroth myself to you in righteousness, faith, judgment, beneficence and mercy.

Matt. 16:18. My church, being built on this rock (by faith, that is), the gates of hell will not prevail.

John 4:14. He that shall drink of that water which I shall give him shall not thirst forever; but that water which I shall give him shall become in him a fountain of springing water unto eternal life. With which place also concurs, John 6:35, and more other places, which for the sake of brevity we will omit.

2. From the most certain preservation and strengthening, both of Christ and of the Almighty Father Himself, described in these following places.

John 10:28. No one shall snatch my sheep out of my hand; my Father, who gave them to me, is greater than all. And no one can snatch them out of My Father's hand.

1 Pet. 1:5. By the shelter of the power of God are ye preserved through faith, which is prepared to be revealed at the last time.

2 Cor. 1:21. But who strengthened us with you in Christ, and who anointed us, is God.

3. From the firm confidence and unquestioning assurance which is set before us in Scripture,

Ps. 23:4. Even if I were to walk through the valley of poisonous death, I would not fear, for thou art with me, etc., etc.

Job. 13 : 15. Even if He killed me, I would nevertheless hope in Him.

To which must also be added that most glorious and august place, Rom. 8:31. If God is for us, who will be against us? And who shall separate us from the love of Christ, etc.?

And Phil. 1:6. I hold that it shall come to pass, that the one who began the good work in you shall complete it also until the day of Christ.

4. From the sure victory of believers against all their enemies.

Rom. 8:37. In all these we are more than conquerors through him who loved us.

1 Jn. 5:4. Whatever is born of God overcomes the world; and this is the victory which overcame the world, namely, your faith.

5. From the chief fruit and workings of justification.

Rom. 5:1, and next. Being justified by faith, we have peace with God through Jesus Christ, through whom also we have obtained access by faith to this grace, in which we stand, and glory in the hope of the glory of God.

6. From the glorious fulfillment of hope, by which faith and perseverance of faith are nourished.

Rom. 5:5. Hope does not shame.

7. From the constant and powerful intercession of Jesus Christ, not only for Peter and his fellow Apostles, but also for all true believers. For Christ, who knows that He is always heard of the Father, John 13:31, prayed no less for all believers than for Peter and the other Apostles, John 17; Luke 22; that their faith might not cease. And as He, praying, obtained from the Father in the past, so He still obtains, that He, as He did in the past for Peter and his fellow Apostles, also gives to other believers a most free, most powerful, most victorious and most enduring will in faith.

8. From the Apostle's Golden Tread; Rom. 8: 30; from which it follows, that, with one and the same necessity of consequence, the faithful who are justified by faith are glorified, with whom the elect are called and justified.

9. From the inward testimony and assurance of the Holy Spirit (who is far above all the surest and truest Witness) in our hearts,

1 John 4:13. By this we confess that we dwell in God, and He in us, because He gave us of His Spirit; Eph. 1:13. After you have believed, you have been sealed with the Holy Spirit of promise, which is in our hearts the pledge of our inheritance until we are set free.

The same is said, 2 Cor. 1:22, and Eph. 4:30, etc.

But if some in the holy Scriptures are said to have departed from the faith, these were either hypocrites, who by a mere feigning and imitation of the true faith deceived themselves and others for a time, or they have been temporary Christians, who, rejoicing in the knowledge of the gospel truth, as in a sweet

and pleasant thing, have rejoiced for a little while in its light, as were those of whom Christ speaks, Jn. 5:35, and Matt. 13; where He expressly says, that such have had no word of true faith in themselves.

VI. Unscriptural thesis of the Remonstrants.

It is far from true that the doctrine of the assurance of perseverance and salvation is necessary for the firm consolation of the faithful, and for the peace and comfort of their consciences in this life. On the other hand, it is true that, by its nature and property, it is harmful to true godliness and to the whole religion, since it serves to produce and feed all fleshly carelessness.

In the transmitted statement on the Fifth Article, Thes. 8; Armin. in his recommended Article, pp. 31, 32; Hague Conference, Lat. Bert. pp. 64 and 65. Conf. Nederd. 340, and 346.

VI. Scriptural Contradiction.

Far be it from there, that the doctrine of the assurance of perseverance, and of salvation, in its nature, and from its character and property, should be injurious to true godliness, and to the whole religion, and that it should serve to produce and nourish all carnal carelessness; but on the contrary, it is necessary for the firm* comfort of the faithful, and for the peace and comfort of their consciences in this life.

Proof of the VI contradiction.

This doctrine is not less useful than necessary:

1. For exhortation, that we may walk steadfastly the career of faith which is set before us in the course of this life, as long and as late as we have obtained and accepted the prize;

1 Cor. 9:14; Heb. 12:1.

2. For consolation, and for quietness and peace of conscience, in that we understand that God will accomplish the good work which he has begun in us until the day of Jesus Christ; Phil. 1:6; and that he will not allow us to be visited beyond our strength, but that he will also cause us to endure the outcome along with the temptation; 1 Cor. 10:13.

3. For instruction, as we, by persevering in good works, establish our election and calling, namely, in our feelings and in our conscience or conscience for the comfort of our souls;

2 Pet. 1:10.

VH. Unscriptural Thesis of the Remonstrants.

The faith of tgd Christians, is a true, and a whole and a justifying faith; and differs not in distinctness of being from the true faith, which is enduring to the end.

In the statement on the fifth Art. pg. 4, etc.

VH. Scriptural Contradiction.

The faith of the early Christians is neither the true faith, so called, nor the whole faith, nor the justifying faith; but such is only the faith of the elect, which we say differs from it in variety of being, for these following reasons.

Proof of the difference.

1. Cause is, because the seed of the faith of the elect falls in good ground, but the seed of the faith of the tgd Christians falls in stony ground; Matt. 13.
2. Because the faith of the elect in Christ is true and firmly rooted, but this one is not. To the same place.
3. Because the faith of the elect is endowed with a boldness, and with a firm confidence (which is sometimes also called an assurance), that is, with a sure and full confidence, which the general promises of God appropriate themselves inwardly in the particular, which the faith of time Christians does not have.
4. Because the faith of the elect and true believers, being made growing by the lively juice of the Spirit of adoption, endures and remains even in the midst of persecution, and produces many fruits pleasing to God. But the faith of the temporary believers, being only enlightened by the Spirit of revelation and admonition, and moved and stirred a little, withers away by the heat of afflictions, and falls off unfruitfully.
5. Because those gifted with the faith of the elect are pure in heart; but those gifted with temporal faith are unclean in heart. For the former are said to be cleansed by faith; Acts 15:9. But the others are said to be enlightened, and entertained by a certain taste of the good word of God, Heb. 6:4; but in respect of their hearts, they are likened to dogs and unclean swine, which are turned back to their spit, and to the rolling of the mud; 2'Pet. 2:22.
6. Because those who are adorned with the true and justifying faith of God are said to be elect from the beginning in the sanctification of the Spirit, and in the faith of truth; 2 Thess. 2:13; likewise also to be glorified; Rom. 8:30. But those gifted with temporal and succumbing faith, those are said to be now foreknown to perdition, Jud. verse 4. And that they secretly withdraw themselves from God to their destruction; Heb. 10:38.

And this is our judgment on the conflicting sentiments of the Remonstrants and Counter-Remonstrants, concerning this Article and also the four preceding ones; so that, concerning these two, we deem the doctrine of the Remonstrants to be unscriptural, and contrary to God's Word, and accordingly, that one is guilty of rejecting it; but the other doctrine, namely that of the Counter-Remonstrants, we deem to be sensible and in accordance with the Word of God, and consequently that one is guilty of maintaining it steadily and steadfastly in our Reformed Churches. To this end we pray our most august and gracious Lords, as well as their well-born and most honourable representatives, that they will continue to protect this doctrine with the same fidelity, godliness, care and firmness with which they started, and to keep it pure and clean in its entirety against the evil attacks, as well as the cunning attacks of the enemies of the truth. Meanwhile, Thee, the Father of mercies, the eternal, most merciful and great God, we all together humbly pray that, as Thou hast hitherto observed the holy endeavors, and the good intentions of our Lord (under whose protection we have publicly professed this doctrine in these lands) blessed abundantly, that Thou wilt also, in like manner, always be near to the same advocates of Thy truth with Thy Spirit, for the glory of Thy Name, for the comfort of our souls, and for the increase of Thy Kingdom in these provinces. Amen.

JOHANNES POLYANDER. FRANCISCUS GOMARUS. ANTONIUS TIIYSIUS. ANTONIUS WALEUS.

This judgment my fellow brethren I have read, and know it well.

LUBBERTUS.

THE CONSENTING JUDGMENT OF SIBRANDUS LUBBERTUS,

. ON THE FIFTH ARTICLE,

WHICH ALSO ALL THE OTHER DUTCH PROFESSORS KNOW WELL. AND ALLOWED.

Tolerance, by which one perseveres

V in Christ to the end, differs from perseverance; for the latter is an effect, but the other is an abiding quality, or an abiding quality alike.

Perseverance is a gracious gift of God. For the whole Church, in all its members, prays it daily from God, and that according to the institution of Christ. For as often as she desires; Matt. 6:9: Hallowed be thy name; thy kingdom come; thy will be done, as it is in heaven, so it shall be on earth; and Matt. 6:13: and lead us not into temptation, but deliver us from evil; so often it requires perseverance from God, as Augustine very well teaches from Cyprian; of the good of perseverance, book 2. The Apostle also prays; 1 Thess. 5:23; that the whole spirit, soul and body of those of Thessalonica, be preserved blameless, against the coming of our Lord Jesus Christ. But the saints would mock God, if they desired perseverance from him, knowing full well that it was not given of God, or if it were in man's power without God's giving it.

Now, as it is desired of God, so it is given of God; Jer. 32:40. I will put my peace in their hearts, that they may not depart from me; John 6:40. This is the will of him who sent me, that whoever believes in the Son may have eternal life. And I will raise him up at the last day; John 10:28. I give them eternal life, and they shall not perish for ever; and no one shall snatch them out of my hand.

This gift is not partly from God, partly from man, but comes from God alone; 1 Pet. 1:5. In the power of God we are saved by faith unto salvation; Phil. 2:13. God worketh in you, both that ye will, and that ye perform, for his good pleasure. Augustine; of the good of* perseverance; cap. 7: That man comes to God, which God has willed, that nowhere else should he belong but to His grace; likewise, that man should not depart from God, which God has also willed, that nowhere else should he belong but to His grace.

God gives perseverance only to the elect; Rom. 8:29. Those whom He had known beforehand, He also prepared in advance, that they should be conformed to the image of His Son; whom He had prepared beforehand, He also called; whom He called, He also justified; whom He justified, He also glorified. Therefore, concluding from the first to the last, those whom He predestined to the likeness of His Son He also glorified.

Those whom God by his powerful grace preserves from falling, these do not suffer violence, nor are dragged or pulled with violence or against thanks; but these adhere to God from even and with a free will, and persevere in faith. And though they cannot entirely prevent or reverse the powerful grace of God, nevertheless, as long as they are enveloped in this flesh, they not only retain some power of resisting or resisting, but also sometimes sin out of weakness, that is, resist God even in deed.

Although the born again sometimes fall from weakness, and although their faith suffers some failure; yet they do not fall wholly, nor to the end, from the grace of God; Psalm 37:24. If the righteous man fall, he shall not be cast down again, for the Lord upholds his hand; 2 Cor. 4:9. We are cast down, but we shall not perish; Proverbs. 24:16. The righteous man falls seven times a day, and rises again; but the wicked fall into evil.

Not to the end; John 10:28. I will give unto them eternal life, and they shall not perish for ever: and no man shall pluck them out of mine hand; 1 Pet. 1:5. In this power of God we are preserved by faith unto salvation. But those who receive eternal life and come to salvation do not fall to the end.

Not completely; 1 John 2:19. They have gone out of us, but they have not been out of us; for if they had been out of us, they would have remained with us. There benext, in the most severe fall of Peter, faith was not wholly torn off; Luke 22:32. I have prayed for you, that your faith may not cease. Now, his faith would have ceased if it had been completely torn away. But just as Christ prayed for Peter, so He also prayed for all the elect; John 17: 20.

This is the real reason why the true believers and the elect do not fall into that sin, which is in the Holy Spirit and unto death; 1 John 3:9. He who is born of God does not sin, because his seed abides in him; and he cannot sin, because he is born of God; 1 John 5:16. Is it, that someone sees his brother sin a sin not unto death, he shall pray God, and he shall give him life, those, I say, who sin not unto death. There is a sin unto death, I say not, that any man shall pray for it. All iniquity is sin, but that is sin not unto death. We know that everyone who is born of God does not sin.

The born-again man, in view of his weakness, may wholly and finally fall away; and indeed, he would fall away and fall away, were he preserved by a mightier and higher power.

This doctrine brings comfort, and awakens in us a diligent practice of godliness; for they are well disposed, in that they know that they are preserved by God for salvation; besides, they are also awakened to thankfulness, in that they daily contemplate and reflect earnestly upon this benefit of God.

We reject the opinion of those who say.

1. That perseverance is not a gift of God.

In the statement delivered on the fifth Art. Thes. 1.

2. That perseverance is a condition of election, required beforehand in those who would be elected.

Delivered statement on the fifth Article, pages 7, 8.

3. That it is in the power of man to hinder and nullify this powerful grace of God.

Delivered statement, pg. 11.

4. That the will of man is the sole and natural cause of perseverance.

Letter to those of Walcheren, 74, 4.

5. That the true believers, by every work of flattery, wholly lapse and fall away. Conf. Lat. Bert. 18.

6. That these may fall into that sin which is in the Holy Spirit.
7. That these may wholly and finally lapse and fall away; Conf. Lat. Bert. 18. Delivered statement on the fifth Art. Thes. 3: 4.
8. That the doctrine of perseverance is injurious; Conf. Lat. Bert. 57, pg. 18.

LÜBBERTUS.

This judgment of our fellow brother we have read, and find it good.

JOHANNES POLYANDER. FRANCISCUS GOMARÜS. ANTONIUS THYSIUS. ANTONIUS WALEUS.

JUDGMENT OF THE BRETHREN OF THE GELDER SYNOD,

ON THE FIFTH ARTICLE,.

WHICH IS OF THE PERSEVERANCE OF THE SAINTS.

We believe that the true believers of the grace of God, of faith, and of eternal blessedness, wholly and to the end never lapse, or can lapse, and that not so much in respect of any power which has been poured into them, and which remains in them, as because God, for his promise, and because of the continual intercession of Christ, by his Holy Spirit, so preserves and preserves them. Spirit thus preserving and protecting them from all violence and deceit of their enemies, that they neither fall nor can fall into any sin, which would deprive them of either spiritual life or eternal life, to both of which they are graciously predestined or ordained.

Explanation and affirmation.

1. We do not believe that all sorts of believers persevere, but only those who are truly such. For to be and truly to be differ greatly (John 8:31; Rom. 2:28,29; John 1:47; Col. 1:6;). Now these are true believers, not those who believe only those things which are true (for thus even the Devil would be a true believer Jac. 2:19;) but those who, with a faith that is not feigned or imitated, and with full confidence of mind, adhere to Christ Jesus alone, their only Savior, Advocate and King; who are rooted in Him; who are washed up together with Him, and who keep His word (1 Tim. 1:5; Heb. 10:22; Col. 2:7; Rom. 6:5; 1 Jn. 1:5;). For by this we know that we are in Christ. And the Remonstrants themselves confess (Declaration of the 1 Articles; pg. 8, that the true and sanctifying faith; such faith as that faith which they conceive is before God in electing, is not only a knowledge and consent, but also a confidence; indeed, such a confidence as necessarily includes and brings with itself holiness and the uprightness of life, which it begets and brings forth of its own accord by its own fruitfulness. And elsewhere (Conf. Lat. Br. page 362, r. 8): Faith (they say) without works is dead. And therefore it cannot work in man's mind the confidence that he is a child of God, and that his sins are forgiven him. Bertius also says with expressed words (Of the Waste of the Holy, pg. 45, reg. 18, 22): The one (he says) is actually believing, or faithful, who fulfills his promises to the end. And: Those who believe, are disciples of Christ; and yet, if they persevere, they are said to be true disciples of Christ.

2. By the grace of God we understand the benevolent affection of the Father, by which He has made us agreeable to Himself through grace (Eph. 1:6 and 2:4). Scripture usually calls this love of God (Rom. 8:39). Yet when we say that believers do not fall from the grace of God (2 Thes. 2:16), we do not mean to say (which some, maliciously slandering, imitate us) that believers never commit anything that

is not pleasing to God (for we know that they sin in many ways, and that no sins are pleasing to God). But we also do not say this, that believers in like manner always feel this love of God (for the Prophet prays, Make me hear joy and gladness. Give me again the joy of your salvation, and sustain me with the Spirit of boldness Ps. 51: 10, 14). But we only want to say that it never happens or can happen that God would be so very angry with His children that He would completely forget that He is their Father in Christ, or that He would also forget to show and prove to them, even by deed, that He is such towards them.

3. Faith means either an inherent quality or an effect. We deny that the inherent quality, the seed, the root, and the Spirit of faith can be lost. And we also deny that the anointing we have received from God can remain in us. But we allow that the operation, confidence and consolation may lapse between the two, and not little lapse between the two, not only in respect of some majority and minority, but wholly, but not to the end. And since the believer has his name from faith, and not from the use and working of faith, so it is that we call all those who are believers, and well, true believers, who have received that Spirit of faith only once.

4. The causes and foundations of the perseverance of believers in grace and faith, we count, 1. For it can in no way happen, that the one is not inebriated with faith, (we speak of the adult), or that he lapses from the inebriated faith, to whom God, by his eternal and unchangeable decree, has decided to give the salvation that is not obtained except by faith. Yes, what is more, as everyone, from faith and from the fruits of faith, can certainly confess that he has been chosen for salvation; so likewise, if anyone can certainly confess himself to be chosen, he can also be absolutely sure of his perseverance in faith; for as he who perseveres will be saved. But of this we have spoken more in the first Article.

II. The promise of God, which may be seen, Jer. 32:38, 39, 40; and cap. 31:33, 34, and elsewhere. Now it is impossible that God should not do that which He has promised to do; and specifically, that which He has promised to do absolutely; and conditionally, that which He has promised to do under condition.

But here no condition is expressed at all, nor can any condition be understood or conceived under which He will do what He says He will do; for the means by which He does what He wills to do are not a condition; nor are they, together with the right use of them, obtained except by a gift of God. The Remonstrants, when they barely deny that it is all certain, what God has promised in his Word, lay a foundation and ground of Atheism, or Godlessness; Haags. Conf. Lat. Br. pg. 44, beside-last line.

TTT- Christ's intercession, for it is certain, that Christ sits at the right hand of His Father, and that He intercedes for us; Rom. 8:34. But what does He pray for the faithful and sanctified? Is it this, that they remain in grace, as long as they remain in faith? This would be in vain, even according to the sayings of the Remonstrants; Haagsch. Conf. Lat. Br. pag. 403, reg. 9; for, that the saints and believers, as such, always remain in the grace and benevolence of God, is a necessary foundation of all religion, and especially of the Christian religion, because it rests on the promises of God and of Jesus Christ. And this has never been questioned of us, say the Remonstrants; Conf. Lat. Br. pg. 448, r. 14; and pg. 451, reg. 2. Or is it this, which He prays, that the faithful might persevere? But by the power and grace of the Holy Spirit, and by the powerful love and desire which believers have received in regeneration, they are now strong enough to trample down sin and to rule over it, say the Remonstrators. Therefore, as such, believers can persevere.

What then does Christ pray for the faithful? Truly, what else could He pray except that they may be strengthened daily in faith and holiness, and that they may endure to the end, that they may be preserved from evil, and that their faith may not cease? These things are known and public, and cannot be denied. So when Christ prays for the faithful, and especially when He prays that they may be preserved from sin, He is always heard; Luke 22:12; John 11:41, 42; say the Remonstrants; Conf. Lat. Br. pg. 437, r. 2; likewise pg. 435, r. 22. Of equals, pg. 437; reg. 24. And Peter had deserved by his betrayal to be sifted and winnowed like wheat by the Devil; yea, he would have been winnowed also, had Christ lessened his temptation by his intercession, and refreshed his memory, that, being converted, he might strengthen his brethren. What then? Did Christ thus pray for Peter that he would not or could not do the same for others? We have indeed deserved to be shaken and walloped; Peter had deserved it too, they say; and let him be loved by Christ, all believers are also loved by Him, they say, and as much loved as Peter, as far as salvation is concerned; and let him strengthen his brethren, which all believers must, can and will do, as is well known; Let him have been an Apostle, but Judas was also an Apostle; if Christ had prayed for him, when he deserved to be shaken and tossed like wheat by the Devil for his avarice, would not his visitation have been lessened, and would he himself not have been preserved in the faith? Or is it not the case that Judas did not have true faith? This we say and prove from the Scriptures, and therefore, if Judas could have been an Apostle, although he himself had no faith, this could not have been the reason why Peter was strengthened in the faith he had, because he would have been an Apostle. So then, equally alike and equally after, Christ prays for all believers with an eye, and intention to make blessed (John 6:64); as they speak, (against those of Walch. pg. 51, reg. 2); and Hjj is also always heard. Therefore it can only be certain that they will persevere in faith and obtain salvation. Yes, if it could not happen that Christ would not be heard, we also say that it could not happen that they would not persevere and be saved.

But even more clearly do the Remonstrants affirm this, when they write thus (Haags. Conf. Lat.Br. page 431; beside-last line): The false prophets will seduce many by their powerful working of signs and wonders, which will be so great, that they will not only seduce the weak and those who are small in faith, but also, if it could be done, the very first, and those who are the most excellent in faith, if the days were shortened for their sake; Wherefore also Mark adds "the elect", whom He has chosen, which is as much valid as those whom He will in a special way preserve at that time, and protect and elect from the power of temptation, which we know that the Scripture often attributes to God; as is evident and clear from many places; Rev. 3 : 10. Therefore, if you have kept the word of my patience, I will also keep you from the time of the tribulation.

So be it. So it cannot come to pass, as the Remonstrants say, that those who are tempted and overcome from the time of the temptation, whom Christ wants to save in a special way, will be saved. But all true believers, all those who have kept the word of endurance, Christ, we say, wants to preserve in a special way; and the Remonstrants will never be able to prove otherwise. Therefore, the true believers will never again be tempted, and consequently they will never fall away from grace and faith.

IV. The Holy Spirit, by whom, as by a pledge of their inheritance, all believers are sealed until the day of redemption, or until they are set free, which is given unto them; not that they should keep themselves, but that He should keep them, and remain with them forever; Eph. 1:14; and chap. 4:30; John 14:16.

And so, in our opinion, God, Father, Son, and Holy Spirit, are not only the first, highest, and chief cause, but also the sole cause of our perseverance; and all the assurance we have of our salvation and

perseverance depends on the fact that God can and will, yea, what is more, cannot even unwillingly, keep and preserve those in the faith and godliness to whom, according to the eternal decree of gracious election, He has once mightily given true and living faith; For whom, in addition, He promised henceforth the constant preservation in that faith; for whom, in order that they may persevere, Jesus Christ continually prays and intercedes; finally, whom the Holy Spirit preserves forever. As far as the will and ability of the born-again is concerned, we do confess (which even the Remonstrants do not deny (Haagsche Conf. Lat. Fire, p. 477, r. 23; and p. 455, r. 7; enp. 406, r. 24 and 30), "That it is very difficult for the born again to return to sin, because of the power of the life of God, which resists sin and subdues it; of like also because the nature and nature of those who are born of God is such that it bends and inclines to goodness, and turns away from evil; and so when speaking of the effects (as verily perseverance is an effect), that the will may be said to be a companion cause, the effect of which is the result of the will.

cause, from which the action proceeds, and consequently the work also proceeds. We deny, however, that perseverance depends even in any way on the will and ability of man (Conf. Lat. Brand, p. 408, r. 21); that is, that the born-again therefore should persevere in faith and holiness, because they have now received the ability and the will to persevere. For the will of man is changeable every hour, and he works not, yea, he can work nothing, which is pleasing to God, unless he himself be wrought or stirred and driven of God. And also the power of the devil is so great, and his wiles are so various, that the born-again, whoever he may be, if he were supported without ceasing by a special power of the Holy Spirit, he could not overcome any temptation, nor could he keep the faith and grace of God by any powers of his own, according to the saying of Christ, Jn. 15:4, 5: As the vine cannot bear fruit of itself, that is, unless it abides on the vine, so neither can you, unless you abide in me; for apart from me you can do nothing. And elsewhere, Luke 22:31, 32: Simon, Simon, behold, Satan has desired to sift and winnow you like wheat, but I have prayed for you, that your faith may not cease; as if He had said, if I had prayed for you, your faith would have ceased.

It cannot come to pass (say the Remonstrants; Conf. Lat. Brand, p. 407, and 408), that the will should remain even to the slightest moment, unless it be exhorted, moved, bent, aroused and stimulated (and verily in a thousand ways it is stimulated), also stirred and driven by the grace of God, on which it hangs together with His action, and without which he would not want to, nor could he want to persevere; for hence it comes, that he perseveres, if he perseveres, not that he wants to persevere loosely, but that he is such that is moved by grace, as a proceeding and companionable cause, on which he depends.

From this comes the pox that we say, That man can persevere and not persevere in various respects; that he can, if God preserves, awakens, moves, bends, and steadily assists him with the grace of his Spirit; that he cannot, if it is otherwise. The Remonstrants say thus: The faithful shall persevere in the faith, if they pray, watch, etc. And they shall not persevere, if they pray not, watch not, etc. Therefore, if they say elsewhere; Haagsche Conf. Lat. Brand, p. 405, r. 17, and p. 413, r. 6; "However many insights and remarks we may produce, that it cannot yet come to pass, that men may fall from grace at the same time, and may not fall," so they publicly contradict the truth and themselves.

5. This is enough of the causes and foundations of our perseverance. But God uses various means to make us persevere, such as these:

I. The Word of God; for all those exhortations, warnings, commands, prayers, threats, supplications, etc., which are daily presented to us when the Word of God is preached or read, are for

the purpose that we may be instructed as to our culpable duty, and may be kept in it, and made willing and able to do so, by special operations.

II. The fatherly chastisements, partly done to us; for, when we are judged of the Lord, we are taught, that we may not be damned with the world. And: Chastisement brings peaceful fruit of righteousness to those who are exercised by it; 1 Cor. 11:32; Heb. 12:11; 1 Cor. 10:11. To this also belongs the saying: To this end also was given to me a pole pressed in the flesh, namely an angel of Satan, who would smite me with his fists, that I should not exalt myself exceedingly; 2 Cor. 12:7; done in part to others; for it is said of the punishments that were sent to the people of Israel in the olden days: These things all came to them as examples, and were described for our admonition; 1 Cor. 10:11. The same we understand of those chastisements which are still inflicted on the people of God today. To this end may also be attributed the saying of the Apostle: See this, that ye have been grieved toward God; what diligence hath this wrought in you? 2 Cor. 7:10. For he speaks of that fruit which they had obtained from it, that they had delivered up a certain man of blood to Satan.

III. The prayers, both of the Pastors and of the whole Church. Thus Paul prays 1 Thess. 3:12, and 2 Thess. 1:11; and the whole church or congregation: And lead us not into temptation!

To these also belong the Sacraments, the longsuffering of God, and all the good things, both of the soul and of the body, which God daily gives very much and abundantly to the faithful; together with other similar things, which we will not tell now. Therefore, these things will be sufficient to prove that the decree of God to give perseverance to the elect believers, although it is absolute in its first cause, or in regard to its first origin, is not absolute for us in its effect, or in regard to the second things; and consequently, that it would be held against us by mere blasphemy, that we should teach, or believe, that the chosen and believing man, whatever he does, yea, also will or will not do, could not be saved forever.

§ 6. The faithful, being strengthened by these means, and being preserved by the power and might of God from all violence and all deceitfulness of their enemies, it is that they obtain this, not that they never fall (for we all stumble in many; Jac. 3: 2), but that they never lapse, that is, that they are never brought under the dominion of Satan and of sin, from which they are once delivered; and that they are never wholly and finally deprived of the grace of God, the spiritual life which they live, and the eternal life which they have, since Christ the most faithful Shepherd of their souls cares for them and watches over them with the closest of care, strengthening the sick, binding up the brokenhearted, bringing back the departed, seeking the lost; Ezek 34:16: 16. And though He sometimes allows them to fall into one sin or another, from which He does not raise them up again, it never happens that He does not finally turn His eyes graciously to them, that they may confess their sins, and prepare themselves more and more to avoid and flee from them. Even the Remonstrants (Haags. Conf. Lat. Brand p. 364, reg. 3) confess that by a forgivable sin, that is, by a non-pardonable sin, the Holy Spirit is neither expelled nor lost.

And Bertius (Of the Apostation or Waste p. 13, r. 3, etc.), that by a bizarre deviation, as there was the deviation of David, Peter and others, the Holy Spirit is not wholly lost in the regenerated.

But we do not say that the sins which believers commit are nakedly and naturally not deserving of eternal and spiritual death; but we say that the life of believers is not taken away by and for the sins which they commit, since after all Christ preserves them when they fall, that they do not fall down, and when they are under the burden, that they are not afflicted of it; Matt. 26:70, and then; Luke 22:61.

This is our opinion on this Article, whose truth is evident from the following places of Scripture.

Ps. 1:1, 2, 3; and 23:1, 2, 3; and 37:23, 24; 2 Sam. 7:14; Jer. 32:39, 40; Hos. 2:18, 19; Matt. 7:24, and 24:24; John 4:13, 14; and 6:35, 37, 39, 54, etc.; and 10:28, 29; and 14:16; and 15:2; and 17:15, 20; Rom. 5:1, 2, 3, 4, 5, 9; en 6:14; en 8:30, 35, etc.; 1 Cor. 1:8, 9; Eph. 1:13, 14; en 4:30; Phil. 1:6; en 2:12, 13; 1 Thess. 5:23; 2 Tim. 2:19 Heb. 7:24, 25; 1 Pet. 1:3, 4, 5; John 3:9 (which place Arminius; v. Perkins, p. 211, reg. 1; confesses to contain a very definite proof speech, of all those things, which could be contributed to this cause); 1 John 5:18.

Thus we condemn and reject the following errors:

1. Christ does not pray for the perseverance of believers; Haags. Conf. Lat. Fire, p. 437, r. 17, etc.
2. The preservation of believers in the faith does not depend solely on the sure and faithful preservation' of Jesus Christ; Conf. Lat. Brand, p. 439, r. 14.
3. That true believers have abundant enough power and strength, by which they may contend against Satan, sin, the world, and their own flesh, and maintain the victory, inasmuch as they are only willing to contend; Conf. Lat. Brand, p. 352, reg. 14; and p. 407, reg. 15, and 21.
4. That the true believers can bypass the sin unto death, and that sin, which is committed in the Holy Ghost; Episcopus, 1. Appendix to his Theses of transgressive sins.
5. That true believers may wholly and finally lose the faith, lapse from salvation, and be lost for eternity, and that many true believers have actually come to this; Conf. Lat. Brand, p. 360, reg. 8; and 358, reg. 21.
6. That perseverance is not an effect or caused fruit of final election, nor is it also a gift of the gracious covenant, but that it is a condition required beforehand in those who will be elected; Overdelivered Decl. on the 5. Art., Thes. 1.
7. That none of the saints in this life can be sure of his perseverance and salvation, without special revelation; Haags. Conf. Lat. Fire, p. 504, r. 2 (This is taken from the Council of Trent, Sess. 6, Can. 16).
8. That the assurance of perseverance, to the firm consolation of the faithful and to the peace of conscience in this life, is not necessary; yea, that it is priceless to doubt, whether we shall always remain the same that we are now; Haags. Conf. Lat. Brand, p. 410, r. 10; surviving statement on the 5. Art., Thes. 8; Arminius, Questionable Articles, pp. 31, 32.
9. That the true believers are preserved from the violence of their foes, but not from the deceits and cunning of them, together with their own wantonness and daring; Haags. Conf. Lat. Brand, p. 424, r. 1, and 6 (since nochtans the scripture confesses to be a force or power in deceits and temptations; 2 Thess. 2:9, 11; and even the Remonstrants, Conf. Lat. Fire, pg. 431, reg. of the end).
10. That it is not strange to be born again a second time and more than once; Conf. Lat. Brand, p. 457, reg. 9.
11. That faith cannot exist together with the works of the flesh; as there are adultery, fornication, etc, Conf. Lat. Brand p. 362, r. 8 (which nevertheless with expressed words Bertius contradicts; p. 15, reg. 7).

12. That the time-Christians are true believers, and may be said to be elect and justified; Verklar. des 5. Art., p. 4,5; and statement des 1. Art., p. 5.

13 That God does not work nakedly through men, that they should persevere, since otherwise there would be no reasons, for whose sake those who would persevere may glory; Bertius, of the Apostasy or apostasy of the saints; p. 63, reg. 16; Haags. Conference; Lat. Brand, pg. 358, for the next-to-last line.

14. That man abideth not because God abideth, but that God abideth, because man abideth; and that man is not forsaken of God in any bizarre operation, unless man himself hath first forsaken God; Bertius of the Apostasy. or Apostasy, pg. 63 reg. 1; Haags. Conf. Lat. Fire, pg. 406, reg. 11.

15. That the assurance of perseverance is harmful to godliness and the whole religion; Haags. Conf. Lat. Br. p. 354, reg. 3; and p. 410. r. 16; Transcript. on the 5. Art., Thes. 8; Arminius, Questionable Articles, pp. 31, and 32.

These and similar teachings, as being false, full of errors, blasphemous to God, and reversing the fixed consolation of the pious and true believers, we consider that they should be excluded from the Reformed Churches. This we also judge to be true of the other four Articles, as we have stated before in this place. And we hold ourselves assured, unless all these and every one of these Articles, together with the teachers of these, are ordered to leave the Dutch Churches abroad elsewhere, that it cannot happen, that any Christian peace will be restored among us, or, being restored, will be maintained among us for a long time. A little leaven leavens the whole dough; Gal. 5:9; and, oh, that they also were cut off that troubled us, and have troubled us hitherto; and especially those that are the authors and makers

of the disputes, schisms, and annoyances against that doctrine, who have been taught from the Word of God, and have taught others also, that we may thus keep from them those men, who otherwise are not evil in themselves, but who nevertheless, by beautiful speech and flattery, have been miserably transported by such teachers, and have been torn away from the unity of the Church with thanks and in return.

But our Lord Jesus Christ grant that those who are of a different mind, who have hitherto erred, and have led others astray, may one day repent and confess the truth, that we may all speak one and the same thing, and that there may be no more strife among us; but that we may be united in one mind and understanding. But Thou, Jehovah, wilt have mercy on Zion, for; Ps. 102:14, etc. It is time to be gracious to her, for the appointed time is now come, that thy servants should rejoice in her stones, and have compassion on her dust, that the heathen may fear the name of the Lord, and all the kings of the earth may fear thy glory, when the Lord, building up Zion, shall have appeared in his honor, and shall have seen the prayer of the humble, and shall not have despised their prayer. Amen.

OPINION AND JUDGMENT OF THE DEPUTED BRETHREN OF THE SYNOD OF SOUTH HOLLAND.

ON THE FIFTH ARTICLE, WHICH IS

OF THE PERSEVERANCE OF THE SAINTS.

I.

Just as God has chosen certain other persons from eternity, and has given to them his Son, and has also obtained for them, by his death, reconciliation with God and the forgiveness of sins, and by his Word and by his Spirit powerfully restored them from death to spiritual life, and gave them faith in Christ, by which they are justified, and his Spirit, by which they are sanctified; And so it is also, that God preserves them unto the end by his grace in the spiritual life, and that our Savior, God and man, pastures, governs, and preserves them so that he does not suffer any of them to be taken out of his hands, and that any should perish again, or depart wholly and finally from the faith through unbelief and impenitence; which gracious preservation of God, with all the spiritual blessings belonging thereto, we call the gift of perseverance.

Many places of Scripture teach us this, especially John 6:37, and 39; and chap. 17:12, and 24; 1 Pet. 1:5; Rom. 8:29, and following; Rom. 11:29; John 13:1; 1 Cor. 1:8; Jude 1.

SO WE REJECT THEN,

1.

That perseverance is said to be evil I; Haags. Conf. Lat. Brand. 407. to be a gift, which would be as collapsed I

2.

That perseverance is nothing else, as I lasting faith; Conf. Lat. Brand pg. 403. the same successive and steady |.

That it is most strange that God, by the power of the Holy Spirit, through whom believers are converted first of all, without any cooperation on their part, preserves them in faith; Conf. Lat. Brand, pg. 405.

4.

That the preservation of God is conditional; I will not preserve us, but far from it for, if we deny God, that God will disown I; Bertius.

II.

That then the true believers, that is, those who are incorporated into Christ by the living and justifying faith, abide in Christ always, and persevere in his love; and that this perseverance depends by no means on the free will of man, but on the gracious preservation of God; And consequently, though these believers often fall into grave sins through weakness, yet they do not fall away wholly from grace and faith, nor do they remain in sin, or depart from it to the end; for the abiding quality of faith, as an immortal seed of God, abides in them continually. God preserves them and raises them up again, and those whom He has called according to His purpose, justified and sanctified, He also glorifies.

These places of Scripture teach us this; Phil. 2:13; 1 Jn. 3:9; Jn. 5:18; Rom. 6:2, and onward; Rom. 8:29, and onward; and many other places.

THEREFORE, SO WE REJECT,

1.

That the will be the neighbor, and the only I monstr. Reply against that of Walch. 75. natural cause of perseverance. Re- I

That the preservation of believers in the faith not only depends on the sure and faithful preservation of Jesus Christ, but that to this end is also required proper obedience from the believers themselves, namely, that they themselves are not in default of their guilty duty. Rem. Conf. Lat. Brand. 438.

True believers can fall away from the true faith, and fall into such sins as cannot coexist with the true and justifying faith; and not only can this happen, but it happens not infrequently. In the transmitted statement, Thes. 3.

4.

True believers may also by their service at last fall away and be ver- guilted into grave heinous crimes. Overgel. statement, Thes. 4. fall, persist in them, and die, and

III.

Further, that the true believers and justified in this life have a sense and assurance of the gracious preservation of God in this grace and in faith; and though this sense is sometimes as in a numb sleep, yet the seed and root of it is never wholly taken from them; For God does not allow them to be tempted beyond their ability, but gives them a result along with the temptation; and He also accomplishes the work that He has begun in them until the end.

This is what these places of Scripture teach us: 1 Cor. 10:13; 2 Thess. 3:3; Phil. 1:6; 2 Tim. 1:12; 2 Cor. 1:21; Eph. 1:13, 14; Eph. 4:30; 2 Cor. 4:13; Heb. 6:17, and onward.

SO WE REJECT THEN,

1. That no true believing and born again man can be sure of his perseverance and salvation in this life, without a special revelation; Remonstr. Conf. Lat. Brand. 504.

2. That it is commendable and advantageous to doubt about his perseverance. Conf. Lat. Brand. 410.

IV.

As this doctrine is wholly true, and consistent with God's Word; so it is also very useful and beneficial to promote humility and true godliness in the faithful, and to exclude all glory. It is also very necessary to edify and comfort the fallen, and to bring them back to the right path, and to deliver them from the danger of despair, when it is applied with prudence, according to the rule and precept of the Divine Word.

To this end, these scriptural places are: Luke 22:29, and following; 1 John 3:2, 3; Phil. 2:12, 13; Rom. 8:35, and following; and many other places.

THEREFORE, WE REJECT,

1.

That the doctrine of the certainty of perseverance, of itself and in its nature, is capable of giving birth to carelessness, and that in the midst of sins and transgressions it serves man as a pillow or cushion, to lie gently upon, and to flatter and comfort himself. Remonstr. in the Hague Conf. Lat. Brand. 408.

2.

That there are not few, out of whose minds Satan, only by the fixed imagery of this doctrine, has utterly plucked out and removed to the root all faith, hope, religion, and the fear of God, while on the one side some have been miserably brought to despair, and on the other side others have become doubly miserably careless in their hoped-for salvation. Nicol. Grevinc. in a certain epistle, set before his negotiation against Amesius.

3.

If one's Apostasy or Waste of the I is taken away all the fame of men saints does not stand, that then | schen. Bert.

APPENDIX.

Though we hold that God alone will give to his elect that faith which will not cease; yet we acknowledge that this most gracious Lord also gives many benefits to the reprobate, as there are enlightenment to a certain spiritual knowledge, and an assent to a certain historical and supernatural faith, and a certain joy from the taste of those gifts; and since these are not lasting in them, nor even reach to regeneration, but are stifled by themselves in times of visitation, so it is, that the h. Scripture calls those who have had these gifts believers for a time, because the true faith which makes righteousness has not taken root in their hearts, but such faith has moved their minds very feebly and a little, such is the faith of those who are gradually being prepared by the Lord for full and perfect faith beforehand. Therefore, we consider that this faith differs in its very essence from the lively and justifying faith of the born-again, which we have shown in the foregoing, and which cannot cease or desist. To this end also these places of Scripture: Matt. 13: 19, 20, 21, 22; Heb. 6: 4, 5, 6; 1 John 2: 19, 20; and also other places.

THUS WE REJECT,

That the faith of time Christians, or of those who believe for a time, is the true, whole, and just faith, and that it is not essentially different from the true faith, which is enduring and lasting.

DECISION.

And so we have concluded the statements of our judgment and opinion, concerning the five well-known Articles of the Remonstrants; in which we have thoughtfully wished to be brief, and have not used many

reasons, because we did not consider it necessary to make a long and exhaustive study of all the reasons of evidence, which are brought in favor of the doctrine against, although we had it at hand; But therefore we omitted to do so, partly to save time, partly because in the Hague Conference and other writings this has been done abundantly enough by us, and bizarrely also for this reason, because we thought it good to hear on the one hand the Venerable Foreign Theologians about this, and on the other hand we also thought it advisable to leave this work entirely undisturbed for those who have the burden of producing a scripture in rebuttal. Therefore, it has seemed sufficient to us for the present to point out only the testimonies of Scripture, which have hitherto strengthened and still strengthen us in our opinions; although, nevertheless, we are prepared to give reasons for our opinions and judgments at length, if any necessity or usefulness should require it. For we do not doubt in the least, whether by our statements, in which we have clarified the doctrine which we have hitherto taught to the best of our ability in our Churches, and have also demanded and required to be taught by others, it will prove more clearly than the light at noon, that we, in the truth, which is handed down in the h. Scripture, and of the Church of God, from the time of the Apostles, has always been diligently and inviolably preserved; by the grace of God we stand firm, and in this we concur with all true Reformed Churches. But that the Remonstrants in their five Articles (which indeed have more hidden inside than appears from the outside; as is evidently enough shown from their written statements and justifications) have had no other purpose than to gradually draw over and introduce a new and strange doctrine about the accepted truth, as above, and to make the half Pelagian errors; a little heated and boiled, if it is not otherwise worse, which we are afraid to say; instead of presenting and presenting true Christianity to us. Therefore we do not think, that it will seem more miraculous and strange to anyone, that our minds, as well as those of all the other resident brethren of these Provinces, have been so deeply moved and dismayed, by this doing and doing of the Remonstrants, and that they so bravely stood up for the truth against the creeping and advancing falsity, especially since, disregarding the judgment of the Church, they had obtained from the Government without any difficulty, under the beautiful cover of tolerance in the Five Articles, a freedom to teach whatever seemed right to them, while the Remonstrants played with the credulity of some of the Lords States at their will, and of like mind also abused the goodness of some others, and, most important of all, also offered their help to those who sought some novelty in government, and in return received and accepted their help very eagerly and diligently.

Since, by a very great beneficence and grace of God, all this has been brought into the public light and discovered, we turn to you and, Your Excellencies, most honourable and most esteemed Lords, my Lords, Delegates of the Most Honourable Gentlemen of the States-General, and pray to Your Esteemed Majesty, by the precious and precious name of our Lord Jesus Christ; both on our part and on behalf of all those who have deputized us, that your E. E. Mog. will earnestly request your and our High Majesties to do so. Lords earnestly request, that the truth, in which we and all other true Reformed Churches are in full agreement, may henceforth be preserved pure and unblemished in these Dutch Churches, and that the semi-Pelagian leaven may be kept away from us, and; which it is nevertheless guilty to say; That the Socinian weeds may be plucked out of the Lord's field and sent far away; and that those who have so audaciously mixed these weeds among the good seed, as incompetent builders, yea, as noxious hirelings, may be restrained and restrained by the Christian censors, and, according to the measure of each one's crime, may be punished either more lightly or more severely. For thus it shall come to pass, that your E.E. Majesty will happily bring again, and, having been brought again, confirm and keep the peace, and all kinds of blessings from the Supreme Protector of the truth, and Giver of peace, upon your E.E. Majesty. E. May himself and all your citizens. Just as your E. E. Maj. have started this by their own

good will, so we also pray with the highest reverence to the Most High and Most Merciful God, that He, by His Divine Grace, will henceforth promote and accomplish what has been started, to His Name's honor, and to our all our salvation. Amen.

JUDGMENT OF THE BRETHREN OF NORTH HOLLAND,

ABOUT

THE FIFTH ARTICLE OF THE REMONSTRANTS.

IN WHICH IS DEALT WITH THE PERSEVERANCE OF TRUE BELIEVERS IN FAITH. AND OF THE ASSURANCE OF SALVATION.

THE FIFTH ARTICLE.

That those who are incorporated in Jesus Christ by a true faith, and have thus become partakers of his vivifying Spirit, have abundant power to fight against Satan, sin, the world, and their own flesh, and to obtain the victory; always through the assistance of the grace of the Holy Spirit. Spirit; and that Jesus Christ by his Spirit will stand by them in all their trials, will offer them a hand, and if they are only ready for battle, and desire his help, and are in no default, will stand firm, so that they cannot be seduced by any craftiness or violence of Satan, nor be pulled out of the hands of Christ, according to the word of Christ; John 10: No one shall snatch them out of my hand. 10: No man shall pluck them out of my hand; but whether these through negligence may not forsake the principle of their being in Christ, take on the world at hand again, depart from the teaching once given to them, lose the good conscience, and forsake grace; should first be examined more closely from Scripture, before we could learn it with full assurance of our own mind.

In this article the Remonstrants seem to come entirely close to the orthodox opinion of the Reformed Churches, concerning the perseverance of true believers in faith; only they seem to doubt whether they themselves might not by their own negligence depart from it, and fall from grace, which they think ought to be examined more closely from the Scriptures, before they dare to teach anything certain. However, if someone takes a closer look at their words and ways of speaking, as well as at all that they bring to the explanation and justification of this Article, both in the Hague Conference, as well as generally in their other published and handed down writings, this person 109

will readily understand, that they differ at most from the opinion of the Reformed Churches, if they leave in doubt the perseverance of true believers (which they attach to a condition precedent, which must be fulfilled by man, and thus according to man's will), yea, what is more, entirely take away the perseverance of all believers and the certainty of salvation.

For they generally say, that true believers can not only fall into abominable crimes and terrible sins, which utterly destroy the conscience, and which cannot exist with true and justifying faith, but also persist in them and die. And consequently, that they may fall away from the true faith, from the grace of God, and from eternal salvation entirely and to the end; and that this has happened to many believers before, and still happens not infrequently.

But the North Holland Brethren declare against this from the Word of God, that true believers, although they sometimes stumble from weakness of the flesh, and also fall into such sins, which truly hurt the conscience, can nevertheless not sin to the death, or give themselves up so completely to sins and to evil deeds, by which the conscience is destroyed, that they would persevere and die in them to the end; and consequently. That they cannot wholly and finally fall away from true faith, from the grace of God, and from salvation, because they are preserved for salvation by the power of God. By this grace they are restored, even if they have fallen very heavily, and are certainly converted, so that of the true believers not one has been lost, nor ever will be lost.

As these points, each particular one, directly contradicts the sentiments of the Remonstrants, so it is, that they can be proved partly with the testimonies of Scripture, and partly with clear and bare reasons. For first of all, that the true believers, though they sin frequently and severely, nevertheless do not wholly give themselves up to sin, nor do they sin against the Holy Spirit, nor do they sin unto death, declares the Scripture; 1 John 3:9. He who is born of God does not sin, because his seed abides in him; and he cannot sin, because he is born of God; 1 John 5:18. We know that everyone who is born of God does not sin; but so he who is born of God keeps himself, and the evil one does not attack him; Rom. 6:2. We who have died to sin, how shall we live in it? and verse 5. If we are implanted in him by the likeness of his death, we shall also be implanted in him by the likeness of his resurrection; verse 6. Knowing this, that our old man was crucified with him, that the body of sin might be made void, that we should no longer serve sin; verse 8. And it is that we have died with Christ,

Sin shall have no dominion over you, because you are not under the law, but under grace.

Secondly, that consequently these can neither wholly nor wholly depart from justifying faith, from the grace of God, and from eternal salvation, teaches among other things these following places of Scripture; Matt. 16:18. Upon this rock I will build my church, and the gates of hell shall not prevail against it. For that which is said of the whole congregation must be true of all the members of the congregation; Matt. 24:24. So that (if it could happen) they would also seduce the elect; John 4:14. Whosoever shall drink of the water which I shall give him shall not thirst forever; but the water which I shall give him shall become in him a fountain of springing water unto eternal life; John 6:37. He that cometh unto me, him will I not cast out; John 10:28. I give my sheep eternal life, and they shall not perish for ever; Rom. 8:35. Who shall separate us from the love of Christ? tribulation? or distress? etc. verse 37. Yea, in these all we are more than overcomers, through him that loved us; verse 38. Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; v. 39. Neither height, nor depth, nor any other created thing, can separate us from the love of God, which is there in our Lord Jesus Christ. And for this reason believers are said to be like a tree planted by streams of water, which in due season yields its fruit, and whose leaves do not fall off; Psalm 1:8. And Psalm 125:1 they are likened to Mount Zion, which is not moved, but stands forever. Thus they are compared, Matt. 7:45, to

THE REASONS BY WHICH THEY ARE,

Because God, according to His good pleasure/ making a covenant with the churches, promised to His own eternal grace, and perseverance in it; Gen 17:7. As He promised Abraham, the Father of all, a prudent man, who built his house upon a rock, which did not fall down from the driving rain, nor from the torrents of water, nor from the winds.

Thirdly, this scripture testifies that they are not only once received in grace, and poured out with faith, but that they are also preserved in that for salvation; 1 Petr. 1: 5. Gi], who is kept, under the shelter of the power of God by faith, for salvation ; Psalm 23:1. The Lord is my Shepherd; I shall not want; verse 6. Surely his mercy and goodness shall follow me all the days of my life, and I will be at ease in the tube of thee, as long as there shall be the long ages; 1 Cor. 1:8. Which (namely God) shall also confirm you unto the end, that ye may be without blame in the day of our Lord Jesus Christ; 1 Cor. 10:13. God is faithful, who will not let you be tempted beyond what you are able to do, but will also make it come true with the temptation, that you may endure it; Phil. 1:6. Being assured that it will come to pass, that the one who began the good work in you will finish it also until the day of Jesus Christ; and 2 Thess. 3:3. The Lord is faithful, who will strengthen you and preserve you from the evil one.

Fourth, it testifies that God raises up again those who have fallen through weakness of the flesh, and that they do not fall away completely from all faith, no matter how hard they fall; Psalm 37:24. So when the righteous man falls, he is not further cast down, for the Lord upholds his hand; and Luke 20:31, 32, Christ says to Peter, Simon, Simon, behold, Satan hath desired to winnow thee, and to sift thee like wheat; but I have prayed for thee, that thy faith may not cease. Be ye therefore converted, strengthen your brethren!

THESE POINTS CONFIRMED

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he believers, both those in the foreskin and those in circumcision, have said: I strengthen my covenant between me and you, and between your seed after you, from everlasting to everlasting, that it may be an

everlasting covenant, that I may be your God, and your seed's God after me; Psalm 89:31. If his children forsake mine law, etc.; verse 34. Yet will not turn away mine kindness from him, nor lie against mine faithful promise; Isa. 54:8. With everlasting mercy will I have mercy on you, saith the Lord Savior; verse 10. And though it were that these mountains should soften, and these hills be moved, yet my mercy shall not depart from thee, neither shall the covenant of my peace be changed, saith the Lord thy Savior; Jer. 32:39. I will give them one heart and one way, that they may fear me all the days of their lives, that it may prosper them and their children after them, that they may not depart from me.

This grace, which is promised in the covenant to the true believers, cannot ever be completely lost. For God is true, even the truth itself; therefore he fulfills his promises, and neither will nor can he threaten anyone, partly because he is faithful, partly because he is almighty, who cannot deny himself, and whose almightiness cannot be weakened by anyone; Num. 23:37. The strong God is not a man who lies, or a man's child who repents. Would He say something and not do it? Should he speak a word and not keep it? To which place also corresponds 1 Sam. 15:29. Also he that is there the eternal Israel shall not lie, neither shall he repent; and Tit. 1:2. To the hope of eternal life, which God promised, which cannot lie, etc.; 1 Samuel 12:24. The Lord will not forsake his people, etc.; Isa. 46:3, 4. Hear me, thou house of Jacob, thou that art in arms disheveled from mother's womb! I am the same unto old age, and unto the gray hair, I will bear thee: I have done it; and I will henceforth embrace thee in arms; for I will bear thee and deliver thee; 1 Cor 1:8. Which [namely, God] also will confirm thee unto the end, that thou mayest be unburdened in the day of our Lord Jesus Christ; verse 9. God is faithful, by whom ye are called into the fellowship of his Son; 1 Thess. 5:23. The God of peace sanctify you wholly, and your whole spirit and

soul and body be worthy of the future of our Lord Jesus Christ; verse 24. He is faithful that hath called thee; he shall do it also; Isa. 41:10. Fear not; for I am with you; be not weary; for I am your God; I strengthen you; I help you also; I sustain you also by my righteous right hand; John 10:28. No one shall pluck nijne sheep out of my hand; verse 29. My Father, who gave them to me, is greater than all, and no one can pluck them out of my Father's hand, etc.; Rom. 8:31. If God is for us, who is against us? 1 Pet. 1:5. We who are kept in the power of God by faith unto salvation.

In which places God, who cannot lie, and who is Almighty, promises with a very firm covenant, that He will not only give all and every one of the blessed goods abundantly to the souls, but that He will also give the everlasting good, with a steadfast covenant, and with an everlasting help and flow of the Holy Spirit, through which the faithful will be saved. This will ensure that believers will never be forsaken by God on one side, nor will they ever want to leave Him on the other. Thus the perseverance of true believers in faith is certainly based on the sure and certain promises of God; for God keeps what He promises, and that by the power of His nature, or His truth, and His steadfast power, both of which are also natural to Him. And no example can be produced there, where God is said to have promised something, which He has not fulfilled or fulfilled.

The reason is: because Christ Jesus, the Son of God, by His death and by the merit of His sacrifice, obtained for His believers an eternal redemption and reconciliation with God the Father; Hebrews 9:12. By His own blood He is once

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entered into the holy place, having obtained an eternal redemption; 10:14. By a single offering He made those who are sanctified holy forever. And that according to the prophecy; Dan. 9:24. That transgression shall be subdued

And sins shall be sealed, and iniquity atoned for, and everlasting righteousness shall be done; Jer. 31:34. I will forgive their crime, and I will remember their sin no more.

If the atonement is eternal, and the righteousness eternal, which Christ has acquired and infused; if an eternal forgiveness of sins is also promised, it must necessarily follow that those who have once become partakers of these benefits cannot wholly depart from the faith and grace of God, nor perish. But it is beyond all doubt that all and every believer is a partaker of these benefits. Therefore, believers cannot fall away from grace and salvation completely and to the end. And therefore it is false, that many have fallen away from it, and yet not a few fall away.

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This is because Christ, by the command and will of the Father, powerfully preserves the reconciliation once graciously obtained for those whom He has redeemed. And those whom He loved once, He loved steadfastly to the end; John 13:1; John 6:39. This is the will of the Father who sent me, that I should not lose all that he has given me, but that I should raise it up at the last day; John 17:22. Those whom thou hast given me I have kept, and none of them is lost. If true believers are saved and preserved by Christ, and that according to the will of the Father, and also so that none of them perish, it is certain that they also persevere in the faith.

IV.

Reason is taken from the intercession of Christ. For those for whom Christ sacrificed Himself as a Priest, it is for them that He also intercedes with the Father, so that they all may enjoy the benefits gained through the sacrifice of His death; John 17:24. Father! I will that where I am, there may also be those whom You have given Me, that they may behold My glory which You have given Me. Likewise verse 20, 21. I pray for them, that they may all be one zgn, ge- lgk You, Father! be in Me, and I in you; Rom. 8:34. Who is he who condemns? Christ is he who died, etc.; who also prays for us. This intercession of Christ, the Priest, is always pleasing to God the Father; therefore He also always obtains; John 11:41, 42. Father! I thank Thee that Thou hast heard me. But I knew that I am always heard from Thee; 1 John 2:1, 2. My children, this I write unto you, that ye sin not: if we sin, we have an Advocate with the Father, Jesus Christ the righteous, who is the atonement for our sins.

V.

Reason: because the titles of faith, with which the Scriptures tend to honor it, clearly prove that true faith cannot be wholly extinguished and destroyed from the hearts of the elect. For the Scripture calls it our victory, by which we overcome the world and the Prince of the world, the Devil; 1 John 5:4; and 1 Peter 5:9; James 4:7; Eph. 6:15. Take hold of the shield of faith, with which you can extinguish all the fiery darts of the evil one. If faith overcomes, so it is not overcome. If it quenches the fiery darts of the devil, it is not quenched; for it is said to be given to the elect once, by which the everlasting and steady endurance thereof is signified. For it can never be broken in between, much less wholly broken off; Jud. verse 3. That gg fight for the faith which is once given to the saints.

VI.

Reason: because the Holy Spirit, which is given to the believers, is to them a pledge of the heavenly estate, by which they are sealed until the day of redemption. And it is also said, that He shall never depart from them, but shall abide with them forever; Isa. 57:21. This is my covenant with them, saith the Lord: My Spirit which is in you, and my words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your seed, saith the Lord, from this time to everlasting; John 14:26. I will pray the Father, and he will give you another Comforter, that he may abide with you forever, the Spirit of truth, etc.; 2 Cor. 1:21. Who strengthened us with you in Christ, and who anointed us, is God, who also sealed us, and gave us the unholy pledge of the Spirit in our hearts; Eph. 1:13. In whom you also, having believed, are sealed with the Holy Spirit of promise; verse 14, who is the pledge of our inheritance, etc.; Eph. 4:30. And spoil not the Holy Ghost, by whom ye are sealed unto the day of redemption.

fn.

Reason: because believers are incorporated into Christ by faith, through a hidden operation of the Holy Spirit. And as the members are so closely and inseparably united to their Head that they can never at any time or in any way be separated from Him; John 6: 56,57- He that eats My flesh and drinks My blood abides in Me, and I in him; as the living Father sent Me, and I also live through the Father, so he that

eats Me shall also live through Me. Therefore he shall not utterly perish, neither shall he perish, etc.; Eph. 3:17. That Christ may enter into your hearts by faith, that being rooted and grounded in love you may understand, etc.; Eph. 5:23. Eph. 5:23. Christ is the Head of the Church, and it is He who gives salvation to the body; verse 25. Christ loved his church, and gave himself up for her; verse 26. That he might sanctify them; verse 27. The Lord feeds and sustains his church, because we are members of his body, of his flesh and of his bones.

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Reason: because we believe by faith and obtain eternal life; John 3:36. He that believeth on the Son hath eternal life; John 5:28. He that heareth my word, and believeth on him that sent me, hath everlasting life; he cometh not into condemnation, but hath passed from death unto life; John 6:35. He who comes to Me shall never hunger again, and he who believes in Me shall never thirst again.

IX.

Because true believers are born again to the hope of eternal life, of an incorruptible and immortal seed; 1 Pet. 1:3, 4, and 23. Being born again, not of a mortal seed, but of an immortal seed, through the Word of the living and everlasting God. This seed remains in the believer, even though it may sometimes fail to produce its fruit for a time; 1 John 3:9. He who is born of God does not sin, for his seed remains in him. If the true believers, because the seed abides in them, do not sin, it follows that they neither can nor will forsake that principle by which they are sustained in Christ; for that which is born of God overcomes the world.

Reason: because the prayers of the saints, who pray daily by faith, cannot be in vain, according to the sayings of Christ; John 16:23. Verily, verily, I say unto you, whatsoever ye desire of my Father in my name, that shall he give unto you; verse 24. Covet, and ye shall

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Desire, and ye shall receive, that your joy may be complete; Matt. 7:7 Desire, and it shall be given unto you. But they desire in their prayers that they may be preserved in faith, and that they may be given to endure unto the end:

Therefore, etc.

XI.

Reason: because perseverance is a gift of God, which is not given to all men, but only to the elect, not of merit, or of any powers of the free will; but it is a gift, exposed to the will of God. For perseverance and praedestination are things which depend on each other, and the one is ordained under the other. Just as election makes salvation sure and infallible, so salvation sets before it the final perseverance, without which no one can be saved; Matt. 10:22. He that endureth to the end shall be saved; Rev. 3:11. Keep what you have, so that no one receives your crown; if anyone overcomes, I will give him, etc., etc. Thus

God surely gives His elect and believers the gift of perseverance; He strengthens them and supports them with His right hand, that He may accomplish what He has begun in them, to His glory and to their salvation. This testifies Jes. ch. 41: 8. Ye Israel my servant, ye Jacob whom I have chosen. Ye seed of Abraham, my friends, verse 9. Thou whom I have taken from the uttermost ends of the earth, and I have called thee from among them, saying: Thou art my servant; I have chosen thee, and have not rejected thee; verse 10. Fear not, for I am with thee: be not perplexed, for I am thy God: I strengthen thee, I sustain thee with mine righteous right hand. This also appears from the golden chain of salvation, which the Apostle describes, Rom. 8:29. For whom he hath known beforehand, etc.; Rom. 11:1. Has then God hid His people? verse 2. Far be it! God hath not hid his people, which he hath known beforehand; verse 5. Thus also at this time their reconciliation took place according to the gracious election. Eph. 1. If the Apostle had said, that God has blessed his own with all kinds of spiritual blessings, etc.; so he also sets among these blessings the perseverance in faith, and the assurance of salvation, verse 13, 14. Thus to the Phillippines, cap. 1:6. Assuredly holding this, that it shall come to pass, that the one who began the good work in you shall finish it also until the day of Jesus Christ. And verse 29. To you it is given in the cause of Christ not only to believe in him, but also to suffer for him. And 2:13. It is God who works in you both to will and also to accomplish according to his good pleasure.

Which both the testimonies of Scripture and the reasons clearly teach, that perseverance is a gift of God, promised to true believers in the covenant of grace; that it is also wholly an effect or fruit of the eternal election to salvation; that the cause of it is not man's free will; but that the cause of it is only God's grace and power, provided also by the faithful keeping of Christ, the Saviour, and also the eternal power of the U. Spirit; so that, although true believers may lose faith in themselves, and as far as they are regarded in themselves, and may fall away entirely from their salvation, yet, in respect of the counsel, the promises, the power of God, and also Christ's intercession and preservation, it cannot come to pass that they should not persevere. For the counsel and will of God, together with Christ's intercession, etc., cannot be overruled; his gifts, and his calling, are such that they cannot be overcome.

are such that they cannot repay Him.

Therefore, against this must necessarily be unscriptural and false, these teachings of the Remonstrants, namely, that perseverance is not a gift of God, and especially not of the new covenant; that it is also not a caused work or fruit of election to salvation; that it is a condition of the new or grace covenant, required of God in the election in advance, and therefore must be willingly accomplished by man; that man's will is the nearest and natural cause of perseverance, which, when the willingness of divine help is readily available, and also when there is the presence of the sufficient advocate, and furthermore when all things necessary and sufficient to persevere are in place, he can nevertheless either allow or oppose the movement and working of the Holy Spirit. Spirit, and consequently either persevere or not persevere.

ALL THIS WE CONCLUDE BRIEFLY IN THIS CLOSING SPEECH.

Those to whom God has promised to give perseverance, and whom He preserves for salvation by His power; those for whom Christ has obtained eternal salvation, and for whom He constantly intercedes; those also, relying on God's promises, who receive the gift of perseverance through their prayers, etc., it is not possible for them not to persevere in the true faith. But God has certainly promised perseverance

to the true believers; He preserves them by His power; to them Christ has obtained eternal salvation; for them He constantly prays, etc., as has been proved above.

Therefore, etc.

And concerning what is said elsewhere in the Scriptures, that some have departed, and suffered shipwreck of faith, etc., etc., etc. Of this it is the firm and united opinion of the Reformed Churches, that this is to be understood not of the true and justifying faith, but of the doctrine, or outward profession of faith, or also of the feigned and temporary faith, which is for a time, and which has not taken root in the heart, and not of those, who, having received Christ by true faith, were true members of the Church. Thus 1 John 2:19. They went out from us; but they were not of us; if they had been of us, they would have remained with us. Thus the righteous are said, in Ezek. 3, and 18, to be lost; after all, those who were righteous in outward appearance before men, as were those of whom Christ speaks, Matt. 9:13. I have not come to call the righteous. For as for one who is truly righteous before God, it is said of him, Psalm 92:13, The righteous shall flourish as a date tree; they shall grow as the cedar tree on the Lebanon; verse 14. Planted in the house of the Lord, they shall bring forth shoots in the courts of our God; verse 15; yea, they shall bear fruit even in old age; they shall prosper and be green; Psalm 125:1. They that trust the Lord are like Mount Zion, which is not moved, but abideth for ever; Psalm 37:24. The righteous, when he falls, is not cast down further, for he sustains him.

OF THE ASSURANCE OF SALVATION.

OF THE CERTAINTY OF SALVATION THE REMONSTRANTS TEACH,

1. No true believer and reborn man can be certain of his salvation in this life without special revelation.

Scripture teaches, on the contrary, that all and every true believer can and must be certain of his salvation, even without any special revelation.

For Scripture openly declares that all and every true believer knows,

ACTS OF THE NATIONAL SYNOD.

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That they are in Christ; 1 John 2:5. We know that we are in Him. That they have and possess Christ, the Savior of his body, of whom they are living members; Eph. 5:23. Christ is the Head of the church, and he is the one who gives salvation to the body; verse 30. We are members of his body, of his flesh and of his bones. This testifies, that they look to the Guide of faith, and to the Fulfiller, Jesus; Heb. 12:2. That they have Christ for a Shepherd and Deliverer of their souls; 1 Pet. 1:15. The same also testifies that believers know that they are the children of God and heirs of the glory of heaven; Rom. 8:15. Ye have not received the Spirit of servitude unto fear; but ye have received the Spirit of adoption unto children, by whom we cry: Abba, that is, Father, verse 16. Which Spirit together with our Spirit testifies that we are the children of God, verse 17.

1 John 3:2. Beloved, we are now children of God; but it has not yet been revealed what we shall be; but we know that when He is revealed, we shall be like Him; for we shall see Him as He is. This also testifies that they have the Spirit as a pledge of the heavenly estate, and as a seal of the promise by which they are sealed until the day of redemption; 2 Cor. 1:22; Eph. 1:3, 14; and 4:30; that they have a sure and

infallible hope of salvation; Rom. 8:24. By hope we are saved; Rom. 5:2. We glory in the hope of the glory of God; verse 5. But hope does not disappoint, because the love of God is poured out in our hearts by the Holy Spirit who was given to us.

Moreover, believers have immeasurable and most excellent promises of God, who cannot lie, of eternal life; all of which are fixed together in Christ; Tit. 1:2. To the hope of eternal life, which is promised by that God who cannot lie; 2 Cor. 1:20. All the promises of God, as many as there are, are in him Yes, and are in him Amen, to the glory of God. They also know at last, and also believe, that they have been transferred from death to life; 1 John 3:14. And that they have eternal life; 2 Cor. 5:1. We also know that we have a building of God, a house not made with hands, but eternal in the heavens; 2 Tim. 1:12. I know whom I have believed, and I am assured that he is able to keep unto that day that which I have in his keeping.

If they know all this, if they feel it, if they believe it, and hope it without doubt, yea, if all and every one of the true believers are bound and bound to feel it, to believe it, and to hope it, it follows that they cannot be uncertain even of their endurance and salvation.

And this assurance is not contradicted by the fact that it sometimes happens to them that they fall into questioning, and also sometimes have to wrestle with their doubts; for in this strife their faith is shaken, but not shaken; Matt. 7:25. A driving rain fell there, and floods of water came there, and the winds blew, and fell against that house, and it did not fall, because it was founded on a rock. It is searched for, but not overcome; yes, in the end it even overcomes and weakens; 1 Cor. 10:13. No temptation has befallen you other than man's; but God is faithful, who will not suffer you to be tempted beyond what you are able to do, but along with the temptation he will also give you a result so that you can endure it.

Rom. 8:37. Yea, in all these we are more than conquerors, through him that loved us; 1 John 4:14. Ye are of God, and ye have overcome her: for he is mightier that is in you than he that is in the world.

1 Jn. 5:4. That which is born of God has overcome the world. And this is our victory that has overcome the world, namely, our faith. From this springs and arises that confidence, that glory, that triumph, and as the rejoicing and rejoicing of the godly; John 19:15, 16. For I know that my Redeemer liveth, and that the last dust shall rise again, and that with my flesh I shall see God; David, Psalm 23:1. The Lord is my Shepherd; I shall have nothing lacking; verse 3. He restoreth my soul; verse 4. Though I walk through the valley of the shadow of death, I will not fear, because thou art with me; Paul, Rom. 8:38. I am assured that neither death nor life, etc., can separate us from the love of God, which is in Jesus Christ our Lord; 2 Tim. 1:12. I know whom I have believed, etc. What firm confidence, and what joy cannot be in those who doubt the grace of God toward them, as well as their salvation, and are faltering and tottering in uncertainty.

II.

These Remonstrants teach that this assurance is neither required nor necessary for the sure consolation of true believers in this life, yea, that it is much more by itself and by its nature and character detrimental to true godliness and the practice of religion.

On the contrary, we learn from the Scriptures that this assurance is especially necessary for the fasting comfort of the faithful, and that it is exceptionally capable and useful for awakening the practice of piety and the worship of God. This is evident from the testimonies of Scripture mentioned above, and from

what is read 2 Tim. 1:19. The firm foundation of God stands, having this seal: The Lord knows who are his own; and, Everyone departs from iniquity, who mentions there the

But ye have not learned Christ thus, verse 21. And already it has been proved above, that the nature of true faith is such that it is powerful through love; Gal. 5:6; 1 John 3:5. Those who have this hope purify themselves as He is pure, namely, the One who gave them this hope. Therefore the apostles also drew from this assurance of salvation various exhortations to godliness and holiness of life; thus Paul, Rom. 6:1; having taught in the preceding chapter that the faithful are reconciled to God through Christ; that they live in the hope of the glory of God, and that this hope in no way deceives or disgraces them, he concluded: What shall we say then? Shall we grow in sin, that grace may abound? Far be it from us who have died to sin, how shall we still live in it? And then, verse 11, 12, 17, he adds an exhortation to holiness of life. So you also take from this your conclusion, that on the one side you are dead to sin, and on the other side you live in God through Jesus Christ our Lord. Let not sin reign in your mortal body, then, to obey sin in its lusts. Neither give your members to sin to be the weapons of iniquity, but give yourselves to God as those who are alive from the dead, and give your members to God to be the weapons of righteousness! And then, cap. 12:1, 2, having completed the doctrine of justification by faith, of sanctification, as well as of predestination, and of the certainty of salvation that flows from it, draws this exhortation: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, etc. The same is commonly seen; Eph. 4, 5; and 1 Pet. 1:13, and following. From this it appears false that the doctrine of the assurance of salvation would be a hindrance to godliness, or harmful, and that it makes men careless and unholy, since it cannot happen that those who are incorporated in Christ by true faith do not produce fruits of righteousness and thankfulness.

The same scripture also testifies that this doctrine brings a firm comfort to the consciences of the godly in all adversities and temptations; Psalm 119:92, David says: If thy law were all my delight, I would now long perish in my tribulation; and verse 103. How sweet are thy reasons to my mouth: they are sweeter to my mouth than honey; verse 111: I possess thy testimonies for ever; for they are the joy of my spirit; and verse 162: I rejoice at thy word, as one who has found a great spoil; and 174: Thy law is all my delight. This is why Christ comforts his own with the hope of the reward of

heavenly life; Matt. 5:11. Blessed are ye when they shall have cast reproaches against you, and shall have persecuted you, etc., etc., etc., etc. Rejoice and be glad, for your reward is much in heaven; likewise Luke 10:20. Rejoice that your names are written in the heavens; Rom. 5:2, 3. We have an access by faith to this grace, in which we stand, and glory in the hope of the glory of God, and not only that, but we also glory in tribulation, etc. 1. Ye are kept by faith unto salvation, in which ye also rejoice for a little season with joy unspeakable and glorious, obtaining the end of your faith, which is the salvation of your souls. For this reason it is said that the mighty one of Candace, the queen of Moorland, when he was baptized, and was assured of the forgiveness of his sins and of the eternal life to be obtained through Christ, went his way, rejoicing and being glad. Thus the true believers are used to a sure and steady conscience comfort from the assurance of salvation and the grace of God.

III.

Remonstrants, that salvation is commendable and

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doubt about is advantageous.

Which is untruthful, and at once Papist.

For the Scriptures, on the contrary, testify that doubt is contrary to faith, and that it is most injurious or pernicious to man; Jac. 1:6. That he desire with faith, not doubting; Rom. 14:13. He who doubts, if he eats, is now damned, because he does not eat by faith. From this, then, it appears that faith cannot exist with doubt or certain faltering. Therefore, to believe in eternal life, or to be assured of it, and to doubt about it, are things which are mutually exclusive. The true believer believes he has eternal life, which the unbeliever doubts he will have. We are commanded to believe; Mark. 1:15. Repent, and believe the Gospel; and 9:19. Christ rebukes unbelief, saying: O unbelieving nation, how long, etc.; and Luke 24:18. O frenzied and slow of heart, to believe all those things which the Prophets have spoken! Verily, the Apostle James, chap. 1:6,7, does not praise doubt as an advantageous thing, but condemns it as pernicious and harmful: For he who doubts is like a bar of the sea moved and driven by the wind, for such a man does not think that he will receive anything from the Lord; verse 8. An unsteady man is unsteady in all ways. On the other hand, the very great faith of Abraham is commended to him, since, excluding all doubt, he supported and rested on the promises of God with a sure and firm confidence of mind; Rom. 4:20. Against the promise of God he did not waver, being without faith, but grew strong in faith, giving glory to God; verse 21. And firmly believed that all that God had promised him he was also able to do; verse 22.

From all that has been said so far, we believe that it is clear enough what is to be felt and declared about all the other Articles of the Remonstrants, namely, that they all together contain not a few scriptural doctrines, which are new, which are manifestly false, which are contrary to the Word of God, and with the common opinion traditionally accepted, and with the doctrine generally taught in the Reformed Churches, and also until now in these churches, are directly contrary, and which are drawn from the foul stinking pools of the Pelagians, Socinians, Papists, Anabaptists, and other heretics, most of whom; because they hurt most of the foundations of the Christian religion to the utmost; furthermore, they are also and at the same time highly contradictory to the grace and glory of God, in that they make the conversion and salvation of man dependent on the good use of natural light, and on the powers of man's free will; so we deem,

that these, being not inconsistent with the diligence of sincere and unfeigned piety, as well as with the firm consolation of distressed consciences, ought not to be suffered or tolerated in any way in our Churches, but that they ought to be sent far away from them with all diligence and diligence. On the other hand, we judge that the doctrine set up against these doctrines is right-feeling and in accordance with h. Scripture, and being wholly wholesome, ought, as hitherto, so also henceforth, to be steadfastly preserved and taught, for the honor of the one God and Christ, our Savior, for the preservation and propagation of the pure religion, and of the pure truth in the provinces of these Netherlands, and also finally for the salvation of all God-fruitful, for the good, and for the peace of our Fatherland. Meanwhile we pray the Most Merciful and Most Great God, with such zealous prayers as we can, and also with our most fervent hearts, that He will grant the Most High Lords of the States-General, the Princes of our Fatherland, our Most Merciful Lords, together with their well-born and noble representatives at this Synod, and in addition all other Lords States of each Province, as well as the authorities of the cities, with a burning and God-fearing zeal for His glory, so that they may diligently and happily pursue and complete the restoration of the Churches and the Republic, which has begun at great expense, so that

they may be praised by all God-fearing people, both foreign and domestic, with their eternal and immortal praise, as Fathers of the Fatherland, and as Pastors of the Church of Christ. This we desire with the highest wish, and so grant it to the most merciful and great God, and Father of mercies, through Jesus Christ, our only Savior. This our desire and prayer we conclude with the Psalmist: Oh, that the redemption of Israel from Zion would come, when the Lord has brought back the remaining captives of his people, then Jacob shall rejoice and Israel shall be glad.

THE INVESTIGATION AND JUDGMENT OF THE BRETHREN OF ZEELAND, CONCERNING THE FIFTH ARTICLE OF THE REMONSTRANTS, OF THE ENDURANCE OF TRUE BELIEVERS.

SCRIPTURAL FEELING.

Who by true faith have been incorporated into Christ, and endowed with the life-giving Spirit, though by their own powers they cannot for an instant stand against the temptations of the devil, the world, and the flesh; yea, also in doubts, intoxications, and as in a backsliding from the sense of divine grace, as well as in some other grievous sins, they may fall, and sometimes do fall;

This perseverance of the faithful does not exclude the exhortations, promises and threats made through the Word, nor the vigils, prayers, and earnest striving for holiness; but here they work against it. And though they sometimes fall, yet they do not remain in their fall, but by the grace of Christ and the Holy Spirit they return to God, and are awakened to a new obedience, and are thus preserved unto the end by the power of God unto the salvation which is theirs in heaven.

I.

However, they cannot completely lose the justifying faith and the grace of regeneration, and consequently they cannot lose them to the end, because of the unchangeable decree of election, and because of the eternal covenant of grace which God, according to that decree, has made with them in Christ. And so they can be assured of their perseverance and salvation.

H.

decree all these things among themselves, as means ordained of God, to promote them, so that those who are endowed with true faith may, by these and similar means, be assured of their perseverance and salvation.

WE PROVE OUR FIRST ARTICLE THUS:

Who by true faith have received Christ. Let particular attention be paid here to those to whom endurance is appropriated. For it should be noted that there is no mention of those who have a historical faith, or a temporary faith, or any kind of apparent godliness, or any common gifts of the Holy Spirit. These are sometimes called righteous and believers in Scripture with one and the same word, but of those who are endowed with the true and justifying faith, which is empowered by love. This alone is sufficient to refute and nullify the various excuses and slanders of opponents and contradictors.

The true believers cannot by their own powers exist for an instant against, etc. Is proved Matt. 26:41. The spirit is willing, but the flesh is weak; John 15:5. Without M(y) you can do nothing; 1 Cor. 10:12. He that thinketh to stand, let him see that he fall not; and verse 13.

From which it appears, then, that believers cannot stand temptation by themselves, and by their own powers.

Yes, they can also fall into doubts and bewelms. Is proved by the example of Moses; Exod. 4:10 and 11; Num. 20:10 and 24; and by the example of Job generally. Likewise also by the example of Jonah in the belly of the whale; Jon. chap. 2:4. By the example of Hiskiah and Isaiah. Chap. 38. By the example of Zacharias; Lu. 1:20.

Yea, as in succumbing to the sense of divine grace. Is proved by the example of David; Psalm 22:2. My God, my God, why hast thou forsaken me? Ps. 31:23. I have said in my haste, I am cut off from the sight of thy eyes; Ps. 77:8, 9. Shall then the Lord be hid for ever? And shall He not be well pleased toward me henceforth?

And into other grave sins they may fall, and fall at times. Is proved by the example of David, committing adultery and manslaughter. And by the example of Peter, denying his Lord and his Savior.

However, they cannot lose the justifying faith and grace of regeneration either completely or to the end. Is proved Psalm 37:24. When he falls, he is not cast down further, for the Lord upholds his hand; Jer. 32:40. My fear will I impress upon their hearts, that they may not depart from me; Matt. 7:24. He that hath built his house upon a rock, and there hath rained down rain, and the winds have blown, and have attacked that house, and it hath not fallen, because it was founded upon a rock; Psalm 1:3. He shall be like a tree planted by the waters, which yields its fruit in due season, and no leaf falls off; Psalm 92:13. The righteous shall grow as a palm tree, and shall wax as the cedar tree on the Lebanon. They that are planted in the house of the Lord, in the courts of our Lord, shall sprout, yea, shall prosper and be green still in white age; Rom. 8:35. Who shall separate us from the love of Christ! and verse 38. Neither death nor life, etc.; nor any created thing can separate us from the love of God, which is in Christ Jesus our Lord; 1 Cor. 1:8. Which God also will confirm you to the end, that ye may be unblameable in the day of our Lord Jesus Christ; Phil. 1:6. Assuring this, that it shall come to pass, that the one who began the good work in you shall finish it also unto the day of Jesus Christ. Compare 1 Cor. 10:13; 1 Thess. 5:23, 24. This perseverance of true believers is also proved by these following reasons:

Because the decree of election is infallible and unchangeable; Matt. 24:24. So that they also would tempt, if it could be done, even the elect; Rom. 8:30. Those whom he ordained beforehand, he also called; whom he called, he also justified; and whom he justified, he also glorified; Rom. 9:11. That the purpose of God, which is according to election, not of works, but of the calling, might be established; Rom. 11:2. God hath not hid his people, which He hath known beforehand; and verse 29. The gifts and calling of God are such that they cannot repay him; and 2 Tim. 2:19. The firm foundation of God stands, having this seal: The Lord knows those who are his.

n.

Because the covenant of grace which God has made with believers is eternal and indissoluble; Isa. 54:10. Though it were that these mountains should sink, and these hills should fall, yet my mercy shall not depart from you, neither shall the covenant of my peace expire, saith the Lord your Protector; Jer. 32:40. And I will make an everlasting covenant with them, that I will not fail to show them favor and to do them good, and I will put my peace in their hearts, that they may not depart from me; Hosea 2:19,

20. And I will betroth myself to you for ever; I will betroth myself, I say, to you in righteousness, justice, grace and mercy. Compare Psalm 89:34; Isa. 59:21.

in.

Because Christ unceasingly and continually intercedes for His believers; Luke 22:32. I have prayed for you, that your faith may not cease; John 17:20. I pray not only for them, but also for those who will believe in me through their word; Heb. 7:25. Wherefore He also can wholly save those who go to God through Him, since He always lives to pray for them. Now, Christ is always heard from the Father; John 11:42.

IV.

Because Christ by His power preserves His sheep from destruction; John 6:39. This is the will of my Father, who sent me, that of all that he gives me I should not lose, but that I should raise it up at the last day; and chap. 10:27, 20,29. My sheep hear My voice. And I give them eternal life; and they shall not perish for ever, neither shall any man pluck them out of Mine hand. My Father, who gave them to Me, is greater than all of them. And no one can snatch them out of my Father's hand; John 17:12. Those whom thou hast given me I have kept; and there is none lost among them but the son of perdition; Jude, verse 1. Those who are called of God the Father, who are sanctified, and who are kept by Jesus Christ.

Because the Holy Spirit, which is given to those who are born again, abides with them forever; John 4:14. But if any man drink of the water that I shall give him, he shall not thirst forever; but the water that I shall give him shall become in him a fountain of springing water unto eternal life; John 14:16. I will pray to the Father, and he will give you another toaster, that he may be with you.

V.

abide with you forever; Eph. 1:13. In whom, having believed, you were sealed with that Holy Spirit of promise, who is the pledge of your inheritance, for as long and until we are set free to the praise of His glory. Compare 2 Cor. 1:21; Eph. 4:30; Rom. 8:15; Gal. 4:7. Now, this Spirit provides, and so strengthens us by His power, that we may exist against Satan, against the

world and the flesh, and that we may at last gain the victory; 1 John 5:4. For whatever is born of God overcomes the world; 1 John 3:9. So he who is born of God does not sin, for his seed abides in him, and he cannot sin, because he was born of God; and cap. 4:4. Children! ye sing of God, and ye have overcome them: for he is mightier that is in you than he that is in the world.

VI.

Because true faith, hope and love never cease; Luke 8:15. But that which has fallen into good ground are those who keep the word heard in a fine and good heart, and bring forth fruit in endurance; Heb. 11:1. Faith is a present bestowal of things hoped for, and a proof of things not seen; 1 John 5:5. This is the victory that overcomes the world, namely, our faith; Rom. 5:5. Hope does not shame; Heb. 6:18. That

we may obtain the proposed hope, which we have as a sure and sure anchor of the soul, and which goes into that which is within the veil; Rom. 8:24. For by hope we are saved; 1 Cor. 13:8. Love never lapses; 1 John 4:17. Herein is love fulfilled in us, that we may have confidence in the day of judgment; and verse 18. There is no fear in love; fulfilled love drives out fear; for fear has pain, and he that fears is not perfect in love.

VU.

Because the true Church, which is the body of Christ, and every one of its members, cannot be lost; Matt. 16:18. Upon this rock I will build my church, and the gates of hell shall not be able to overwhelm it; Heb. 12:23. The assembly and congregation of the firstborn who are written down in the heavens. Yes, this firmness of the church, and of its true members, is so firm and sure, that the Apostle John expressly declares that those who fall away were never of the church; 1 John 2:19. They have gone out of us, but they were not of us; for if they had been of us, they would have remained with us. But this happened so that it might be revealed that they were not all of us.

Therefore, they can be assured of their salvation and endurance, as Rom. 8:16 proves. Which Spirit also beareth witness with our Spirit, that we are the children of God; and verse 17. And if we are children, then are we also heirs, that is, heirs of God, and joint heirs with Christ; and verse 38. For I am assured, that neither death, nor life, etc., can separate us from the love of God, which is in Christ our Lord; 2 Cor. 1:21. Who also hath sealed us, and given us the covering of the Spirit in our hearts; Eph. 4:30. And spoil not the Holy Ghost of God, by whom ye are sealed until the day of redemption; 2 Tim. 1:12. I know whom I have believed, and I am assured that He is able to keep unto that day that which is mine in his keeping; 2 Cor. 5:1. For we know that when the tabernacle of our earthly house is broken, we shall have a building of God, which is not made with hands, but is eternal in the heavens. This certainty also appears from the nature of true faith, which is a present stability of things hoped for and a proof of things not seen. However, we confess that all believers do not feel this assurance at the same level, even though in the battle of their temptation they hardly feel a glimmer of it, as we have expressed in our Article itself.

WE PROVE OUR SECOND ARTICLE THUS:

The perseverance of the faithful does not exclude, but concludes in itself, all these things as means ordained by God for that purpose. This is shown first of all by the constant order which Christ and the Apostles used in teaching; since, from the decree of

from the decree of election, and from the gift of perseverance, which arises therefrom, thorough exhortation to prayer, to vigils, and to all holiness in general. Matt. 24:26, Christ exhorted the Apostles and all the elect not to believe the false prophets, but to beware of them, of whom He said that it was impossible for them to be deceived; verse 24. So also the Apostle Paul, in all his epistles, draws from the unchanging mercy of God towards the faithful, and from the gift of perseverance, which he promises them because of the faithfulness of God, very powerful exhortations, as it appears from the comparison of the 8, 9, 10, 11 cap. to the Romans, with the 12 and 13 cap. etc. Dezelve also promised, 1 Cor. 1:8, to the Corinthians, that God by his grace will strengthen them to the end, that they may remain blameless, until the day of our Lord Jesus Christ. And yet he still says, at the bottom, that they should refrain from

quarrels, schisms and similar works of the flesh, and on the other hand, that they should strive for true holiness. Thus Phil. 1:6; when he had made this same promise to the Philippians; with these words: Assuring this, that it shall come to pass, that the one who began the good work in you shall complete it also unto the day of Jesus Christ; nevertheless after that do not cease to exhort them to the performance of good works; and especially cap. 2: 12, 13, when he had earnestly admonished them that they should work their salvation in fear and trembling, then adds at the bottom this promise as the foundation: for God is he who works in you the will and the accomplishment according to his good pleasure. Likewise in 1 Thess. 5, after several and earnest exhortations to holiness, he finally adds, verse 24, this consolation: He is faithful who has called you, who also will perform and accomplish it. So also 2 Tim. 2:19; having proved the assurance of the faithful perseverance, because it is sealed with the seal of God, he adds this wonderful exhortation: Everyone who mentions the name of Christ turns away from unrighteousness. All the other apostles follow in the same footsteps, and especially Peter and John; for the former draws from the decree of election, and from the gift of perseverance, which he proved in cap. 1 of the first Epistle, verse 1,2,3,4,5, as from a sweetest fountain, several exhortations, to patience, holiness, and brotherly love, and not only in that chapter, but generally in the whole Epistle. The other, from the unfailing love of God the Father and the Son toward the faithful, as well as from their undoubted hope by which they expect eternal glory, brings forth several exhortations to purity and holiness, especially 1 John 3:3. He who has this hope in this, purifies himself, as he is pure.

H. Then this is also proved by the examples of the saints, who, although they were sure of their perseverance and salvation, nevertheless very diligently and awake made efforts in holy prayers and good works, as evidenced by the example of David, who, although he says in the 23rd Psalm and elsewhere that he was assured of the goodness and mercy of God his shepherds toward him, and that he would abide in the house of the Lord forever; yet he was constantly busy and attentive in holy prayers, and in other exercises of godliness, as seen in the 119 Psalm and elsewhere. Paul also, who testifies to the Romans that he was assured that he could not be separated from the love of God by any created thing, yet he restrained his body, and brought it under servitude, lest he himself should be somewhat rejected. And Phil. 3 says he hungers for the prize of God's calling, which is from above. And 2 Cor. 5: We are of good cheer, and desire rather to depart from the body, and to dwell with the Lord; therefore we are also diligent, that we, both indwelling and moving, may please Him. Yes, Christ, who was certain of His glorification, desired it from God the Father with the most fervent prayers; John 17.

Finally, it is clearer than the light at noon

At last it is clearer than the light at noon from Scripture how the means do not conflict with God's decree, but are orchestrated under it.

Thus Gideon; having received the promise of his victory against the Midianites; Richt. 6; nevertheless, to obtain it, used the means of war. Hiskiah, the King, after being promised the prolongation of his life, nevertheless promoted his health by a natural remedy. Daniel, having learned from Jeremiah that the end of Babylonian captivity was near, prayed God to bring his people home again. And in Acts 27, Paul, having been taught by the angel of the Lord that he and his companions would certainly escape the shipwreck safely, admonished them that they could not escape with their lives if the boatmen abandoned the ship.

So they work their salvation with fear and trembling. For though, by reason of the final election to salvation, the true believers can and must be assured of their perseverance, yet, since God has decided

not to perform it otherwise than by ordinary means, it is necessary that they should be induced to persevere by exhortations, threats and promises, as by ordinary means. And that

Because of their own weakness, which still clings to them, and also because of the craftiness and power of the spiritual enemies, who fight them constantly and unceasingly. And to this end is the statement of Christ to the Apostles, whom He admonishes because of the weakness of the flesh to watch and pray, that they may not fall into temptation; Matt. 26:41. Compare also Mark. 13:33, and 37. In this respect Paul also exhorts the faithful to put on the whole armor of God, that they may endure in the adversarial day, and, having accomplished all, may stand firm; Eph. 6:11, 12. Compare 1 Peter 5:8, and 1 Cor. 16:13. Watch, stand firm, keep

For the carnal carelessness, which out of that weakness sometimes comes upon the faithful; Highl. 5:2; Psalm 30:7; and which by very heavy and very severe threats must sometimes either be driven out or prevented. And to this end are these following scriptural testimonies: Heb. 3:12, 13. Take heed, brethren, that there be not any evil and unbelieving heart in any of you at any time, departing from the living God; but exhort one another every day as long as the day is called this day, lest any of you be hardened by the temptation of sin; and chapter 6:11, 12. But we desire that every one of you the same should be strong as men 1 And so Peter also addresses the believers: Ye therefore, beloved, knowing this beforehand, beware lest ye be distracted by the error of the godly, and lest ye fall away from your own firmness; but be washed in grace and knowledge of our Lord Jesus Christ. Also in regard to this own weakness, the Philippians are admonished to work their salvation with fear and trembling; Philippi. 2:12. And the Lord Apostle also admonishes the Gentiles, Rom. 11:20, 21, that they should not be exalted in spirit, but that they should fear, seeing that God, who did not spare the natural branches, does not spare them either.

Be diligent for the sure confidence of hope to the end, that ye be not sluggish, but followers of those who by faith and longsuffering inherit the promises.

And verse 4. For it is impossible that those who have once been enlightened, and have tasted the gift of heaven, and have become partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they fall away, should be renewed through repentance, if they crucify the Son of God again, and put themselves to public shame.

ui

Compare cap. 10:26,27; Gal. 3: 3, and 5: 7.

For slackness in the course of Godliness, the faithful must sometimes be aroused by promises to do their guilty duty diligently and awake; Matt. 24:13. He that endureth to the end shall be saved; 1 Cor. 9:24. Walk thus, that ye may obtain, laboring every where for battle, that ye may receive the immortal crown; Heb. 12:12. Therefore address again the sluggish hands and the weak knees; Rev. 2:4, 5; and usually in the epistles to the Churches of Asia.

Though they sometimes fall, yet they do not remain in the fall. Evidenced by the example of David, Peter and Thomas; and Psalm 37:24. When he falls, he is not cast down again, for the Lord's hand supports him. To this belongs that glorious commandment; Zechariah 12:9, 10; in which God promises to the house of David and the inhabitants of Jerusalem the Spirit of grace and prayer, that they may look upon the one whom they have pierced, etc. Compare Ps. 89:31, 32,33, 34; likewise 1. Cor. 10:13.

They will return to the new obedience, Psalm 51:15. I will teach the deviants thy ways, that sinners may be converted unto thee; Psalm 119:67. I strayed before I was oppressed; but now I heed thy reasons.

And thus are preserved for salvation. Is proved 1 Peter 1:5. We who are kept in the power of God by faith unto salvation, which is prepared to be revealed at the latter time.

UNSCRIPTURAL FEELING.

Thus we judge that the Remonstrants err very gravely when they say, in their handed down statement, Thes. 3, that the true believers may fall away from the true faith, and fall into such sins as cannot exist with the true and justifying faith; and that this not only may happen, but that it happens not infrequently. Let this be seen in the answer against those of Walcheren, page 75.

Likewise, if they deny, that the perseverance of the faithful arises from the absolute and final decree of God, by which he has decided to save certain special persons; in the statement given over, Thes. 1, and against those of Walch. page 75.

Thirdly, when they say, that our will is the nearest and only natural cause of perseverance. Against those of Walcher. pag. 75; and Hague Conf. Nederd. page 370; where they share the perseverance between God and man, saying that the preservation of the faithful in the faith, not only depends on the sure and faithful preservation of Christ, but that also to this end a proper obedience of the faithful is required, so that they are not in any way to their own harm; which they deny to understand of that obedience, which is by an irresistible power; Haagsche Conf. Bert, second part, page 90.

We also reject, as strange and unscriptural, that which the Remonstrants say, Conf. Brand, p. 457; that it is no matter to be wondered at, that the godly are secondarily born again.

Of like manner we reject the Remonstrants opinion, when they deny, that perseverance is a gift of God, poured into the believers; Haagsche Conf. Nederd. pg. 343.

Likewise, when they say, that a true believer cannot be assured that he will persevere in faith, yes, what is more, when they think, that to doubt this is very costly for a Christian knight, and that it is most useful and advantageous, in matters of religion, to induce sleep, and to awaken the numbness of the soul. Reply to those of Walch. p. 76. And in the transmitted statement, Thes. 8, where they say, that this assurance is not necessary.

It is also a public blasphemy, when the Remonstrants say, that our doctrine of perseverance is of itself detrimental and hindering to godliness and good works; Haagsche Conf. Brand, pp. 353, 354, 355, and then generally; that it gives the believers as a license to sin; that it nullifies all saving care and sanctifying fear, and, what is more, that it is at once designed to put soft cushions on the flesh, especially as it is taught there, that the faithful through no sins or heinous crimes can suffer, or ever will suffer, loss of their salvation, and that those who have fallen into some terrible sins cannot then die, but must necessarily be converted before the end of their lives. Against those of Walcheren, page 76.

And thus we have hitherto spoken our judgment and opinion of these in difference Five Articles; And therefore, we judge that the doctrine of righteousness (which we have not drawn from the pools of vain philosophy, nor from the corrupted judgment of ingenuity, nor from any words of human wisdom, but from the pure Word of God, as from the clearest fountain of Israel) ought to be held in the Church, and openly taught for edification, as it has been held and taught in all the Reformed Churches until now; and

on the contrary, that the unscriptural doctrine, (which we have expressed in the oppositions), as a rotten poem of the human brain, and of depraved human ingenuity, should have no place at all in the Churches, but that it should be completely and entirely rejected, as being contrary to the Word of God, as also being contrary to faith and godliness; and finally also as being detrimental to the true consolation of the believers. Further, we pray God; as by His grace and beneficence, in our Churches of Zeeland, with a very great unanimity and unity of all, this doctrine has flourished until now; That He therefore will preserve for us henceforth in this truth, peace, and unity, and that He will restore for the other Churches of the United Netherlands this peace and unity (where it has been disturbed and broken) together with the truth, so that at last all the faithful may have one heart and one soul, and that we, each in particular, may walk in this way, as is worthy of our calling, with all humility and gentleness, as well as with all friendship and longsuffering, bearing with one another in love, may work and endeavor to maintain unity in the bond of peace, as it is one body and one spirit, one Lord, one faith, one baptism, and as we are called to one hope of our calling. Amen.

JUDGMENT OF THE BRETHREN OF UTRECHT.

ON THE FIFTH ARTICLE OF REMONSTRANCE.

UNSCRIPTURAL STATEMENTS OF THE FIFTH ARTICLE OF THE REMONSTRANTS, DEALING WITH THE PERSEVERANCE OF TRUE BELIEVERS; TAKEN FROM THEIR PUBLISHED BOOKS AND WRITINGS; AGAINST WHICH THE SCRIPTURAL CONTRADICTIONS ARE SET FORTH. CORRESPONDING TO SCRIPTURE.

Unscriptural contentions.

I.

The perseverance of true believers in the faith is not the effect or fruit of any absolute election made by God, or of such a decree by which God has elected certain persons to salvation, without any condition of obedience being established.) For there is no such decree or absolute election; but

Scriptural contradictions.

I.

Just as true faith in Christ, so also the perseverance of the elect in this faith, is an effect or fruit of the election, which is absolutely made of God, or of such a decree, by which God did not consider certain men, as having been determined with some condition of obedience, but to-

such a one, flowing from the decree by which God has decided to make those who are now believers, and those who make proper use of such means of perseverance, partakers of such means in abundance, never again to refuse the grace of the Holy Spirit, or to abandon them before He abandons them 6). And sometimes the gift of perseverance flows from this decree, by which God intends to prevent, guide and convert those who abandon Him according to the manifold mercies of His mercy c).

a. Against those of Walch. pg. 74, reg. 10, et seq.

6. Against those of Walch. pag. 74, reg. 13, and subsequently.

c. Against those of Walch. pag. 74, reg. 16, and subsequently.

being marked as fallen and depraved in Adam, and over-such also as disobedient, elected to salvation.

a. For all those whom God has elected to eternal salvation from among the adults, and from among those who use understanding and reason, He has also elected these to true faith in Christ, and to perseverance in the same, as means ordained under this decree (b).

a. Rom. 8:29, 30. Whom He knew beforehand, He also arranged in advance; whom He arranged in advance, He also called; whom He called, He also justified; whom He justified, He also glorified.

If God has also glorified those whom He has predestined or ordained in advance; and if none of the adults is glorified unless they persevere in the faith, it follows that perseverance is an effect or fruit of election, or of absolute predestination to salvation.

Matt. 24 : 24, compared with verse 13. That even the elect, if it could be done, would be tempted. He that endureth unto the end, the same shall be saved.

Rom. 11:7. Election has obtained it. Thus perseverance is a fruit of absolute election.

1 Petr. 1:2, 3, 4, 5. Who have been elected according to the foreknowledge of God the Father, in the sanctification of the Spirit, to the obedience and sprinkling of Christ's blood. Praised be God, the Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us to a living hope, to an inheritance which is immortal and immaculate and undefiled, which is preserved for you in heaven, which ye are kept in the power of God through faith unto the salvation which is prepared to be revealed at the latter time.

If we are chosen that we may be saved by faith unto salvation in the power of God, then perseverance is the fruit of absolute election.

b. Rom. 8 : 29, 30, in the above mentioned

places. If endurance necessarily precedes the glorification of adults, endurance is also a means ordained by the predestination of the nation for salvation.

John 15:16. Therefore I have chosen you, that you may bear fruit, and that your fruit may remain. Therefore, to bear fruit that endures is a means ordained under the decree of election.

2 Thess. 2:13. God has elected you from the beginning for salvation in the sanctification of the Spirit and in the faith of the truth. If He elected us to salvation in sanctification and faith, that is, by faith and sanctification, as by a means or way, leading to salvation; so He also elected us to perseverance in faith and sanctification; for without perseverance there is no salvation. Therefore, perseverance is a means, ordained under the decree of election.

II. Unscriptural Thesis.

Like faith, perseverance is a condition of the new Covenant, ordained for man by God's free will. Therefore, it is not, nor can it be, a gift of God, so to speak.

Haagsche Conf. Nederd. pg. 343; Conf. Lat. Bert. pg. 61.

II. Scriptural Contradiction.

Although perseverance, like faith, is prescribed of God in the New Covenant, this does not prevent perseverance from being a gift of God, proper so called.

The reason of the Remonstrants, taken from this, that perseverance is a condition prescribed in the New Covenant, does not follow. Reason; for circumcision of heart, conversion, repentance, and, faith are conditions, prescribed of God in the New Covenant; Deut. 10:16; Jer. 41; Joel. 2:3; Mare. 1:15; Acts 2:38. Nevertheless, therefore, they do not fail to be gifts of God, actually so called; for God promises, that He will order or give circumcision; Deut. 30:6;. And the Apostle; Col. 2:11; teaches, that it is a work of God. Jeremiah; cap. 31:18; covets the conversion of God; and also David; Psalm 51:12. Therefore, so conversion is a gift of God, actually so called. This is also what the Scriptures teach about conversion and faith; 2 Tim. 2:25; Phil. 1:29.

So also perseverance is both a condition prescribed in the new covenant and a gift of God, actually called such, promised in that covenant; Jer. 32:40. I will make an everlasting covenant with them, and I will put my peace in their hearts, that they may not depart from me. Luke 22:32, Christ testifies that He obtained His perseverance from the Father for Peter in his prayers. Therefore, this is a gift of God, actually so called.

Let it be added the places, Rom. 11:29; Eph. 6:23; 2 Thess. 2:2, 3; Heb. 13:20, 21; Phil. 2:13.

III. Unscriptural Thesis.

The true believers, committing works of the flesh, may not only fall away from true faith wholly and to the end a); but also, not a few fall away &); yea, what is more, though they convert themselves from those works to God, yet they lose the faith wholly for the time in which they commit those works c). Therefore, true faith is not always persistent.

a. Delivered Explanation on the 5 Artik. Thes. 6.

ö. In the same Declaration; Thess. 3 and 4.

c. Hague Conf. Nederd. p. 304, after the middle. Bert. p. 18, ep the end, and 19, at the beginning.

III. Scriptural contradiction.

The true believers, even though they are sometimes struck down by the besieges of Satan, the world or the flesh, are so struck down that they also sometimes fall by abominable traps, by which they deserve eternal damnation, severely hurt their conscience, grieve the Holy Spirit, and consequently cause the Holy Spirit to be grieved. Spirit, and consequently hinder the working of faith, and also lose the sense of God's grace and confidence a); yet never again do they lose, either wholly or finally, the root or the seed of faith 6); for by the mercy and power of God, and by the intercession of Christ, they are preserved in the faith, are restored from their sins unto God, are repentantly converted unto God, and again obtain the sense of God's grace c). Thus true faith always has as its companion eternal and final perseverance d). From this it is therefore concluded, that temporal faith is not the same faith, in essence, with true or justifying faith.

a. Of these falls of the saints the examples of Noah, Lot, David, Peter, etc., testify.

&. That the true believers cannot lose, either wholly or to the end, the indwelling quality, the root or seed of their faith, wg prove with this closing statement.

To whom God will give, that they shall not depart from Him; against whom the gates of hell shall not prevail; who shall not hunger nor thirst for ever; whom no man shall draw from the hand of Christ, nor from the hand of the Father of Christ; in whom the Holy Spirit shall abide for ever; who are sealed with the Holy Spirit of promise unto the end of the age of the Lord. Spirit of promise until the day of perfect redemption; whom God will strengthen in such a way that they may be blameless in the day of the Lord Jesus Christ, in whom God will accomplish the good work which He has begun; who are justified by faith in the power of God for salvation; who, at last, cannot sin until death, because the seed of God remains in them; these will not lose the root or the seed of faith either completely or to the end, nor can they remain in the flesh.

faith, nor can they lose them in that respect. But God promises the true believers that it shall come to pass, that they shall not depart from Him, that the gates of hell shall not prevail against them, that they shall not hunger nor thirst, etc., for ever. Therefore, they will not lose the root or the seed of faith completely, nor can they lose it to such an extent.

The first part of this conclusion is clear by its own light.

The second part is proved by these following places of sacred Scripture.

Jer. 32:40. I will put my peace in their hearts, that they may not depart from me; Matt. 16:18; John 4:14; and 6:35, 39, and verse 28, 29, 30; and 14:16; Eph. 1:13, 14; and 4:30; Phil. 1:6; 1 Pet. 1:4, 5; 1 John 3:9. Thus, then, the conclusion of this proof speech stands firm.

That true believers cannot fall away completely is proved by those places in which it is said that the Holy Spirit, or the anointing, or the seed of God abides in them; as John 14:16, 17; 1 John 2:24; 1 John 3:9; or in which believers are said to abide in Christ and Christ in them; John 6:56; and 14:23; 1 John 3:23, 24.

That the true believers Diet can fall away to the end, is proved by those places, in which Christ is said of Christ, that He will not lose the believers, but that He will raise them up and give them eternal life; John 6:40, and verses 57, 58; John. 3:16, 17; likewise with those places, in which believers are said to be sealed with the Holy Spirit until the day of salvation, namely with that Spirit, which is there the assurance or pledge of the heavenly inheritance; like Eph. 1:13, 14; and 4:30. Of like kind in those places, in which God is said to accomplish the good work which he has begun; Phil. 1:6; Phil. 2:13. Moreover also in those places, in which Christ is said to preserve us by his intercession, that we may not desist nor cease; Luke 22:32; John 17:20; Bom. 8:34. Finally, where we are said to be kept by the power of God for salvation by faith.

c. That by the mercy of God true believers are preserved, that they may not perish in their sins; among many infinite testimonies of Scripture, these following places also prove it; Lamentation of Jeremiah 3:22. It is only the mercies of the Lord that we have not perished, because his mercies have not ceased; Ps. 89:31, and then: If his children forsake my law, I will visit their rebellion with the rod, and their iniquity I will not turn away from them; Ps. 118:14, 29; Ps. 23:6; etc.

d. That perseverance is always a companion of the true faith, is shown by the same places, by which it has been proved above, that true believers can neither fall away wholly nor to the end; to which we append these; John 6:47; and the like, in which the true believers are said to have eternal life already now. For if faith, either in the middle of the course of it, or in the end, ceases, it will now be false, that the true believers in Christ have eternal life. Add John 15:16. I have chosen you, and appointed you, that

ye should bear fruit, and that your fruit should remain; Rom. 8:29, 30. Those whom He knew beforehand He also predestinated, and He also glorified. If the knot between predestination, justification, and glorification is inseparable and indissoluble, it follows that faith cannot be separated from perseverance, and perseverance from faith.

e. That the justifying or true faith, by which we embrace Christ and his righteousness, is not one and the same with temporal faith, Christ proves plainly, with the parable of the seed, which fell into various soils while sowing; for he teaches, that it differs from it in three ways; 1, in essence itself; 2, in principle; 3, in effect or fruit. In substance itself; for temporal faith has its place in a heart that is not good; but true faith, or justifying faith, has its place only in such a heart as is good; Matt. 13:8, and 23; likewise Luke 8:15; wherein Christ contrasts the good earth with three other kinds of earth, as namely, the way, the stony earth, and the thorny earth; which kinds of earth He proves not to be good, but to be incapable and evil. But that goodness which He attributes to the last kind of earth comes only from the one grace and power of regeneration, and not from its nature or inherent nature. In principle Christ also says it is different, when He says, that temporal faith has no root; Matt. 13:6, and 21; yea, neither can it take root; for as a seed, having fallen into such ground, which has little earth, and is full of stones, cannot take root in it; Matt. 13:5; so is the case with temporal faith; for though the seed of the Word, being gladly accepted, rises quickly, and also seems to promise some noticeable hope of bearing fruit; Matt. 13:5, and 20; yet this stonyness, which has taken the greater part of the ground or of the heart, is the cause why that seed of the Word cannot take root. By this it comes to pass, that temporary faith, when the sun of persecution is burning hot, and the heat of affliction is bravely tingling, is soon withered, and, being overcome by annoyances and offenses, succumbs and ceases; Matt. 13:6 and 21. But true and living faith receives and makes abode in Christ; Eph. 3:17; John 15:4, 5, is built on Christ; Matt. 16:18; abides in Christ; John 6:56; is never separated from Christ; Rom. 8:35; and makes true believers, that they are one with Christ; John 17:26.

Therefore true faith in Christ does not cease, because Christ, who is the fountain of life, and the Spirit Christi, who is the Spirit of life, never ceases, nor wither away. Finally that true

IV. Unscriptural Thesis.

True believers, though they may and must be assured of the sincerity of their faith, and of the good pleasure of God toward them, for the present time, nevertheless, that they will persevere in the faith and in the godliness of God, in this season of life, of this they cannot be assured, for that faith differs from temporal faith in either effect or fruit, is evident there also. It is but, that the temporal, soon to arise, promises a fruit; Matt. 13:5, and 20; where to make or give fruit it cannot do. The cause of this is twofold; the one is internal, namely, the lack of the root; and the other external, which is various, namely, the heat of afflictions, which produces offence and annoyance, the immoderate love of the world and of temporal things, likewise there are riches, states and honors, worldly cares, and a desire and longing for pleasure; For by these things, as by pernicious thistles and thorns, that temporal faith is choked; Matt. 13:7, and 22. But the true faith, which by the power and might of God exists unmovable in all the gulfs of persecution, and treads the world, and esteems all that is in the world for dread; Phil. 3:7, 8; bears fruit in due season, according to the measure of the endowment of Christ, practically according to each man's profession, thirtyfold, sixtyfold, yea, an hundredfold; Matt. 13:8, and 23. From this it is clear that there is a great difference between temporal faith and true faith; for true faith is in a heart that is truly born again of the Spirit of Christ; but temporal faith is in a heart that has not been

truly born again; true faith is rooted and grounded in Christ; but the other has no root. True faith finally brings forth abundant fruit; but the other bears no fruit, nor can it bear fruit. Therefore, as many as we see falling away from faith, these are not to be regarded as falling away from true faith (for they never had it, for it is proper to the elect), but from temporary faith.

IV. Scriptural countersteung.

True believers, who are rooted in Christ, cannot, should not, and are not only for the present assured of their faith, a though this assurance, according to various degrees, is now increased by the grace of God extending its power, and then diminished and diminished, for the reason that this assurance is neither useful nor necessary, c yea, it is harmful and pernicious. For this assurance, because of its nature and character, produces carelessness of the flesh, and cuts off the nerves of godliness, d so that to doubt whether we shall persevere in faith is altogether very advantageous e.

a. Delivered declar. on the fifth Article, Thes. 7.

Against that of Walch. pg. 75, for the middle.

b. Surrendered declar. Thes. 8; and against that of Walch. pag. 75 to the same place.

c. Surrendered declar. Thes. 8.

d. Hague Conf. 340, Bert. pag. 57, about the middle.

e. Against that of Walch. pag. 75, after the middle.

a. Gal. 2:20. So I live, no longer I, but Christ lives in me, and that I now live in the flesh, that I live by the grace of the Son of God. 1 Jn. cap. 2:24. Ye have the anointing of the Holy One, and ye know all things. 1. Joh. cap. 3:24. By this we know that he (namely Christ) dwells in us, namely by the Spirit, whom he gave us; 1 Jn. cap. 4:13. By this we confess that we dwell in him, and he in us, because he has given us of his Spirit.

Those who have the anointing of the Holy Spirit, and who know that Christ dwells in them and they in Christ, and that they live the life which they live in the flesh through the faith of the Son of God, these not only can and should be assured of their faith for the present, but are assured of it.

But the true believers have that anointing, and they know that Christ dwells in them, and so on.

Therefore, true believers not only can and must be assured of their faith, but are also assured of it.

The consequence of the first part of this enclosure appears; for that anointing, or Spirit, is a Spirit of faith, or the working cause of faith, and the knowledge of the indwelling of Christ in us is by faith, which joins and unites us to Christ our Head.

The truth of the second part of the faith, by the crafty layers of the flesh, and by the manifold temptations of Satan and of the world, weakens, and becomes at the utmost weak; but they are also assured that they will persevere in faith and godliness to the end, b. This assurance by its innate nature is not only in no way harmful, but beneficial and sanctifying, c and does not produce the carelessness of the flesh, but restrains it; d does not extinguish the zeal of godliness, but kindles it; e finally, it is the foundation of our comfort in all our adversities f.

conclusion is evident from the aforementioned place. And therefore, so the conclusion of our proof stands firm.

b. That believers are assured that they will persevere in the faith until the end, we assert and confirm with this proof speech.

Those who know that God will accomplish the good work which He has begun, and that the gifts and calling of God are such that they cannot trust Him, and that they will be sustained in the power of God through faith for salvation, and that the Holy Spirit will come to their aid in their weaknesses, and that they have Christ as a constant intercessor with the Father, these are assured that they will persevere in faith to the end.

But the true believers know that God will accomplish the good work which He has begun in them; they also know that the gifts of God are such that they cannot repay Him, and that they will be preserved in the power of God for salvation through faith, and that the Holy Spirit will come to their aid in their weaknesses, and that they have Christ with the Father as an Advocate.

Therefore, true believers are also assured that they will persevere in faith. The first part of this proclamation is sure and certain, for it contains the cause of that assurance, namely, the faithfulness, immutability and the power of the Holy Spirit.

God, the help of the Holy Spirit, and the intercession of Christ for believers.

The second part of this closing speech is confirmed by these testimonies of scripture; Kil. 1:6; Rom. 11:29; 1 Pet. 1:5; Rom. 8:26, and 34; 1 John 2:2; Rom. 8:38. Who in all things become victors through Christ, who loved them, and are assured that it shall come to pass, that no creature shall separate them from the love of God, by which they are loved in Christ; these are assured that they shall persevere in the faith to the end. But the true believers are victorious in everything, and they are assured that it will come to pass that neither present nor future things, nor any creature, will separate them from the love of God. Therefore, etc.

The consequence of the first part of this closing speech is evident, for this is our victory, faith, and if it could happen that they could be separated from the love of God, it would have to be by deviation from faith; but they will not deviate from true faith, as has been proved before.

The second part of this closing speech are the words of the Apostles; Rom. 8:37, 38, and following.

c. d. e. That this assurance is not harmful, but beneficial and blessed, and that by it the carelessness of the flesh is restrained, and godliness aroused and kindled, is evident from this: the Holy Spirit teaches nothing but what is beneficial, and can teach nothing harmful. But the Holy Spirit teaches this certainty, and does not command that believers shall falter as in an uncertainty of their perseverance, but that they shall be assured. And this is not contradicted by the fact that the Holy Spirit commands the faithful to fear; for this fear is not a servile fear, but a childlike fear, which corresponds very well to the assurance of faith. For the Apostle says, in the same chapter to the Romans; ch. 8:17: You have not received the Spirit of servitude again for fear, but the Spirit of adoption into children, by whom we cry Abba, that is Father. And this same Spirit testifies with our Spirit that we are children of God.

That this assurance serves to restrain the carelessness of the flesh, and to excite and encourage Godliness, is evident from the same chapter, in which the Apostle does both; for he admonishes the

believers not to walk according to the flesh; verse 12, 13, 14. And no less does he impress upon them the assurance of perseverance in faith; Rom. 8:38, and following. The Apostle teaches that believers are sealed by the Holy Spirit of promise, and that they are sure of their heavenly inheritance; Eph. 1:13, 14; and 4:30. He also exhorts them at the same time not to grieve the Holy Spirit, and to be imitators of God, and to walk with love; Eph. 4:30, and 5:1, 2.

The Apostle John, desiring to exhort and stir up the Christen to strive for holiness, first sets before this exhortation the doctrine of the sure glorification of believers; 1 John 3:2, 3. Beloved, now we are the children of God, but we know that it shall come to pass, when He is revealed, that we shall be like Him; and every one that hath this hope keep himself pure; and verse 9. Every one that is born of God sinneth not: for his seed remaineth in him. Therefore, who are sure of their faith and perseverance, they do not devote their work nor their practice to sin, but to godliness.

f. That this assurance is the very firm foundation of a true and upright comfort, is evident; for this assurance the Apostle Paul sets as a shield against misery, against all tribulations, both present and future, beginning from the 18th verse of the 8th chapter to the Romans to the end. By this assurance Job comforted and uplifted himself in the midst of his present most bitter miseries, chapter 19. David declared that he had these weapons against the miseries and difficulties of the future; Psalm 23. The goodness and mercy of God shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

Thus we conclude that those who dry there that the assurance of perseverance is harmful to true believers are not only cutting off the nerves of the true consolation of believers, but are also slandering the Holy Spirit, as if He were with unregenerate faith.

V. Unscriptural Thesis.

If the true believer is certain that he will never lose faith, but that he will persevere in it, then it is, that he cannot have this certainty, except from a special revelation.

Hague Conf. p. 423, at the beginning.

a. That the assurance of faith and salvation is taught by the Apostle the Romans, cap. 8, is taught, cannot be denied. Spirit; verse 26; from the certainty and immutability of God's decree of predestination; verse 29, 30; from the care and supreme love of God; verse 31, 32; from righteousness; verse 33; from the merit and sufficiency of Christ; verse 34; from his intercession in the heavens; the same verse. It follows then, that the assurance of

VI. Unscriptural Thesis.

Perseverance in faith, though it depends only on the grace of God so far, insofar as it alone makes man willing and supplies him with strength to persevere; yet the will of man is the nearest and only natural cause of perseverance. For the will perseveres in faith and with God.

Hague Conference, pg. 344.

Against those of Walch. pg. 74, after the middle.

competent and ungenerous reasons, or with such as weaken Godliness, would seek to nourish, strengthen and kindle this comfort.

V. Scriptural Contradiction.

That the true believer will never again lose faith, but will persevere in it to the end, of this he is sure, not from any special or extra-ordinary revelation, but from God's promises, a from the firmness of these, b from the nature of faith, c from the witness of the Holy Spirit, d and from the immutability of election.

elsewhere, as from a special revelation, can be obtained.

The promises of perseverance stand, Psalm 125:1; Isa. 54:10; Jer. 32; John 6:56; John 17:24; 2 Tim. 4:7, 8.

b. The firmness of those promises is taught Isa. 54:10; 2 Cor. 1:20; Matt. 5:18; Jer. 31; Heb. 6:13.

c. The nature of faith brings with it that assurance, for faith contends against doubt; Rom. 4:20; Jac. 1:6; Rom. 8:30; Heb. 11:1.

d. That the Spirit testifies and seals that assurance to the believers, the Holy Spirit teaches, Rom. 8:16; 2 Cor. 1:21, 22; 2 Cor. 5:5; Eph. 1:13, 14; and 4:30; 1 Jn. 2:20; and 4:13.

e. That the decree of election is immutable; Rom. 8:30; and 9:11; Psalm 138:8; 2 Tim. 2:17; and in other places more the holy scriptures testify that the same.

VI. Scriptural Contradiction.

Perseverance in the faith depends not only on the only grace of God as the cause of it, insofar as it alone makes man willing and endows him with the strength to persevere; but also therefore, insofar as it does in fact make man persevere a. For though it is man's will that perseveres in faith, and not God, yet the will would not persevere, nor would want to persevere, nor be able to persevere, were God by His grace to make him both able and willing to persevere, and also to persevere in deed,

a. b. Jer. cap. 32:40; and 31:33, 34; John 15:5; Phil. 1:6; and 2:13; from which it is concluded, that God not only provides true believers with strength to persevere, and makes them ready to do so, that He also gives and presents the means necessary to persevere; but that He also works and causes them to persevere in deed. For what is not to depart from the Lord but to persevere? The Apostle attributes to God that He works not only to will what is good, but also to accomplish it, according to God's good pleasure. The reason why our will perseveres is only the grace of God, which works the beginning, the progress and the completion of regeneration. Glory to Him alone for ever! Amen.

Scripture, and that it is very useful and highly necessary for rightly commending the grace and glory of God, and finally that it is most able to support and underpin the true and fast comfort of the faithful. Therefore we judge that the previous false teaching should be completely removed from the posts of the Reformed Churches; and that it should be steadfastly maintained and taught henceforth. So then, having been assured by the h. Word of God assures us that the doctrine of the Remonstrants; of God's predestination of the elect to salvation, and of the rejected to death; of the general acquisition of salvation through the death of Christ for all and every man; Of the powers of reason, of the heart, and of the will in man, being considered in the fall of Adam, or in the state of depravity; of the regeneration of grace, by which God works conversion and faith in man; finally, of the entire and final apostasy of true believers from the faith; etc. By which very many (which is a grievous sorrow) have been miserably seduced and enticed; that this doctrine, we say, is such, as we have declared it in our delivered

judgments on every Article; so it is, that we the Supreme Majesty, the Lords of the States-General, together with their High Majesties, Noblemen and Gentlemen, are the most honored and most reverend. Well-born, Noble and Honourable Delegates, through the holy name of our Lord Jesus Christ we pray and beseech, that their High-Mog. will send the unholy weeds of this unscriptural and false doctrine, which by the cunning of Satan have arisen in the field of the Lord, and are now brought out into the light, far beyond the pale of the Dutch Churches. For it cannot come to pass, as long as this doctrine is in place, that the Churches, thus wretchedly torn and divided, can be reunited, and brought into one body. The church is a pillar and surety of the truth; 1 Tim. 3:15. So God wills that the truth, and the truth alone, shall be preached in His Church, as it was taught by unanimous unity in these Churches before this storm arose, so we again pray their High Powers, as much as we can, in the name of the Lord, to protect and deliver this doctrine steadfastly and boldly against the blasphemous tongues and pens of such naughty men. Thus it shall come to pass, that the God ' of truth shall secure the seat of their High Powers, supported with the foundation of truth, together with the Republic of the Netherlands, free and sure, against the treachery, power and racket of all enemies. The God of peace hastens to trample Satan under our feet, through our Lord Jesus Christ, to whom be praise, honor and glory for ever with the Father and the Holy Spirit. Amen.

JUDGMENT OF THE DEPUTY BRETHREN OF THE CHURCHES OF FRIESLAND.

ON THE FIFTH ARTICLE OF THE REMONSTRANTS.

The fifth and last Article of the Hague Conf. deals with the perseverance of the saints or true believers in faith, and then also with the certainty of their salvation. Of this the Remonstrants thus state their opinion, that they not only question it, but indeed reverse and nullify the very perseverance, as well as the whole assurance of it. We will present their opinion, as they have presented it in the Hague Conf., as well as in their Articles handed down, and in the explanation of them, and also in their other writings, in a few words, and will consider it in good conscience according to the balance of the Word of God revealed in the holy Scriptures.

The Article in the Hague Conf. of the Remonstrants, page 296, reads thus:

That those who are incorporated in Jesus Christ through true faith, and have thus become partakers of His living Spirit, have abundant power to fight against Satan, sin, the world, and their own flesh, and to gain the victory; Provided always by the grace of the Spirit, and that Jesus Christ shall stand by them through his Spirit in all their afflictions, stand by them, and if they are only ready for battle, and desire his help, and are not at fault, stand firm, so that they cannot be seduced by any craftiness or violence of Satan, nor drawn out of the bonds of Christ, according to the word of Chris, John 10:28. 10:28. No one shall snatch them out of my hand; but whether they cannot by negligence forsake the principle of their being in Christ, take up the world again, depart from the holy doctrine once given to them, lose the good conscience, and neglect grace, ought first to be examined more closely from holy scripture, before we can learn it with full assurance of our minds.

Judgment.

This Article may be divided into two paragraphs; the first of which presents in words, outwardly very broad and glorious, the excellence of the position of true believers; and the other adds later the frailty and uncertainty of that position. The first paragraph, when considered in isolation and understood in a

healthy way, adequately presents all that is necessary for true perseverance. But the other paragraph so completely nullifies this perseverance that there seems to be no coherence or cohesion in their speech, but instead, nothing but mere opposition to one another. For how can it be consistent to be incorporated into Christ, to be partakers of his life-giving Spirit, and to be under his protection and custody, and yet to be overcome by Satan, and to be torn out of the hands of Christ by the violence of the flesh and of the world, and to be lost? For although, by way of doubt, and under condition, this last paragraph is added; yet those things which are absolutely attributed to the faithful in the first paragraph are such that they in no way admit of doubt. But, so that one may be the more fully assured of their sentiments, it is, that we will summarize them from other places of this Conference, as well as from their illuminated and handed down writings, in certain short Articles, and consider and discuss each of them in particular.

First proposition of the Remonstrants.

The perseverance of true believers in faith is not the effect or fruit of election, nor is it a gift which results from election, and which is given to the elect of God alone in order to obtain salvation; but it is a condition of the new and gracious covenant, prescribed by God for man; the fulfilment of which depends on the free will of man, as on his nearest and only natural cause.

Judgment.

How far these things differ from the Divine Scriptures, has been abundantly proved by us in the first Article of Election, so that it is not necessary to remain at length in refuting them.

I.

That faith itself, its growth, and its steady continuance, is a gracious gift of God, is evident from the following testimonies of Scripture.

1. Of faith itself; Eph. 2:8. By grace are ye saved through faith; and it is not of yourselves, it is the gift of God; Philippians 1:29. For by grace it has been given to you, in the cause of Christ, not only to believe in Him, but also to suffer for Him.
2. Of the increase of faith; Luke 17:5. Then the Apostles said to the Lord, multiply our faith! Mare. 9:24. I believe, Lord, come to the aid of my unbelief; Matt. 25:29. For to every man that hath, to him shall be given, and he shall have abundantly.
3. Of the continual or steady continuance of faith, together with the endurance thereof unto the end; Jer. 32:39, 40. I will give them a heart to fear me, and impress my fear in their hearts, that they may not depart from me; John 14:16. I will pray the Father, and He will give you another Comforter, that He may abide with you forever; 1 Cor. 1:1. Who will also strengthen you unto the end, that ye may be strong in the day of our Lord Jesus Christ; 2 Thess. 3:3. 1:6. Holding this for certain, that it shall come to pass, that the one who began the good work in you shall complete it also unto the day of Jesus Christ; Heb. 12:2. Looking unto the Guide of faith, and the Fulfiller Jesus.

II.

That this faith, and the perseverance therein, results from the eternal election to salvation, or that it is a consequence and caused fruit of it, is evident; John 6:37. All that the Father gives Me shall come to Me;

and he that cometh to Me I will by no means cast out; John 10:27,' 28. My sheep hear My voice; and none shall snatch them out of My hand; Rom. 8:30. Those whom he ordained beforehand, these also He has called, justified and glorified; Acts 13:48. And there believed as many as were ordained to eternal life.

III.

That it was obtained for us by the death of Christ, and is obtained and preserved by his intercession; Heb. cap. 9:12. Christ entered into the holy place by his own blood, having obtained eternal redemption; Heb. 10:24. For by a single offering He has sanctified for ever those who are sanctified; Luke 22:32. But I have prayed for you, that your faith may not cease; which appears to be understood, not only of the person of Peter, but also of all true believers; John 17:20. I pray not for them only, but also for those who will believe in me through their word; John 17:15. I pray not that You take them out of the world, but that You preserve them from the Evil One.

Thus it is false and untrue that faith and its perseverance should depend on our will as the sole and natural cause of it, since both are a work of God; John 6:29; 2 Thess. 3:3; who by his Spirit works in us not only the ability to believe, but also faith itself and its perseverance; Jer. 32:39, 40; Philipp. 1:29; ing. 2:13. It is true that the will of a born-again man may be said to be the cause of perseverance, inasmuch as he, now renewed by the Spirit of Christ, will persevere in the faith, and freely adhere to his God; yea, it is also the nearest cause of it, inasmuch as the perseverance itself, without the intervention of anything else, proceeds from it. But that our will both can and will persevere, yea, that it actually perseveres in the sanctifying faith, this it has, wholly and entirely, not of itself, but of the mere grace of God, who by his Holy Spirit alone powerfully works it in the elect; Acts 13:48; Philipp. 2:13. Thus, although God has prescribed it as a condition for his people, and also requires it of all those who will be saved, yet at the same time he powerfully produces it in them according to the excellency of his power, by his Spirit, as a fruit of election through which he performs it. Therefore, having rejected the errors of this first proposition, it is from the aforementioned places of Scripture that we set this contrast.

The perseverance of true believers in faith is an effect caused by election, and a gift given by it to obtain salvation only to God's elect.

II. Thesis of the Remonstrants.

Who does not sin against the clear and public demonstration and illumination, both of the natural and the supernatural reason; and who does not sin against his infirmities, to which we all and every one, according to the occasion of our bodily temperance and fortitude, as also according to the occasion of our years, together with the convenience of places and other circumstances, are more or less subject; not neglecting to improve, who, I say, in these two, exercises reasonable and proper diligence, is said by the judgment of God to persevere.

Judgment.

This proposition of the Remonstrants, being godless and purely Socinian, we reject. For it perverts and destroys the true nature and nature of faith, and changes original sin, which is a sin indwelling in all, into the indecency of bodily temperances, together with the defectiveness of years, places and other circumstances. The abstinence from sin, and the correction of life, both of which are here stated, accomplish the essence, not of perseverance in true faith, but the essence of true conversion.

And these two differ among themselves in many ways, since the one embraces Christ, and clings to him; but the other is concerned with the keeping of the divine commandments; the one is a cause of good works, not producing them itself, but is an instrument and means of them; but the other is a fruit derived from them; Acts 15:9. Their hearts being cleansed by faith. Then the perseverance in the true faith is actually such a gift, by which the vivifying grace of Christ, that is, the indwelling capacity of faith, or that power which is poured into the hearts of the elect by the Holy Spirit, abides in them continually and steadily through the Holy Spirit until the end, without any ceasing or breaking. And from this also come all works of faith, strong or weak, strong or weak, according to whether the flesh or the spirit has the upper hand and dominion in the born-again. But the indwelling wickedness, and the original springer of all evil, or the body of sin and the flesh, is that with which believers in all kinds of bodily moderation and stature, as well as in all places, years, and times, etc., by the grace of the Holy Spirit and by the Spirit, have the upper hand and dominion. Spirit and by the estial arms are contending, and at last, being sustained by the gift of perseverance, they become victors, and are placed in the heavens, free from all blemish and stain, as a well-decorated bride before her husband, at last before Christ, and are honored and showered with the crown of victory. Therefore, against this their thesis, we set this just contrast.

The one, who has the sanctifying grace of Christ, and the power, in his heart from the Holy Spirit; by which he receives Christ. By which he embraces Christ, and rests upon his ransom against the curse of the law and the judgment of God, and is incorporated into Christ as his Head, and adheres to him until the end; steadfastly preserves his faith, and also he who resists the doubts of the flesh, mistrust and unbelief, in such a way by the grace of the Spirit himself that he keeps his faith, he is said in God's judgment to persevere in faith.

III. Thesis of the Remonstrants.

As often as true believers do some works of the flesh, so often they lose true faith altogether.

Verdict.

True and justifying faith (as has been proved before) is taken in two senses; sometimes for the incarnate quality of faith, infused from the Holy Spirit into the heart; sometimes for the actions, which are birthed or produced from this incarnate quality, by which we immediately (so to speak) believe in Christ. If it is understood in this way, that is, in the actuality, we readily allow this, because sometimes these may be withheld, broken down, yes, as if suffocated for a time, by the deceits of Satan, by the temptations of the world, and by the evil power of the flesh. But we deny this to the utmost of the coloring capacity of faith, which is not a passing effect, but a sustaining, or abiding effect, being infused in the heart by the Holy Spirit, by whom our hearts are poured out. Spirit, by which our hearts are cleansed, and we are united as members with Christ our Head, and quickened by his Spirit; so that by falling and by sins the faith of true believers is shaken, but not shaken out; the Holy Spirit is grieved, but not cast out; the progress of regeneration is hindered for a time, but not nullified; for his seed abides in him; I John 3:9. This is evident from the most earnest prayers of David, after his sin committed; Ps. 51; and from Christ's message to Peter; Luke 22:31. Therefore, this will be our righteous proposition.

True believers, by their falling and sinning, do condemn God to the uttermost, do grieve the Holy Spirit, and do often lose many of God's good gifts; but nevertheless they never again completely lose the abiding faith itself, or that life-giving seed of the Holy Spirit, which is once poured into their hearts, even through their most grievous sins.

IV. Thesis of the Remonstrants.

True believers can fall not only into abominable sins, which directly destroy the conscience, yes, even into sin unto death, and into sin against the Holy Spirit, but, what is more, not few also fall into them.

Judgment.

The true believers, as long as they remain in this alienation, have only partly thrown off the yoke of sin, so that they still have, in addition to the spirit, the flesh, which two, like irreconcilable warriors, storm each other with constant battle. And from this it sometimes happens that, when in this battle the flesh or the external man prevails against the spirit or the internal man; that then the faithful, according to their weakness, do receive heavy wounds, and also fall into abominable sins, as is evident in David and Peter, but nevertheless never with complete purity and with full will therein persevere; because they (as Paul expressly says; Rom. 7.) they in no way praise the evil that they do. For they do not do that which they wish; but that which they hate they do; so that they do not do it, but sin indwelling in them does. Moreover, according to the same Apostle's testimony, Rom. 6:14, sin will not have dominion over us, that is, over the true believers, which must of necessity happen in such sins as destroy the conscience. Much less can this terrible sin against the Holy Spirit take place in them, since this sin accompanies unrepentance to the end, and consequently certain destruction. But those who are called according to the eternal purpose of God will surely and surely inherit eternal life. Therefore, we argue against this rightful contradiction.

The true believers may be torn out of the right track and aside by the harsh insistence and insistence of the indwelling sin; yes, they are also sometimes torn out and aside in very grave sins, but nevertheless in such a way that they never again willfully submit to the rule or dominion of sin, or that they may fall into that terrible sin, which is against the Holy Spirit.

V. Thesis of the Remonstrants.

True believers may not only lapse in the end from justifying faith, from the grace of God, and from eternal salvation; but also, what is more, it happens not infrequently that they lapse, and are also lost for ever.

Judgment.

This paragraph has to be paid special attention in this fifth Article, since all the certainty of the believers' salvation is not only thereby called into question, but also completely weakened and nullified. In order that the falsity of this doctrine may be better understood, it must be observed how the faithful can be marked in two ways. 1 In themselves, or only in regard to themselves. 2. In regard to God, and His intention, promise and preservation. If believers are considered in themselves, and left to themselves and to their own powers, they may not only lose faith, and consequently fall away from salvation, but will do so also, being besieged by so many and so great forces of enemies, that they cannot keep their faith, and their salvation, which the believers daily (as the Holy Spirit, in them a little slackening of the power of the Holy Spirit, is in them). Spirit, working in them a little weaker) find to their great sorrow and grief. But if you judge them by God and His faithful preservation, it is impossible that this could happen. And in this last sense, that is, not absolutely, but definitely, it is taught by the righteous that true believers cannot lose the justifying faith to the end, and consequently fall away from the grace of God and eternal salvation. The truth of this teaching is evident.

1. From the most steadfast paternal command of God, by which He has granted this gift of perseverance to true believers; Jer. 32:39, 40. And I will put my fear in their hearts, that they may not depart from me; Isa. 59:21. This shall be my covenant with them, saith the Lord, My Spirit which is in you, and my words which I have put in your mouth shall not depart from your mouth; likewise Matt. 16:18; John 14:16; 1 Cor. 1:8; 2 Thess. 3:3; Éilip. 1:6, etc.

2. Do not be afraid, for I am with you; and do not be dismayed, for I am your God; I strengthen you; I also help you; I sustain you with My righteous right hand. When I, the Lord your God, shall have taken your right hand, saying to you, Fear not, I will help you, etc. Rom. 8:31, 38; John 10:29; 1 Pet. 1:5.

3. From the most perfect atonement of our Savior, Jesus Christ, from his mighty preservation, and from his mighty intercession. From the atonement, Hebr. 9:12. Christ entered the sanctuary once by his own blood, having obtained eternal redemption; Heb. 10:14. By a single sacrificial hand He sanctified for ever those who are sanctified; Rom. 8:33, 34. Of preservation, John 6:39. This is the will of him who sent me, the Father, that I should not lose of all that he gave me, but that I should raise it up at the last day; John 10:29. And I give unto them eternal life, and they shall not perish for ever; neither shall any man pluck them out of my hand; John 17:12. Then intercession, John 11:42; 17:11, 15, 24.

4. From the infallible testimony of the Holy Spirit, which is given to believers as a pledge and seal of heavenly inheritance; Isa. 59:12; John 19:16; Rom. 8:15, 16, 17; 2 Cor. 1:21, 22; Eph. 1:13, 14; Eph. 4:30.

5. From the nature and attribute of true faith, which, first, is given only to the elect; Tit. 1:1; which, second, is perpetual; Matt. 13:6, 21; by which attribute it is also distinguished from temporal faith; 1 Jn. 2:19; Jn. 8:31. Believers are likened to a fruit-bearing tree planted by the streams of water, whose leaves do not fall off; Ps. 1:3; to a house built on a rock; Matt.

17:24, 25; by Mount Zion; Ps. 125; the 113 which the gates of hell shall not overpower, 24:25; Matt. 16:18.

From the fixed conjunction of election and salvation together with one another; so that all who are elect shall be saved surely and definitely; Matt. 24:24; Rom. 8:29, 30; Rom. 11:12, 7, 29. Now, no one is saved other than by faith, which is evident from the whole Gospel, and expressly, 1 Pet. 1:5.

From all this we conclude thus:

To whom God has promised and strongly preserves the perseverance of faith for salvation; for whom Christ has earned it, and makes it sure through His intercession; to whom the Holy Spirit has been given as a pledge and seal; To whom such faith is given, which is eternal, and belongs only to the elect, and which is such that with it salvation is unquestionably joined; these cannot lose faith so as to lose it, and so accordingly fall from their salvation. But all these things are promised and done to true believers from God and from our Savior, and are also done and given, as appears from the above-mentioned testimonies. Therefore, etc.

For this reason Augustine says; of the perseverance of the saints, cap. 7: The elect persevere to the end in faith, which works through love. If any of them should perish, God would fail in His purpose; but since God does not fail, none of them perishes. Likewise, if any of them are lost, God is overcome by human wickedness. But since God cannot be overcome by anything, none of them will be lost.

Let this then be the right-feeling proposition.

True believers cannot ultimately fall away from justifying faith and sanctifying grace, and consequently from eternal salvation, and be lost.

From this it also appears that it is false that no one can be sure of his perseverance and salvation in this life without special revelation; so that every believer, by his faith, through which he embraces Christ and his benefits, which he also feels in his heart, and by which he also lives, can and must appropriate for himself the fellowship of all the promises, and of all the goods which have become to the believers from God, and have been acquired through Christ, as it appears in the examples of Abraham, Job, David, Paul, and more others. And that this is common to him, with all believers, the Apostle proves with the most earnest exclamation he makes, Rom. 8:38, 39.

It is also false that this doctrine of the perseverance of true believers in faith would be harmful to Godliness, and that it would produce in the minds of believers a fleshly carelessness; since, on the contrary, faith and godliness are related in an inseparable and unbreakable knot, since true faith cannot be separated from good works, or justification from sanctification; yea, since this same faith is the very root of true godliness, of love, as well as of childlike trust, and of childlike fear. Therefore the Apostles also draw from this the most powerful exhortations of godliness; Rom. 12:1, 2, 3, etc.; likewise Eph. 4:1, 22, 23, 24; 1 John 3:3. And everyone who has this hope in himself cleanses himself.

VI. Thesis of the Remonstrants.

The temporary faith of believers for a time is a true, complete and justifying faith, and is pleasing to God as long as it remains with them, and is not essentially different from the true faith which lasts until the end.

Judgment.

That temporal faith may in any way be said to be a true faith in its kind, we admit, but that it is and always remains distinct from sanctifying or justifying faith; which Christ Himself, Matt. 13, shows most clearly, when He distinguishes it from sanctifying faith; 1, in earth; 2, in root; 3, in fruits. It is true that it has in part some gifts in common with sanctifying faith, as there are enlightenment and knowledge of the truth in the mind, a movement and conviction of the truth in the heart, yes, sometimes a feeling and a taste of the good gifts of God, yet it does not share these things in the same way as true and sanctifying faith. For they never come to the right fellowship of eternal life, which flows from Christ, the Head, through the Spirit of adoption into children, only to those members who are truly united with Him. Their inner chambers of the heart are never purified, and also the sense of the mercy of God which they have is only gross and common, and the taste of His goods is only external and external, and consequently temporary and transitory; so that never again, even according to the testimony of Christ, does their faith come to the ripeness of the fruit, and that it grows white, as St. Bernard says, but not to the harvest, but to the fire.

Appendix.

In the presentation of this teaching to the Christian people, as well as in the presentation and appropriation of the consolations flowing therefrom, we deem that all devout ministers and teachers of

the Church should observe these two things very diligently and diligently, and that they should impress them upon the people.

1. That this doctrine does not belong to hypocrites and hypocrites, or those who are carnally careless, serving the world and the flesh; But that it belongs to the true and undefiled upright children of God, who forsake the world, who crucify the flesh with its desires, and who work their salvation in fear and trembling, who, if out of weakness they fall into sin, or fall into temptation, reveal in due time by a sincere sign that the seed of the Holy Spirit is in them. Spirit is in them.

2. That we do not deny that the true believers do not suffer any or no breaking off, or darkening of faith and grace, such as they indeed sometimes suffer and feel; but that we only deny such breaking off or darkening, by which they completely and finally lose all true faith, and fall away from all the grace of God and their Savior, Jesus Christ.

And this is our judgment of the opinion of the Remonstrants, concerning the Five Arts; in which we confess before God, that we have acted without any prejudice, without any one-sidedness, but with a good and sincere conscience, and that according to the degree of grace and the gift of Christ. In short, in our opinion, the content of their sentiment is that they subject the mercy of the Father, the fruit and power of the death of the Son of God, and the workings of the Holy Spirit to man's ability or free will, or that they leave the whole work of salvation, as far as its beatific fruit or effect is concerned, to man. How much this opinion is contrary to the truth, and how great a distortion of the whole religion it entails, has been shown and proved by us in every article. Thus we conclude, that first of all the Dutch Churches should be freed from these deadly, poisonous forgeries of the righteous faith, and that the old unanimity in the doctrine of truth should be restored to them; And that to the glory of God, to the preservation and extension of the true religion, and to the peace and tranquillity of the Dutch Churches, as well as to the maintenance of the same in unity with all the other Reformed Churches; which grace the Most Merciful and Great God bestows upon His distressed Dutch Church, through the service and judgment of this Synod, as well as through the authority of the Lords of the Netherlands. M. Lords States General, according to His infinite mercy, will grant and lend, Amen.

JUDGMENT OF THE DEPUTY BRETHREN OF OVERIJSEL,

ON THE FIFTH ARTICLE,

WHICH IS OF THE ENDURANCE OF THE SAINTS.

Unscriptural contention.

Scriptural contradiction.

The perseverance of true believers in the faith is not an effect or fruit of the election of special persons to salvation, and is not a gift of the new covenant, obtained through Christ's death for someone, yes, it is not even a gift of God, but is a condition of the new covenant, prescribed by God most willingly, under many other possible conditions, and is

before the final election, and the forgiveness of sins, in the

forgiveness of sins, required in man beforehand. But the nearest, and the only natural cause of perseverance is the will of man alone, who, according to his innate nature, working freely, may freely willfully fulfill, or not fulfill, this condition, may persevere, or not persevere.

The falsity of this thesis of the Remonstrants, and the truth of the lawful contradiction, we prove by the following.

I. That the perseverance of true believers is a caused effect or fruit of the election of special persons, is evident from this:

1. That which is a fruit of the gracious, eternal love of God is a fruit of election. But the perseverance of true believers is a fruit of the gracious and everlasting love of God. Therefore, it is a fruit of election.

The consequence of the first part of this exclamation is obvious; because all election, made for eternal life, according to the counsel of the will of God, flows from the everlasting and gracious love of God; Deut. 7:6,8. The Lord has chosen you because he loves you; Rom. 9:1. That the intention of God, which is according to his election, that is, not by works, but by the calling, may remain firm; verse 13: I have loved Jacob, but I have hated Esau. Yea, which is more: if election were not a fruit of the gracious and everlasting love, then grace would not be grace, against what is written there Rom.

The perseverance of true believers in faith is a cause or fruit of the election of special persons, and is a gift of the New Covenant, graciously promised by God to the elect, and obtained for them through Christ's death, and granted by the mighty power of Christ's Spirit.

11:6; 2 Tim. 1:1, 9. He saved us, and called us with a holy calling, not of our works, but according to his purpose and grace, which was given us before the times of the world.

The truth of the second part of this closing statement, namely, that it is a fruit of the gracious love of God, is evident from this; John 13:1. JESUS knowing that the time had come for him to go from this world to the Father, having loved his own in the world, he also loved them to the end; 1 Pet. 1:3, 4, 5. Praised be God and the Father of our Lord JESUS CHRIST, who according to his great mercy hath regenerated us unto a living hope through the resurrection of Jesus Christ from the dead, that is, unto that inheritance, which can neither be corrupted, nor defiled, nor withered, being prepared for you in heaven, ye who are kept under the covering of the power of God, through faith unto salvation; Matt. 24:24. That they might tempt (if it could come to pass) even the elect. Paul, relying steadily on this love and love of God, says Rom. 8:38, 39: I am assured that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, can separate us from the love of God, which is in Christ Jesus our Lord.

II. That which is a part of glorification is also a fruit of election. For the glorification which began in this life, and which will be accomplished in the life to come, flows from election; Rom. 8:29, 30. But perseverance in the faith is a part of glorification; 2 Cor. 3:18. All of us together, with our faces uncovered, beholding the glory of the Lord as in a mirror, are changed into another form, into that very image, from glory to glory, as of the Spirit of the Lord; 2 Thess. 2:13, 14. We must always thank God for you, that God has chosen you from the beginning for salvation through the sanctification of the Spirit, and through faith, which has been committed to the truth. To which He has called you by our Gospel, that you may obtain the glory of our Lord Jesus Christ. Thus perseverance in faith is a fruit of election.

2. That the perseverance of true believers is a gift of the New Covenant, graciously granted by God to the elect, and obtained through Christ's death, and given by the mighty power of Christ's Spirit, is evident from this.

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That which flows from the covenant of grace which is made with the elect; and also that which is only graciously given to us from God, for Christ's sake, through Christ, and in Christ; both of these are gifts of the New Covenant, obtained through the death of Christ, and are actually gifts of God. But the perseverance of believers in faith flows from the gracious covenant of God, according to the promise, Jer. 32:39, 40: I will give them one heart and one way to fear Me all their days, for their good and for the good of their children after them; and I will make an everlasting covenant with them, that I will not turn away from showing them favor and doing them good, and will give them My fear in their hearts, that they will not depart from Me.

Perseverance is given only from God, by whose powerful shelter we are kept through faith unto salvation; 1 Pet. 1:5. Who completes unto the day of Jesus Christ the good work which he hath begun in us; Phil. 1:6. And that for Christ's sake, through Christ, and in Christ, in whom dwelleth, according to the good pleasure of the Father, all the fullness; Col. 1:19. From whose fullness we have all received grace for grace; John 1:16. In whom he has blessed us with every kind of spiritual blessing; Eph. 1:3. Who of God is made unto us wisdom, sanctification, righteousness and redemption; 1 Cor. 1:30. In short, all good shelter, and all perfect gift, is descending from above, from the Father of lights; Jac. 1:17. A gift of God is eternal life in Christ Jesus our Lord; Rom. 6:23. Thus the perseverance of the faithful in faith is a gift of the New Covenant, obtained through the death of Christ, and is itself a gift of God.

II.

Thus we conclude from the teaching of the Remonstrants: If perseverance in the faith is a condition of the New Covenant, freely willed of God, among many others, then this condition is not fulfilled by our powers (were we to choose the idol of the free will instead of the true God, whose God alone is our salvation; Rev. But this~condition is fulfilled only by the grace of the one God, as flowing to us from the covenant of grace. Of this God says in the form of the covenant: I will give my peace in their hearts, that they depart not from me; Jer. 32:40. This shows that all the conditions of the covenant are fulfilled not by man, but by God through the power of the Spirit of Christ. Compare John 15:5. Without Me you can do nothing. Thus faith is not only a condition, but also a promise of the New Covenant, and yet it is given from God alone; Eph. 2:8; as is repentance; Jer. 31:18. Convert me, Lord, that I may be converted; for thou, Lord, art my God.

But according to the creed of the Remonstrants, perseverance in faith is a condition of the New Covenant. So it is fulfilled in us only by the grace of God, and therefore it is a gift of God. And so this paragraph of the preceding statement of the Remonstrants contradicts the first paragraph, in which they deny that perseverance is a gift of God.

But as to the Remonstrants saying that this condition of perseverance in the faith, before the final election, and before the forgiveness of sins, is required in man beforehand, the falsity and falsity of this may be abundantly clear from the refutation of the unscriptural opinion, contained in the first Article of the praedestination. Yes, from this also would follow another blasphemous absurdity, namely, that no

one in this life could be assured of the forgiveness of his sins, yea, that he should not believe it, since he could otherwise believe what is false; since he still did not persevere to the end; against which we are otherwise taught in the Symbolum of the Apostles, and also in the Gospel; Matth. cap. 9:2. Trust, son, your sins are forgiven you; Gal. 2:20. The Son of God loved me, and gave himself up for mg.

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That the nearest and only natural cause of perseverance is not the will of man, we prove thus: If the human will according to his innate

Unscriptural thesis of the Remonstrants.

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True believers may not only fall into abominable sins, which utterly destroy the conscience, yea, what is more, into sin unto death, and into sin against the Holy Ghost, but may also persevere and die in them, and consequently fall wholly and finally away from justifying faith, from grace, and from salvation; and this has happened to many true believers and born-again people, and it still happens to not few. If the nature and property of a person persists, he could work apart from Christ, yea, apart from Christ he could accomplish the whole work which is crowned with the reward of salvation. But the last part is false; John 15:5. Apart from Mjj, gg can do nothing; Phil. 2:13. It is God who works in you both to will and to accomplish according to his good pleasure. Yes, what is more, these things together would at once and simultaneously reverse the grace of God, which 1 Cor. 4:7 says against it. Who distinguishes you from others? And what have ye that gg have not received? And if gg have "received it," what boast ye, as if ye had not received it? Thus also the first part is false.

2. That which according to its innate nature and property is at all times only evil, and that which cannot become obedient to the Law of God, that cannot be the nearest and only cause of perseverance in faith.

But the will of man according to his innate nature and property is only evil at all times; Gen. 6:5, and chap. 8:21, and cannot be submissive to the Law of God; Rom. 8:7. Compare Jer. 13:

13. Can a killer change his skin, or a leopard his spots? So can ye do good, who are taught to do evil. Therefore the will of man cannot be the nearest and only cause of perseverance in faith.

Scriptural Thesis.

IL

True believers may sin horribly out of ignorance, carelessness and weakness of the flesh, and hurt their conscience, but they do not fall, nor can they fall into sin unto death, and against the Holy Spirit. And as often as they have sinned, they are sustained and resurrected by the hand of God, and are led by the indwelling Spirit of Christ to repentance and a better mind, so that they can never again fall away from righteous faith, from grace, and from salvation altogether and to the end, nor can they ever fall away again.

THIS UNSCRIPTURAL STATEMENT WE REJECT, AND THE SCRIPTURAL CONTRADICTION WE JUDGE THAT ONE OUGHT TO KEEP.

In the born-again man are like two principles, which contend with each other, and also produce contradictory effects, namely, the flesh and the spirit; for the flesh rules against the spirit, and the spirit against the flesh; these are contrary to each other; Gal. 5:17. Therefore it may happen, and often happens, that the born-again do not do all that they desire; Gal. 5:17; so that they are made prisoners under the law of sin which is in their members; and that, desiring to do good, they do evil; Rom. 7:21, 23; and that either from carelessness, like the Apostles, to whom Christ says; Luke 22:46; What sleep ye? arise, and pray, lest ye enter into temptation; or from ignorance, of which David speaks; Psalm 19:13; Who understandeth his errors (or his faults, from ignorance)? Cleanse me from hidden sins; adds Rom. 14:1, 2, 3, 4; or from weakness of the flesh; Gal. 6:1; James 3:2; 2 Cor. 12:9; Rom. 7:3, etc.; or from fear of difficulties and dangers; Gal. 2:12; Matt. 26:69, 75. And though the true believers may sin severely in this way, and sin often, yet they do not sin, nor can they sin unto death, or against the Holy Ghost; John 3:9. So he who is born of God does not sin, for his seed abides in him, and he cannot sin, because he is born of God; 1 Jn. 5:18. We know that whoever is born of God does not sin, but whoever is born of God preserves himself, and the evil one does not touch him.

But as often as true believers, whether through ignorance, or negligence, or weakness, or fear, have fallen into grievous sin, so they are restored by the hand of God; Ps. 37:24. When he falls, he is not knocked down again, for the Lord's hand is upon him; Isa. 42:3. He shall not break the smoking reed, nor extinguish the smoking blade. Having stated this, then, we proceed to the proof of the main part of the contradiction, namely, that true believers can never again fall away from true faith, grace and salvation completely and to the end, and that this has never happened to any believer. This we establish by this proof.

To whom God has from eternity, by the unchangeable decree of election, ordained perseverance in the faith; whom He loves with a steadfast and steadfast love; to whom He has promised perseverance in the Gospel, and in the covenant of grace made with them; for whom Christ has desired and obtained it with His prayers; Who are united to Christ as members with their head by true faith in an indissoluble bond, and who have received the Spirit of regeneration from Him; who desire the perseverance of God with their godly prayers; Whose hope at last neither fails nor is shamed; such persevere in faith to the end, and consequently can never wholly and finally fall away from righteous faith, from grace, and from salvation, nor do they ever fall away.

We prove the consequence of the first part of this conclusion by all its paragraphs.

I.

For the decree of election is immutable; 2 Tim. 2:19. The firm fondament of God stands, and has this seal: the Lord knows who are his; Isa. 46:10. My counsel shall stand, and all my behagen will I do; Psalm 33:11. The counsel of the Lord endures forever.

n.

Insimilar in loving, and in love, likewise in being, God is immutable; John 13:1. He loved His own to the end. And truly, if He loved them by grace when they were enemies, how much more now, when they have been reconciled through Christ; Rom. 5:10.

HL

He is also true and steadfast in His promises, since He is truth itself; 1 Kings 8:24. As thou hast spoken it with thy mouth, so hast thou fulfilled it with thy hand; 1 Sam. 15:24. Moreover, he who is the Eternal One of Israel does nothing untruthfully, and will not repent: for he is not a man that repents him; 2 Oor. 1:20. As many promises of God as there are, which are in Him yes, and which are in Him amen.

IV.

He shall never forget his covenant, since he shall always remain the same in himself steadfast and steady; according to that which is written Psalm 89:35. I will not profane my covenant, neither will I change the reasons of my lips.

V.

Moreover, all that Christ prayed the Father for the elect who believe and will believe in Him, He also granted them; Heb. 5:7. His prayers were answered; John 11:41, 42. Father! I thank thee that thou hast heard me; but I knew that I am always heard of thee.

VI.

Furthermore, the union of believers with Christ is never broken; for all and any of them are members of Christ, and belong to the fulfillment of Christ; Et. 3:19; 1 Cor. 12:13. But Christ will never want to lack his members, nor have a defective body; Eph. 4:16.

VH.

Of like manner also the regenerating Spirit, like all other gifts of God, is without repentance; Rom. 11:29; so that it cannot come to pass that the Spirit should not continue his grace in them unto the end of life, in that newness of life should not show infallible perseverance; John 4:14; Phil. 1:6; and chap. 2:13. Add to this, that they are eternally and steadily led of this Spirit; Rom. 8:14; that He abides in them; 1 Jn. 2:27; and cap. 3:9; 1 Pet. 1:23; John 14:17; and that they are sealed until the day of salvation; 2 Cor. 1:22.

VIII.

Likewise, whatever the true believers desire according to God's will, they obtain; Matt. 21:22. Whatsoever ye pray for, if ye believe, ye shall obtain it; Mark. 11:24.

IX.

Finally, hope is a power, kindled by the Holy Spirit, by which believers expect with a sure and confident mind that salvation, begun through Christ and received by faith, will one day be accomplished in them, according to the mercy of God. Therefore, they are said to be born again to a living hope; 1 Pet. 1:3. By hope they are saved; Rom. 8:24.

Having proved the effect of the first part of this conclusion, let us proceed to the second part of it.

But God, by the unchangeable decree of election, has ordained from eternity the endurance of faith for all and any of the elect; and He pursues them with a steadfast and steadfast love, and to these He has promised endurance in the Gospel and in the covenant of grace made with them; Christ also desired and obtained this through his prayers; and so also the true believers, with an unbreakable bond by true faith, are united to Christ as members with their head, and have received the Spirit of regeneration;

wherefore they also by their prayers desire the perseverance of God, and this hope shall never fail or shame them.

Now follows, that we prove each paragraph in particular of the second part of this closing speech.

I.

From the eternal and unchangeable decree of election, Christ decrees that the perseverance of true believers in faith is consequent; Matt. 24:24. They will tempt (if it could happen) even the elect; John 10:26. Ye believe not, for ye are not of my sheep. Now, the sheep are those to whom He says, Matt. 25:34: Come ye blessed of My Father! possess that kingdom which was prepared for you before the foundation of the world. So Paul also makes this decision in the golden chain, Rom. 8:30; for it is necessary that justification puts faith before faith, that those who are justified may be glorified; Rom. 11:2. God does not reject his people, whom he has known beforehand; and verse 5. Thus also at this time the regeneration is done according to the gracious election. And verily he whom God hath chosen unto the end, which is eternal life, he hath also chosen them unto the means without which they cannot obtain this end. Now, perseverance in faith is a means; Matt. 10:22. He who perseveres to the end shall be saved.

II.

God loves believers with a steadfast love; Jer. 31:3. I love you with a steadfast love. Paul, relying on this love, says: Rom. 8:38,39. I am assured that neither death nor life, etc., can separate us from the love of God, which is in CHRIST JESUS, our Lord.

III.

To true believers He has promised perseverance in the Gospel; John cap. 6:37. Whatsoever the Father giveth me, that shall come unto me: and he that cometh unto me I will by no means cast out; John 10:28. I give unto the sheep eternal life, and they shall not perish for ever; and no man shall pluck them out of my hand; Isa. 46:3, 4. Hear me, ye house of Jacobs, and ye all the remnant of the house of Israel, ye that are borne of the mother's womb, ye that are taken up of the mother's livelihood, and of old age of me; I, the same, will bear you up to the grey hairs; I have done it; I will bear you up, yes. I will lift thee up and deliver thee; Psalm 89:34. I will not turn my goodness away from him, nor will I lie against my faithful promise. Thus 2 Sam. 7:14, 15. Paul, relying on this promise, says in the person of all believers, 2 Tim. 1:12. I know him whom I have believed, and that he is able to keep unto that day that which I have committed to his keeping; 2 Cor. 4:9. We are cast down, but not corrupted. So also Peter; 1. 1:3, 4, 5.

IV.

The Covenant also contains perseverance, as big kt from Jerem. 32:40. And I will make an everlasting covenant with them, that I will not turn away from being gracious to them, and from doing good to them; and I will put my peace in their hearts, that they depart not from me; Hos. 2:19, 20. This shall be my covenant with them, saith the Lord: my Spirit which is in thee, and my words, which I have put into thy mouth, shall not depart from thy mouth, nor from the mouth of thy seed, nor from the mouth of thy seed, saith the Lord, from this time to everlasting; Isa. 54:10. Though it were that these mountains should soften, and these hills be moved, yet my mercy shall never depart from thee, neither shall my covenant of peace be moved, saith thy Deliverer, the Lord.

V.

Christ prayed for the elect, so that their faith would not waver, as He then declared to Peter; Luke 22:32. I have prayed for you, that your faith may not cease; John 17:20, 21. I pray not only for them, but also for those who believe in Me through their word, that they may all be one, even as You, Father, are in Me, and I in You. in Me, and I in You, that they also may be one in us; verse 24. Father! where I am, I want them also to be with My whom You have given Me; verse 15. Add to this, 1 John 2:2; Rom. 8:34.

VI.

Believers are united to Christ with an unbreakable bond, by true faith, as the members with their head; Eph. 3:17; John 6:56; Eph. 5:30.

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VII.

Believers have received the Spirit of regeneration; Eph. 1:13; Gal. 4:6; Jn. 14:16.

VIII.

The true believers desire that God should not lead them into temptation, but deliver them from evil; Matt. 6:13; that He should not tempt them beyond their ability; 1 Cor. 10; that He should establish their hearts in holiness without stint; 1 Thes. 3:13; that He may not reject them from His presence, and that He may not take the Holy Spirit from them; Ps. 51:13; but that they may wash and increase in the Lord, and be strengthened in the inner man by the Holy Spirit.

IX.

Finally, hope neither deceives nor shames them; Rom. 5:5. Hope shames

Unscriptural thesis of the Remonstrants.

In.

No true believer and born again can be sure of perseverance and of salvation in this life, without bizarre revelation.

not. These they have as a sure and sure anchor of the soul; Heb. 6:19. From all this, and from each of these in particular, abundantly enough, the truth of the second part of the preceding sermon appears.

Therefore, the elect persevere in faith to the end, and accordingly they cannot wholly or finally fall away from justifying faith, grace, and salvation, nor do they fall away, for they are like a tree planted by the streams of water, from which no leaf falls away; Psalm 1: 3; like Mount Zion, which is not moved, but abideth for ever; Psalm 125:1; like a house built upon a rock, which falleth not by the rain, nor by the streams of water. Nor falls down from the winds; Matt. 7:24; like a palm tree, which is steadily growing and flourishing; Psalm 92.

Scriptural contrast.

III.

All and every one of true believers and the born-again, can and must be sure of their perseverance and salvation in this life, without such extra-ordinariness of revelation.

THE FALSITY OF THE STATEMENT, AND THE TRUTH OF THE CONTRADICTION, IS EVIDENT FROM THE FOLLOWING.

That which the faithful know, and by certain reasons and causes confess, of which they cannot be uncertain; yea, what is more, it cannot come to pass, that they should not be certain, according to the declaration of Paul; 2 Tim. 1:12. I know whom I have believed, and I am assured that he is able to keep unto that day that which is mine in his keeping. But the faithful know that they are of God; 1 John 5:19; they know that they dwell in God, and that God dwells in them, because he gave them of his Spirit; 1 John 4:13. They confess God, or rather are known of God; Gal. 4:9. They know that they confess Christ their Savior; 1 John 2:3. They know that the Son of God has come, and that He gives them a mind to know Him, the one God; 1 John 5:20. They know that they are passed from death unto life; 1 John 3:14. They know by the witness of the Spirit that they are children of God; Rom. 8:16. They know that this Spirit will abide with them forever; John 14. They know they are sealed with the Holy Spirit; 2 Cor. 1:20; Eph. 1:13, 14. They are assured of the sanctifying grace, mercy, truth and constancy of the promises; 1 Cor. 10:13. They know that through the Sacraments they are sealed to eternal fellowship with Christ and all his benefits; Rom. 6:3; Gal. 3:27; 1 Cor. 10:16. They are assured that nothing can separate them from the love of God which is in Christ Jesus our Lord; Rom. 8:38, 39. They know that their Savior lives, and that they will see God in their flesh; Job. 19:25,26. They confess that they are of the truth, and that before Him they will make their hearts restful; 1 John 3:19. They know that the Father hears them no matter what they pray for, and that they will have what they desire of Him; 1 John 5:14, 15. They know that whoever is born of God does not sin, but whoever is born of God keeps himself, and the evil one does not touch him; 1 John 5:18. They know that it shall come to pass, that when He is revealed, they shall be like Him; 1 John 3:2. They know that the Lord will deliver them from every wicked work and preserve them to His kingdom which is in heaven; 1 John 5:11, 13. In short, they are assured that it will come to pass that the one who began the good work in them will accomplish it until the day of Jesus Christ; Phil. 1:6.

Thus the believers can be sure of their salvation and perseverance. And if it were not so, as the Remonstrants wish to say, the faith and hope of the godly could be brought down with one blow, together with the steadfast truth of God in His promises, and moreover the main foundation of our religion.

APPENDIX.

Unscriptural statement of the Remonstrants.

The faith of those who believe for a time is a true, complete, and justifying faith, and is pleasing to God as long as it lasts and remains; and is indeed no different from true, justifying faith.

Scriptural contrast.

The faith of those who believe for a time is not a true, nor perfect, nor justifying faith, and is never fully pleasing to God, and is indeed different from true, justifying faith.

JUDGMENT.

Such a distinction as there is between a hypocrite or hypocrite, and between a true Christian, there is also a distinction between temporal faith and sanctifying faith. The distinction then is:

I.

In what it is; for sanctifying faith is only in the elect; Tit. 1:1; Acts 13:48; in whom the Spirit of adoption into children kindles it; wherefore He is called the Spirit of faith; 2 Cor. 4:13. But temporal faith is in the rejected ones, in whom the Holy Spirit works it in a lesser and lower way. Compare what is written there Mark. 7:22, 23. And this discernment is best expressed by Christ in Luke 8:17, in the parable of the sower, teaching that the elect are a goodly ground; verse 15; prepared beforehand, that is, from everlasting. In this sense Paul says, Eph. 2:10, We are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. But those who believe there for a time are a stony earth; there verse 13; in whose hearts the seed takes no root, and therefore, as they have not that powerful moisture which works and brings forth life, so it is that they fall away and depart in the time of temptation.

II.

There is a distinction in the appropriation. True believers have put on Christ; Gal. 3:27. Their faith is a darest present constancy; Heb. 11:1; for it makes the grace of God truly present, and the forgiveness of sins for us; it is a proof, which powerfully convinceth the hearts of the elect, and endureth no doubt. Therefore it is also called a sure confidence; Eph. 3:12; a certainty, or full assurance of mind, or an understanding, being surely persuaded or convinced; Col. 2:2. Therefore Christ is also said to dwell in their hearts by faith; Eph. 3:17. And they say with Paul; Gal. 2:20: I live, but no longer I, but Christ lives in me; and now that I live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself up for me. In contrast, it is said of the temporary Christians that they have only tasted the heavenly gifts and the good word of God; Heb. 6:4, 5; they have tasted it with their mouths, but it has not come down into their hearts, and they have not been satisfied with it.

m.

There is a distinction in nature, nature and attribute. True faith never ceases, as previously proved in the 2nd proposition. The cause is because the incorruptible seed, of which 1 Pet. 1 says, has made deep roots in the hearts of believers; Eph. 3:18. But temporal faith fails and ceases, because it has no roots; Luke 8:13. Therefore those who are endowed with it are like the weeds and grasses on the roofs; they do not have enough strength by which they can endure in adversity, and overcome the temptations that are hard and heavy for the flesh. Thus they cease and depart, partly because they are not promoted to honor and status as they imagined; such are Demas; 2 Tim. 4:10, and the scribe; Matt. 8: 19, 20; such also are those of whom we read John 8: 30, and afterwards; likewise also Simon the magician; Acts 8; partly because they will not endure the persecution that comes their way, as it is foretold of Simon; Luke 2: 34, 35.

IV.

There is a distinction in the fruits. True faith is powerful through love; Gal. 5; its fruit is holiness; Rom. 6:22; by it we please God; Heb. 11:6; its end is eternal life; Rom. 6:22; John 3:16; and the salvation of souls; 2 Pet. 1:9. True believers bring forth fruit by endurance; Luke 8:15; for when they are weighed down with burdens, distresses and afflictions, they submit themselves to God with David; Ps. 119:71.

They possess their sicknesses in patience Luc. 21; commanding the outcome to God alone; 2 Pet. 2:9; yea, what is more, they glory in their afflictions; Rom. 5. In contrast, those who are of the temporal faith, when afflictions befall them, they are like the rain which the wind scatters and drives away in the wilderness; Ps. 1:4. And so they murmur against God, and contradict Him, and despair at once, as Saul did. Or they do violence to themselves with their own hands, as Judas did. They rejoice and gladden themselves for a time, which rejoicing is a joy of the mouth and not of the heart; Matt. 13; John 3:35. But finally they turn away again from the holy commandment given to them, and what is said in the true proverb happens to them: The dog is returned to its spit, and the washed sow to her wallowing in the ditch; 2 Peter 2:21, 22. And consequently they have never pleased God, nor do they please God any more; Matt. 7:22, 23; Isa. 29:13, 14; Tit. 1:16.

Thus we have seen until now, that the Remonstrants, on the same footing, as they began and continued, also stopped and ended their course, namely in the footsteps of the Pelagians and Socinians. For; likewise our election to eternal life in the first Article; the beatific power of Christ's merits, in the second; and the true and powerful working of grace, conversion, and regeneration, in the third and fourth Articles; to the works of man, and to the power of the free will; so it is also, that they hang the sequel, and the fulfillment of the same grace, upon the powers of the same free will in the fifth Article. And consequently, as they have blasphemed in the first Articles, with disbelief and abridgment of the glory of God, against the fountain of our salvation, namely, the mercy and good pleasure of the Father, against the means of this salvation, namely, against the obedience of the Son of God, and his supreme ransom, and against the living streams of the Holy Spirit, namely, his sanctification; so do they also in this last Article, denigrating, abridging and blaspheming the permanence of this beatific grace all in the same and similar manner, yea, what is more, taking it away altogether. Therefore, as has been done in the other Articles, so it is, that we also in this fifth Article reject the opinion of the Remonstrants, expressed in the above-mentioned propositions, as not being in agreement with the Word of God, and as being unscriptural, and at the same time judge that it should not be taught in the Dutch Reformed Churches of God; and consequently we deem, that the Church ought to be set free and relieved from those, who, by introducing and calling this unscriptural doctrine, have so far disturbed and disturbed it, and still disturb and disturb it. On the contrary, we are of the opinion that the orthodox opinion, expressed in the oppositions, as being in agreement with God's Word, should henceforth be steadfastly held and taught in the Reformed Church. That it may be done; for the honor of the divine name, and in particular for the edification of the Dutch Churches, for the restoration and preservation of the truth and peace in them, for the comfort and instruction of the true believers, and for the good and best service and benefit of the entire Netherlands, being abundantly blessed of God, under the very praiseworthy and very faithful government of the High Majesty of the Lords States General; and for the good and best service of the whole country. Lords States General; and also that all the hearts and minds and endeavors of the Well-born, Noble and Honourable Lords, the Lords Deputies of their High Powers, as well as this entire venerable Synod, may be inclined, strengthened, and directed to all these things, may this work, the Most merciful and Supreme God, who is the author of truth, fear, and all good; Whom God, Father, Son and Holy Spirit, zg in his Church eternal praise and honor. Amen, Amen!

THE OPINION AND JUDGMENT OF THE DEPUTIZED BRETHERN OF THE SYNOD OF GRONINGEN AND THE SURROUNDING COUNTRIES,

ON THE FIFTH ARTICLE OF THE REMONSTRANTS, WHICH IS,

OF THE PERSEVERANCE OF THE ELECT.

Perseverance, that is, the progression and steady continuation in faith and regeneration, as it is the induced effect or fruit of gracious election, so it is also, in part, a promise of the New Covenant, and in part it is truly and actually a gift of God, with which, out of sheer grace, for Jesus Christ's sake, through the working of the Holy Spirit, those who are inebriated, are given the gift of God. Those who have been elected from eternity, according to the gracious and unchangeable decree of God, are poured out and called with power, so that they cannot lose the grace of God and the faith with which they were once poured out, as well as the Holy Spirit, either completely or until the end, and fall off completely and become lost.

Two things in particular we express in this statement; 1 whence perseverance is; 2 that it is sure, and will not perish.

I.

Therefore we also say, in accordance with Scripture, that it is 1. a fruit of election. For God chose us, not only that He might call us in due time and make us righteous and holy, but also that He might glorify us; Rom. 8: 29, 30.2. That this is a promise of the New Covenant. Of the new Covenant, that is, of the gracious Covenant, God speaks, Jer. 31:31; and 32:40. For in these places it is called new and eternal. The same is also testified by the Apostle; Heb. 8:8, 9, 10, 11, 12, 13; and cap. 9:5; and cap. 10:16. But the promise of this Covenant is perseverance. I will be to them, says God; Jer. 31:13, 34; to be a God, and they shall call me a people; I will be merciful to their iniquity, and I will remember their sin no more; and cap. 32:39, 40. I will give them one heart, and one way, to honor Me all their days, for their good, and for the good of their children after them; and I will make an everlasting covenant with them, that I will not turn away from showing them favor, doing good; and I will put my peace in their hearts, that they may not depart from me. In these words not only is justification or the forgiveness of sins, and regeneration, but also perseverance plainly promised; and by these same words are also declared the words of the first promise, made to Adam, and to all the elect; for God; when He promised the overcoming of the seed of the woman, that is, of Christ; Gen. 3:15; expressly says, It shall crush thy head; although He particularly describes the victory of Christ, inasmuch as He has put away Satan, who trembles the dominion of death; Heb. 2:14; thereby describing also victory of the elect through Jesus Christ; as Paul says, Rom. 8:37: In all these we are more than conquerors, through the One who loved us; and John in his first epistle, ch. 2:13, 14: I write to you, young men, because you are strong, and the word of God dwells in you, and now you have overcome the evil one; chap. 5:4, 5. This is the victory that overcomes the world, our faith. Who is it that overcomes the world other than those who believe that Jesus is the Son of God? The same promise of the covenant we read again to be repeated by God in other places, for the consolation of the elect; as Ps. 89:29. For ever I will keep my mercy unto him, and my faithful covenant unto him; and verse 33, 34, 35. I will visit his iniquities with a rod, etc.; but will not turn away my mercy from him, and will not tread in my truth; I will not profane my Covenant, and will not destroy that which proceedeth from my lips; Isa. 51:6. My salvation shall be for ever, and my righteousness shall not cease; and Cap. 54:10. Mountains shall be moved, and hills shall be moved; but my favor shall not depart from thee, neither shall the covenant of my peace be moved, saith thy Trustee the Lord; and verse 14. I will give them an everlasting name, which shall not pass away; Hos. 2:18. I will betroth myself to you for ever; I will betroth myself to you in righteousness, and in judgment, and in mercies, and in reliefs.

The same promises are generally presented and imprinted in the Gospels and more scriptures of the Apostles; Matt. 7:25; and 16:18; John 4:14; and 5:25; and 6:35, 37; John 8:35. The Son abides in the house for ever; similarly John 10:28; Rom. 8:39; Philipp. 1:6; 2 Thess. 3:3; 1 Pet. 1:3-5. This is a gift of God who faithfully fulfills what He has promised. In general it is said, John 3:27: Man can receive nothing unless it is given to him from heaven; John 15:5. Without Me you can do nothing; 1 Cor. 4:7. What do you have that you have not received? Jac. 1:17. All perfect gift is etc. I will give you a new heart, and I will put my Spirit in the midst of you, and I will make you walk in my commandments; Rom. 6:13. Eternal life is the gift of God; Fjl. 2:13. God is the one who works in you both to will and to accomplish; 1 Thess. 5:24. He that hath called you is faithful, and he that hath accomplished it.

Therefore God, who gives perseverance, is not usually credited with this alone; as 1 Cor. 1:8. Which (namely Christ) shall also strengthen you unto the end; Phil. 1:6. I hold this for certain, that He who has begun this good work in you will accomplish it also until the day of Jesus Christ; similarly 1 Thess. 3:3; 1 Pet. 5:10. The God of grace, etc. make you perfect, confirm, strengthen and establish you; but also, that they may persevere, they have prayed to God, as Christ did, for Peter; Luke 22:32; for the disciples; John 17:15; for all the faithful; John 17:20, 21, 24; as also the Apostle Paul; Etez. 3:13, 16. Therefore I pray that He grant you, according to His rich lordship, that you may be strengthened with power through His Spirit, according to the inner man, etc., etc. Phil. 1:9, 10. That I pray that your love may yet abound more and more in knowledge and all kinds of feeling, etc., that you may be upright, and, without stumbling in your walk, continue until the day of Christ; 2 Thess. 1:11. We pray always for you, that our God may make you worthy of this calling, and that he may fulfill all the gracious goodness of his goodness, and the work of faith with power; 2 Thess. 2:16, 17. Our Lord Jesus Christus himself, and our God and Father, who loved us, etc., who comforts your hearts and strengthens you in all good words and works; likewise Heb. 13:21.

II.

That the perseverance is sure, and shall never perish; for we say in our proposition, that they are the grace of God, and the faith, with which they once, etc., have been, etc., and that they are the grace of God. How (true that they are, we prove by certain reasons, drawn from the holy scriptures.

1. From the doctrine of election itself, for it is eternal and unchangeable, as we have shown in the first article, thes. 5.

If, then, election is not only eternal, Ephes. 1:4; 2 Tim. 1: 9, but will last for ever; Hos. 2:18; Jer. 32:36, 40; Jn. 10:18; if He loves those whom He loves continually, and to the end; Jer. 31:3; Jn. 13:1; if He will not forsake them, but will keep them forever. Ps. 37:28; Isa. 45:17; if the gifts of God and His calling are such that they cannot repay Him; Rotn. 11:29; so it also follows, that the elect cannot wholly depart; but the first part appears from the places appended. Therefore; etc.

2. Of the causes of our salvation. Salvation is by sheer grace, through the sole merit of Christ, and by the powerful action of the Holy Spirit, without any regard for merit. What security and consolation would there be, if the beginning were of grace, but the preservation and endurance were of men, who will use the grace of God. On the other hand, the Word of God teaches us that all salvation is a work of God who steadily promotes, sustains and accomplishes it.

Of the grace of God is the beginning, for of this we are the elect; Eph. 1:4, 6, 9; called; 2 Tim. 1:9; justified; Com. 3:24; born again; Tit. 3:5; 1 Pet. 3; of these is the progress; Ps. 138:8; Ezek. 36:17; likewise the preservation and the accomplishment, or completion; Jer. 32:39, 40; Isa. 46:4; 1 Cor. 1:8; Phil. 1:6.

In Jesus Christ, in whom is the only deserving cause of our salvation, in Him there is also the assurance of our own salvation, which is obtained through His merits; for He makes us perfectly blessed, and faithfully intercedes for us.

Perfectly he makes us blissful; for he has not only paid a sufficient ransom for the guilt and penalty of our sins to the Father, but has also earned for us the righteousness we have lost and life; he has also fulfilled all our needs, partly by fulfilling the Law, partly by paying the penalties, and thus delivered us from all the enemies of our salvation; Luke 1:71, 72; Gal. 1:71, 72; Gal. 2:13, 14, 15; Rom. 8:1, 33, 34; Tit. 1:14; 1 John 1:17; but also, according to the counsel of the Father, He preserves the redemption obtained, and brings it to its end; Isa. 45:17. Israel is saved with an eternal salvation in the Lord, etc.; John 6:39, 40. This is the will of him who sent me, the Father, that I should not lose all that he gave me, but should raise it up at the last day, etc.; and chap. 10:28. I give unto them eternal life, and they shall not perish for ever; neither shall any man pluck them out of mine hand: therefore saith Paul also, Heb. 7:25, He can wholly or perfectly save them that go unto God by him.

Faithfully Hjj prays for us. He prayed on earth for his own, that they might be saved; Luke 22:31, 32; not only for one Peter (for the danger which befell Peter, and which Satan foreordained and sought, was common to all); for Christ says; Luke 22:31: Behold, the Lord is with him. 22:31: Behold, Satan hath desired you men to wean and sift as wheat), but also for all the Apostles; John 17:11, 15; yea also for all believers; verse 20, 24.

And nn He prays in the heavens for all the elect. For He appears in the heavens, in the face of God for us; Heb. 9:24; and sits for ever at the right hand of God; Heb. 10:2. In addition, the benefits or life obtained by His merits He grants us, both externally and internally through His divine power; He makes us capable of prayer, and makes us partakers of these benefits; Rom. 8:34; Rom. 4:9,10; Gal. 4:6; Rom. 8:26, 27; Heb. 7:24, 25; 1 Jn. 2:1, 2.

And regarding the powerful working of the Holy Spirit, without which no one can say that Jesus is the Christ; 1 Cor. 12:3. For thus' the Holy Spirit promotes and works in us, not only election; 2 Thess. 2:13; 1 Pet. 1:2; illumination; Eph. 1:17, 18; 1'Cor. 2:10, 13; faith; Gal. 5:22; 1 Cor. 12:9; washing away; Isa. 4:4; 1 Cor. 6:11; the assurance of God's love toward us; Rom. 5:5; the becoming children of God; Rom. 8:15; fellowship with God, and with Jesus Christ, or the abiding, and indwelling of Christ in us; 1 John 3:24; Eph. 3:16, 17; true joy and peace; Rom. 14:17; and 15:13; the liberty and access to the Father' with confidence; Eph. 2:12; Rom. 8:15, 16, 17; and in all things true consolation; Jn. 15:16; and 16:26; finally, in regard to sanctification, regeneration; Jn. 3:5,8; 1 Cor. 6:11; the putting to death of the works of the body and the bringing to life; Rom. 8:13; and 2:10, 11; and causes us to walk in the commandments of God; Ezek. 26:16; and works all this abundantly and powerfully by His power; Rom. 15:13.

But He also preserves them in us; He maintains them; He strengthens them; inasmuch as and in so far as it is useful and necessary with regard to this life, and finally He, who is the Spirit of glory, leads us to glorification itself. They shall grow and wash, says the Lord, as willows around the streams that flow before them; Is 44:4. 'Streams of living water shall flow from his belly; John 7:38. They are strengthened

with power in the inner man; Eph. 3:16. They shall be strengthened in Christ, and shall be anointed of God,' who hath sealed us unto the day of redemption, and hath given us the pledge of the Spirit in our hearts, etc.; 1 Cor. 1:22. Eph. 1:13, 14; and 4:30.

Since, then, it is clear from the Word of God that our entire salvation, as far as its beginning, progress, and completion are concerned, is by the grace of God alone, by the redemption of Christ, and by the strengthening of the Holy Spirit; it also follows that our salvation is by the grace of God alone, by the redemption of Christ, and by the strengthening of the Holy Spirit. It also follows that the security and preservation thereof, as well as the perseverance in it, is in God, in Jesus Christ, and in the Holy Spirit, and that the elect cannot lapse or be lost from the grace of God.

3. We prove this by those things which we perceive in the triune God, who chooses us by grace, and who through the merits of the Mediator, by the powerful working of the Holy Spirit, saves us; on which our faith has its foundation; for the elect believe, and are assured, that they will obtain all these things, for they know assuredly from God's Word, that God wills and is able to perform these things.

That God wills, is evident, not only from His eternal and unchangeable love and decree, of which has been spoken in the foregoing; but also from the very well-known promises, which were made of God in time, and are Yes in Jesus Christ, and are Amen in Him; 2 Cor. 1:20.

Verily, many promises are commonly found in the Prophets and Apostles, some of which we have already noted above. Now, of these, and if there be some more, God speaks thus; Ps. 89:35. I will not profane my covenant, neither will I destroy that which proceeds from my lips; 1 Sam. 15:29. The Hero in Israel does not lie, nor is weighed down with any remorse; for he is not a man, that anything should trouble him; Rom. 9:6. The Word of God cannot fail; 1 Thess. 1:14. He is faithful that hath called us, and will perform it; Tit. 1:2. To the hope of eternal life, which God hath promised, who cannot lie, etc.; and to the Hebr. ch. 10: 25. Let us keep the promise of our hope without wavering, for He is faithful who promised it.

That God can also fulfill the things He has promised, who can doubt it? Waut Hjj is almighty; Hjj can do what

Psalm 115:3; and 137:6; Rom. 4:20. And He can also perform those things which He has bwloten, and promised; Isa. 14:27. The Lord of hosts has decreed, and who can nullify it? For he is greater than all; John 10:29; and he is mightier (says John) who is in you than who is in the world; 1 John 4:4.

Then shall not all that He wills come to pass? My counsel (says God) shall be, and my will be done; Isa. 46:10. Yea, with respect to the multitude of His mightiness, as well as His strength and power, there is not one left. Therefore David says; Psalm 89:9, 14: Lord, God of strengths, who is like thee? Thou art mighty, Lord, and thy truth is in thy circulation; and thy arm is with power, etc.

This omnipotence God presents to His people in many places for assurance and consolation; Isa. 41:10, 13, 14; and cap. 49:16. Alzoo also our Lord Jesus Christ; Mark. 13:22; Matt. 16:18; Jn. 10:28, 29. Therefore also Paul says to the Rom. ch. 8:39, Neither any other creature can separate us from the love of God, etc.; and 1 Tim. 1:12, I know whom I have believed, and I am assured that he is able to keep unto that day that which is committed to his keeping for me; and Peter in his first epistle, cap. 1:5.

Therefore, it is certain that those things which are there based on the divine will and omnipotence also produce in the elect a supreme assurance of faith, and that they can neither wholly nor wholly fall away from the grace of God, even though they may be assaulted and fought against by many and various enemies, dangers and temptations; may fall from the grace of God, or may also be lost; in all things, he says, we are afflicted, but not afflicted; we falter, but we are not altogether stuck; we suffer persecution, but we are not forsaken in it; we are cast down, but we are not lost; 2 Cor. 4:8, 9. When they fall, says David; Ps. 37:24; they are not cast down again, for the Lord upholds their hand.

For this reason also the elect are likened in Scripture to trees planted by streams, which do not wither away in times of drought, but bring forth leaves, and give their fruit in due season; Ps. 1:3; Jer. 17:8; Ezek. 47:12; to a house built on a rock, which is not swept down by winds or storms; Matt. 7:24, 25.

From this it is abundantly proved, that the true believers or the elect can never completely lose the grace of God, the true faith and the Holy Spirit; and therefore, it necessarily follows, that the perseverance of the true believers is sure, and will never perish.

But that the Remonstrants contradict this, that all that is produced from the afflicted and from the power of God, is to be understood under condition of faith, and of conversion, etc., For though the conditions, actually taken, have place in the covenant of nature or of works, yet they have no place in the covenant of grace, in which everything, the principle, the progress and the end, is by the mere grace of God, or to the praise of glorious grace. It is true that God requires faith and the fruits and workings of faith, but He requires these as means by which the elect are brought to salvation according to His will. Thus He does not require them as conditions; for what they call conditions are gifts from God, as the Holy Scriptures teach, given by grace to the elect.

Therefore, we rightly condemn and reject the opinions of the Remonstrants, as being in marked contradiction to God's Word, when they deny that perfection is a caused effect and fruit of the absolute decree.

The outlawed Remonstrants, in their delivered statement, concerning the fifth Article, Thes. 1; likewise when they deny, that it is also a gift of God, taken in its own right, but only such a gift, with which the will, as a cause, besides it having its part in the work, cooperates and perseveres in faith, and in godliness; Haags. Conf. Lat. Brand, pg. 407, r. 4; and pg. 439, reg. 14; Armin. Bedenkeijke Art. pag. 31, 32; likewise against those of Walcheren, pag. 74, reg. 24,

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And also, as zg say, that the elect may wholly and to the end lapse from grace. Haags. Conf. Lat. Fire, pp. 359, reg. 12; and 362, reg. 7; pag. 402, reg. 19; and pag. 506 reg. 14, 15; and in another places more. Armin. in the Remembered Articles, Art. 1, 2, pg. 62. Disobedient Remonstrants on the Fifth Article, Thes. 3, 4; Bertius generally; Episcop. disput. public, of offending sins, appendix 2.

II.

It is true that the elect sin grievously, that they often fall, and by their sins deserve, as far as they are concerned, to depart wholly from the Holy Spirit, and to be rejected and lost for ever; yet so it is certain, that they are so preserved from God, that they do not lose wholly the gifts of the Holy Spirit. Spirit, but

that at last, being raised up by his grace, they return to the right path, and so surely obtain the salvation ordained for them.

Verily there is no sin, either against the first or the second table of the Divine Law, except only the one sin against the Holy Spirit, in which the elect cannot fall, and often, some in this, some in that, do not fall; yet there is great distinction between the born-again and unregenerate; for though they commit the same sins, yet the reason or the manner, and the result is wholly different.

The sin against the Holy Spirit we rightly and not without reason exclude; for they are born again of an immortal seed; 1 Pet. 1:23. Therefore the seed, according to John's testimony, remains in them; therefore he also concludes of every born-again person thus: he cannot sin (namely unto death, as he declares himself, 1. Zendbr. cap. 5:15), because he is born of God; 1 John 3:9; and with very clear and public words; cap.5:18. We know, that every one that is born of God sinneth not: but he that is born of God keepeth himself, and the evil one or Satan toucheth him not, nor affecteth him. He walks about like a roaring lion, seeking whom he may devour; 1 Petr. 5:8. And he covets them, to winnow and shake them like wheat; Luke 22:31. Yet they are not wounded foolishly. They are the temple of the Holy Spirit, and He dwells in them; 1 Cor. 3:16; and 6:19; Rom. 8:9. Christ dwells in their hearts by faith; Ephesians 3:17. They are led of the Holy Spirit, and have the Spirit of adoption into children, by whom they call Abba, that is, Father: Rom. 8:14, 15; and are sealed in their hearts by the pledge of the Spirit; 1 Cor. 1:22; etc.

However, on all these ways of sinning the godly do fall, some, as has been said, in this way, some in another way. For as long as the elect are in this world in strangeness, they are not born again completely: neither can they come to the perfection of regeneration before they have departed from this world; for as long as they are here, they bear for the body of death, and the flesh warring against the spirit; Rom. 7:14, 24; Gal. 5:17. Therefore Paul also exclaims: I, wretched man, who shall deliver me from the body of this death? Rom. 7:14 and 24. For perfect regeneration is a part of future glorification; Eph. 5:17; Rev. 14:5. Therefore, it will not be accomplished in this life, but in bethelife; 1 Cor. 13:10; Eph. 4:13; Phil. 3:14; 2 Tim. 4:8. The outcast then remain sinners as long as they are here; 1 Kings 8:46; Spr. 20:9; Eccles. 7:31; 1 John 1:8. This is evident from the steadfast confession of the saints; Job 9:2; Ps. 130:3; and 143:2; Isa. 64:6; Dan. 9; Rom. 7:1; Jn. 1:8; yea, also from the precepts of all the saints, whom the Holy Spirit, even when they had now received glorious titles of praise, professes to have sinned grievously.

However, we have said that there is a great difference between the sins of the saints and those of the wicked, and we say it again.

For when the wicked sin, and let go the bridle of their lust, then sin rules over them; Eph. 4:19; Rom. 6. For they sin with lust and pleasure, without any struggle, or internal struggle; for the soul corresponds to the body; therefore they are also said to live according to the lusts; 1 Pet. 1:14; and 4:2-4. In these they labor, and are not consumed; Isa. 57:10; Spr. 4:16. In this they persevere without conversion, notwithstanding they are severely punished and tormented; Isa. 1:5; and 9:12; Jer. 2:30; and 5:2; and finally in this they die and perish, like the old world; Gen. 7:17, 21; like the Sodomites; Gen. 19:24; like Pharaoh and the Egyptians; Exod. 9, and cap. 10 and 11; and cap. 14:27, 28; Korah, Dathan and Abiron; Num. 16:31, 32; Saul; 1 Sam. 31:4; Ahab; 1 Kings 22:34; Judas; Matt. 27:5; Acts 1:18. Therefore also Psalm 34:22, is said, The death of the wicked is the very worst.

But the godly, when they sin, not only does it happen, and that often, out of ignorance; Psalm 19:13; 1 Tim. 1:13. But it happens also, and especially, out of weakness, both internally or externally.

Inwardly, because of the flesh and the lust, clinging to us from original sin, which often tempts and taunts us to sin; for the flesh lusts against the spirit; Gal. 5:17. The law, which in our members is opposed to the law of the mind; Bom. 7 :23. The lusts that are in them contend against the soul; 1 Pet. 2:11; by which it comes to pass that they do not do all that they desire; Gal. 5:17; and that they do not do the good that they desire, but that they do the evil that they do not desire; Rom. 7:19; like David and others.

Outwardly, when they abhor sin within and in their hearts, and yet they do it, whether overcome by the flesh, and by fleshly things that come before their eyes, or because of threats from enemies and similar obstacles. Thus David committed adultery, and Peter forsook Christ with swearing and cursing. Thus Nicodemus also feared to come to Christ in the daytime; John 3.

Yet they do not remain in sin; but being raised up, whether outwardly by the chastisements of God and admonitions, or inwardly by the grace of the Holy Spirit, they repent and rise again; Ps 119:71 and 67. It is good for me that Thou hast humbled me, that I may learn Thy righteousness. Before thou hast humbled me, I did wrong; therefore now have I observed thy word; 1 Cor. 11:32. If we are punished of the Lord, so we are taught, that we may not be damned with the world.

David, being admonished by Nathan and Gad, and being humbled of God, confessed his sins, and did penitence; 2 Sam. 12:7, 8, 13; and 15:25, 30; 2 Sam. 24:10, 14; Psalm 32:12, 13, 14; and 51:3, 4, 5; so also Hiskiah; Isa. 38:2, 3; so Manasseh; 2 Chron. 33:12, 13, 14: so Peter; Luke 22:61,62. Thus saith Solomon very truly; Proverb. 24:16. The righteous man shall fall seven times in one day, and shall rise again.

Therefore if the righteous sin and fall, it is that they do not do what is right for the children of God, yet they remain the children of God; for the seed of God, as it is said, abides in them, and they shall rise again to life, etc.

We heartily reject these unscriptural opinions of the Remonstrants.

I. That the elect may fall into sin against the Holy Spirit; S. Episc. disput. pub. of perpetual sin; Appendix 1.

II. That the true believers by every work of the flesh lose faith, some for a time, some for ever; Hague Conf. Lat. Brand, pp. 362, reg. 7; and 363, reg. 5; and 338; and 359, reg. 12; and pg. 456, reg. 18; and 404, reg. 11, 12; and 441, reg. 15; and 439, reg. 18, and pag. 506; Remonstr. Delphens. on the 5 Art. Thes. 1; if these be compared with the words of the Conf. Lat. Brand, pp. 404, and 410, reg. 9; Against those of Walch. pag. 75, reg. 20, 23; The proscribed Remonstr. on the 5 Art. Thes. 3, 4, 6.

III. That the elect can be born again twice, etc. Hague Conf. Lat. Brand, pg. 457, reg. 22, 27; and Conf. Nederduitsche, 384, reg. 18.

IV. That this distinction is vain and vainly compacted, namely, that believers may fall away with respect to themselves, but by no means with respect to the eternal decree of God; Hague Conf. Lat. Brand, pg. 509, reg. 8, of the end; and Conf. Nederduitsche, pag. 427, reg. 9, of the end.

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Although the elect sometimes suffer some very heavy tremors and gnaws of their conscience, and also struggle with many doubts, yet they can be assured of perseverance in the faith, and are also assured in this life.

This assurance is certainly proved by the same reasons and testimonies of Scripture, by which in the first Article, on the sixth proposition, and in the first proposition of this judgment, we have proved the certainty of election and of perseverance.

Thus we reject the Remonstrants, when they state a conditional and unsure perseverance; Haagsche Conf. Lat. Br- pag. 403, reg. 8; and 412, 413; and 410, reg- 10; and 415; and in other places more, previously noted; Gelderland Remonstr. in the several Articles, of the Fifth Article, Thes. 8.

IV.

This doctrine of perseverance is not injurious to true godliness, religion and religion of God, nor does it serve to nourish and promote carnal carelessness; but it awakens the converted more and more to godliness and the true fear of God, and gives them more and more incentive and encouragement to that end.

We believe that the truth of this is sufficiently evident from the cause and the secondary end of our election.

Its only cause is the love of God, His grace or mercy; Rom. 9:13; Èf. 1:4, 5; and cap. 2:4.

Now, perceiving the love and mercy of God does not make the elect sluggish, but excites them more and more to humility, and to confess their own unworthiness and infirmity (for they know that out of children of wrath they are made children of God; Eph. cap. 2:3; and 1:5; 1 Epistle of Peter 2:9,10); and is to them a very powerful lead to the love of God, or to love God again; Psalm 116:1; 1 Jn. 4:9; which, however, cannot be done, unless we love those things which please Him, and on the contrary avoid those things which He hates, and which cannot exist with His love; now, seeing that the love of the world, and the mind of our flesh, conflicts with the love of God; Jac. 4:4; 1 John 2:16, 17; Rom. 8:7; shall not the elect do their utmost to repay love to God again, to show gratitude, to depart from evil, and do good? Ps. 18:2; and 116:12; 1 Pet. 3:11. For the love Christi (as also God's) compels and compels them; 2 Cor. 5:14.

The ordained end is by no means to this end, that they should carelessly serve the flesh and the world, but that they should use those means by which they are brought to the end, according to the decree of God, well and faithfully. For they that are chosen and born of God hear the Word of God; John 8:47; abide steadfastly in the apostles' doctrine, and in fellowship, and in the breaking of bread, and in prayers; Acts 2:42; live godly and holy. For they were chosen and redeemed not only unto eternal life, but also to that end, that they might be holy and blameless before him through love; Eph. 1:4. They were created in Christ Jesus for good works, which God prepared beforehand, that they should walk in them; Eph. 2:10. That they might serve God with holiness and righteousness in his sight all the days of life; Luke 1:74, 75; Tit. 2:14; and cap. 3:8. For this is the will of God, the sanctification of the elect; 1 Thess. 4:3. Therefore by the same Spirit, through whom they are born again, and receive adoption as children, they are endowed with the fear of God, that they may fear God all the days, and not depart from him; Jer. 32:29,

40; that they may walk in his commandments, keep his judgments and laws, and do them; Ezek. 36:27. From the same Spirit, who is the Spirit of prayer; Zech. 12:10; they obtain access to the Father; Eph. 2:18; and that they cry out Abba, that is, Father, and that they call upon God the Father with unspeakable sighs; Rom. 8:15, 26.

They then act blasphemously and defamatory against God, charging this doctrine with various oddities and inconsistencies which they have condensed out of their brains, and separating those things which God has joined together in His decree; for this doctrine in no way takes away, or renders ineffective, the exhortations, reprimands, threats, prayers, etc.; for these are all things which God has joined together in His decree. For these are necessary according to the will of God, since they are parts of the Christian doctrine, in which one part does not take away the use of the other part, and those things which are instituted to effect salvation do not contradict the other, even if they do not have one and the same use: the doctrine of the election of the saints, and of the certainty of salvation, has its use; likewise exhortations, reprimands, threats, prayers, etc., have their special use. have their special use.

The doctrine of election and assurance teaches from where all our ability, diligence, repentance, faith, security, etc. come, namely, only from the one grace of God, which chooses us and gives us everything.

But the exhortations, reprimands, threats, prayers, etc. are necessary and needed so that we may know on the one hand, by what means God leads us to salvation; and on the other hand, what our guilty duty is, or what we should and must do. Since each part has its own use, each is necessary, and the one does not prevent the other.

Therefore, out of the certainty of election and salvation, the Holy Spirit in many places exhorts the elect to live God-fruitful and holy; as, among others, out of the certainty of the mercies and compassions of God; Rom. chap. 12:1, 2; of election; Eph. 4; of calling; Eph. 4:1; 1 Thess. 4:7; 1 Pet. 1:15; of justification; Rom. 6:1; Tit. 3:6, 7, 8; of sealing by the Holy Spirit; Eph. 4:30; of sanctification; 2 Cor. 7:1; of glorification; 2 Pet. 3:11, 12; 1 John 3:3.

And yet nevertheless, for the sake of the certainty of election or salvation, He therefore does not omit the exhortation, nor the reprimands, nor the exhortations, to pray. Our Lord Jesus Christ says, No one comes to Me unless the Father draws him; John 6: 44. However, He invites to himself all those who are burdened and burdened; Matt. 11:28. God gives that men, repenting, may confess the truth; 2 Tim. 2:25; Isa. cap. 52:8; Jer. 31:18, 19; yet He exhorts them in very many places to repentance; Isa. 1:16,17; and He says, cap. 45:22, Repent to Me; likewise Jer. 3:7, 12, 22; Mark. 1:15;

Acts 2:38. Paul teaches, that salvation is by grace; Rom. 3:24; and yet he did not therefore omit the exhortations, commands and exhortations, to live godly lives; Rom. 12:1, 2, 3; 1 Cor. 5; and 10; 2 Cor. 7:1; Eph. 4; and generally. Paul says to the Romans; cap. 9:16; that it is not of the willing, nor of the walking, but of the compassionate God; yet nevertheless he exhorts them that they should walk; 1 Cor. 9:24; and he also exhorts that they should not be conformed to this world.

Christ expressly says to the reprobate Pharisees, that they do not believe, because they are not of his sheep; John 10:26; and that they do not hear the Word of God, because they are not of God; John cap". 8:47; yet he vehemently accuses and punishes them; Matt. cap. 23:13. Peter says that those Jews who heard him had, by the determined or decreeful counsel and providence of God, put Christ to death; Acts 2:23. Nevertheless, notwithstanding this, he vehemently exhorts them to repent and be penitent; verse

38. Christ says, Matt. 6:8: The Father knows what you need before you pray; yet He adds, verse 9: So pray, etc. Paul says to the Rom. 8:26: We do not know what we pray for; but the Spirit prays for us, etc. And James, cap. 1:17: All good and perfect gift is from the Father of lights. Yet they exhort and command, that the godly shall pray to God, and desire wisdom from God; 1 Thess. cap. 5:17; Jac. 1:5.

Though then all salvation, and all that belongs to salvation, the assurance of it, and also perseverance in it, depends on God's grace, and eternal election and preservation, yet it does not follow that exhortations, threats, prayers, etc. are thereby rendered vain and vain, and that one should abstain from them. By the same token, the use of the means is not contrary to God's decree, for the One who has decided to save us has also ordained the means by which He draws the elect to Christ and brings them to eternal life.

Thus we judge that it is a mere slander of the Remonstrants, when they blasphemously say, and vainly scatter among the people, that this doctrine of the perseverance and security of salvation, is harmful to the true piety of God and good works; insomuch that the warnings and exhortations are rendered vain, vain, and powerless; Haags. Conf. Lat. Brand, pp. 354, reg. 4, 5; and 355; and 359, reg. 2 of the end; pg. 404, reg. 14; and 409, reg. 8; that it also serves to this end, to produce and give birth to negligence and carelessness, so that in the midst of sin it would serve man as a soft ear cushion, on which he, easily asleep, may flatter and comfort himself; Haagsche Conf. Lat. Brand, pp. 403, reg. 3; and 405, reg. 22; and pg. 507, reg. 3 of the end. Against those of Walch. pag. 75, reg. 20.

On the first appendix.

Justifying faith, as far as its essential characteristics are concerned, differs from temporal faith.

For justifying faith is really a means by which we embrace and appropriate Christ and all his benefits; as in the robbing; Heb. cap. 4:2; in justification; Acts 13:38, 39; Rom. 3:14; and 10:4; Acts cap. 10:43; in the fruits of justification; for by faith we receive the adoption into children of God; John 1:12; we enjoy the peace of conscience; Rom. 5:1; we have access to God with a firm faith; Eph. 3:12; do we rest in the faith of God; Luke 1:45; do we overcome the world, and keep the victory; 1 John 5:4; by it we are justified in salvation; 1 Peter 1:5, and obtain salvation; Eph. 2:8; John 3:14, 16; and 6.

Therefore, just as man externally, by sight and taste, distinguishes the visible spoils and forms presented, as well as the food; and just as he proceeds with his feet to the desired place; so it is that the elect see with faith; 1 Cor. 13:12; and with faith not only taste how merciful the Lord is; Ps. 34:9; 1 Pet. 2:3; but also eat the flesh of Christ, and drink his blood; John 6:54; come to Christ; John chap. 6 : 35; and walk by faith; 2 Cor. 5:7.

By this not only do we acknowledge and understand; why it is also called a knowledge of the will of God and wisdom; Col. 1:9, 10; but we also accept the promises of grace, and appropriate them with a firm confidence, knowing for certain and beyond all doubt that not only others, but also we have a gracious God for Christ's sake. Therefore we rest in Christ, and through Christ in God, and rejoice and be glad; Rom. 4:18, 19; and 8:38; Gal. 2:20; 1 Tim. 1:16; John 8:56; Acts 8:39. In this faith is a true, sure, certain and full assurance of the mind of our salvation; Coloss. 2:2; Heb. 10:22; Rom. 4:21; Heb. 6:11; and 11:1. The same is imperfect in this life; for always remains in the mind some ignorance, and in the heart lust; for we confess in part;

1 Cor. 13:12; and the flesh lusts against the spirit; Gal. 5:17; yea, it is often very weak and small; Isa. 42:3; Matt. 17:20; Rom. cap. 14:2. Nevertheless, it is nevertheless a true and sure faith, for, though weak, it embraces Jesus Christ, the own and only proposed object and view of faith, and is never wholly or wholly extinguished, or lost; for the gifts of God are such that they cannot repay him; Rom. cap. 11:29. By the Spirit of God the elect are sealed; Eph. 1:13;

2 Cor. 1:22. It cannot come to pass that they should be tempted and perish; Matt. cap. They cannot sin unto death; 1 John 3:9. The evil one does not touch or affect them; 1 Jn. cap. 5:18. The seed and root of faith, which shall never perish, abides in them; 1 Jn. cap. 3:9; and by the power of God they are kept by faith unto salvation; 1 Pet. cap. 1:5; as we have said above.

From this justifying faith, as far as its essential characteristics are concerned, differs faith, which lasts only for a time.

It is true that by this faith those who believe for a time believe the true Gospel of Christ, receive it, and often taste it with a certain sweetness and joy. And in addition thereto there is also in them a certain knowledge of their understanding, and also a certain acceptance of their will, or their heart; for Christ says, Matt. cap. 13:20: They hear the Word of God, and receive it gladly at once; likewise Hebrews 6:4, 5. They taste the good Word of God and the powers of the world to come; and John 5:35. John was a lighted and burning candle, and you rejoiced for a time in his light. And so for a time they seem to have been set up in the same way as true believers.

Yet this faith 1. Is not of the Holy Spirit of adoption into children; for Christ says of those who have temporary faith that they are not of God; John 8:47; yea, that they are a stony earth; Matt. 13:20; 2. Is not upright; for the causes, on which it rests, are not founded, nor fixed; for they are not, for Christ's sake,¹ which is recited in the word of the Gospel; neither are they for God's sake, nor for the sake of his honor; nor are they also not for the heavenly benefits of Christ, nor for his righteousness, nor for eternal life; all of which true faith alone seeks, and in which it rests, even before experience and experience; Jn. 20:29; Heb. 11:1; yea, even so even as when otherwise not but misery and death are regarded before the eyes; Job 13:15; and 19:25; Ps. 23:4; Spr. 14:32; Rom. 8:35, 36, 37, 38, 39.

But faith, which lasts but for a time, is for other causes; or for the newness of³ Gospels; John 5:38; or for some miracles and sweetness, which are sometimes joined with the Gospel, by a certain order and disposition of God; John 6:14; Acts cap. 8:13; or for freedom from sin, which they, as soon as they have heard the doctrine of the Gospel of gracious rightness and salvation in Christ, and of Christian freedom, accept at once, and so convert the grace of our God into lasciviousness; Jude, verse 4; of which Paul also speaks; Rom. 6:1; or actually and especially for bodily benefits, riches, honor, state, food, bread, and for other comforts of life, as may be seen in that Scribe, who said to Christ, Master, I will follow thee whither thou goest. But what he sought is evident from Christ's answer; for he says: The foxes have dens, and the birds of the air have nests; but the Son of Man has nothing on which to lay his head. Likewise in the Jews, of whom Christ says, John 6:26, Ye seek me, because ye have eaten of the bread, and are satisfied; cn Matt. 13:21. But when tribulation or persecution arises for the sake of the Word, they are immediately annoyed.

3. Neither is it thorough, nor firm, nor strong; for that which is not sincere cannot be thorough; and that which is not fundamental cannot be firm, nor strong, nor lasting, nor steady, nor steady. For the causes on which it rests, as there are riches, honor and state, bread, food, etc., are not fixed, nor lasting, but

are perishable things, and perish. Therefore, if they cease, so also does this faith cease. Thus with truth and not without cause of Christ they are called believers for a time; Matt. 13:21. For since they have no root, so they are vexed, so they do not abide in the word of Christ, they turn back; Matt. 13:21; Luke 8:13. Therefore it is also said, John 6:66: From that time many of his disciples went back, and walked no more with him.

Thus it is clear that believers who have believed for a time have never had the true knowledge of salvation in the mind, nor the proper consent and acceptance in the will or in the heart, and consequently also not the true joy or enjoyment; Outwardly and externally, they are only moved a little, and entertained; they believe, but not persistently, nor steadfastly; they are touched and stirred, but not vividly; they are moved with joy; but it does not touch or penetrate the innermost marrow of the soul. Therefore, that is not true faith, but it is an entirely different thing, or an entirely different lot, from justifying faith.

Thus do the Demonstrators err greatly, when they teach that justifying faith is not distinct from temporal faith, or from faith that endures for a time; yea, what is more, when they also say, that faith to be distinguished into a true and into a temporal, is done only by those who set therein an absolute election and rejection; Bertius Hymen, desert. Lat. pag. 44, reg. 3, of the end; and pg. 43, and 42. Grevinch. against Amesius, pg. 141, reg. 12.

And this is our judgment, as well of this fifth Article, as also of the preceding 1, 2, 3, and 4. Articles of the Remonstrants; which, according to the contents of our sworn oath, our conscience testifies and declares that we agree with the Word of God.

Therefore, we judge that this doctrine of the Remonstrants, with which they, as well in these five Articles, as in other chapters of doctrine, deviate very far and very widely from the right-feeling truth, and with which they, under the appearance and pretence of the five Articles, try to introduce into the Churches and Congregations the Pelagian poison, yes the Socinian poison, which is even worse and more harmful than the Pelagian; With which they also advocate such errors, which not only considerably infect the fundamental doctrine of faith, but completely and utterly reverse it; is in no way to be suffered, tolerated, and endured in the contemporary Dutch Churches; but that these newfound follies of Pelagius should temporarily and immediately be cut off and eradicated, and that the Churches should be cleansed of this Socinian poison, and that all the authors, finders and perpetrators of this doctrine, as well as all those, who embrace, support and teach this doctrine of the Remonstrants, should be excluded from their church services and dismissed. For it is reasonable and proper, that those in the Reformed Churches cease from teaching and preaching, who disparage, blaspheme and condemn this doctrine, and who publicly declare before the whole world, that the judgment of all the Reformed Churches, with me and their Churches, will have no standing or force, nor will they ever adopt it.

And verily, with a good conscience no peace can be made, nor mutual forbearance entered into, with those who stand up against the fundamental doctrine of faith, and set themselves up against it, and on the other hand accept and embrace the errors.

Finally, we believe, that all and every one of the Remonstrants should be strongly ordered at the highest level, not to write, nor to scatter by the living monophonic voice among the people, nor to secretly impart to the people anything that might serve or belong to the feeding of strife and disagreement, as well as to the stiffening of their false doctrine. God grant that those who do not want the new peace to

be rebuilt and happily restored may see and behold it with pain and sorrow in their hearts, but with the joy of the godly; and this good God, and most merciful Father of mercies, grant us, that at last we and all God-fearers may obtain a happy outcome, and a desirable end to all these misfortunes, disturbances and troubles, for the edification of the Reformed Churches, for the prosperity and preservation of the Republic of the Netherlands, and especially to the glory of his h. Name, and to the salvation of many souls, through our Lord Jesus Christ, Amen.

EXAMINATION AND JUDGMENT OF THE BRETHREN OF THE LANDSCAPE OF DRENTE.

ON THE FIFTH ARTICLE OF THE REMONSTRANTS, OF PERSEVERANCE.

ANSWERS TO THE FIRST PROPOSITION.

I.

at the Remonstrants say, that perseverance is not a caused effect or fruit of election, is false.

1. Because glorification is a fruit of election; Rom. 8 :29. 2. Because faith is a fruit of election; Acts 13. There believed, etc.; Tit. 1:1. But with faith goes perseverance; John 5:24. He who believes, etc., has passed from death to life. The gifts of God are such that they cannot repay Him; Com. 11.

II.

That they say that perseverance is not a gift of the New Covenant, to which we reply, that perseverance cannot unfittingly be said to be a gift of God, because not only the given thing itself, but also the use and the fruit of the given thing, are properly and rightly called gifts. A Son is given to us; Isa. 9. For the Son's sake we are given faith, obedience, and the power to persevere in them, and to progress and increase daily.

III.

That so-called saying that perseverance is not a gift obtained through the death of Christ contradicts many sayings of Scripture; Rom. 8:32. Who did not spare his own Son, but gave him up for us all, how could He not also give us everything with him? Everything is given for Christ's sake. Therefore also perseverance; Rom. 8:39. I am assured, etc., that no creature can separate us from the love of God, which is there in Christ Jesus. Here it is said that it is from Christ that the Lord loves us, and that we are not separated from the feeling of His love.

IV.

That they say that perseverance is more a condition of the covenant than a gift serves to underpin and support their teaching on election, as does what they say below in this same statement, that God requires perseverance for final election. But as it is false, with which they make their statement, it also follows that what they want to support is false. For that perseverance is a gift of God has already been proved. If it is a gift, how could God look upon it in the election? Yet they argue that perseverance is a condition, and therefore cannot be a gift; as if a condition of salvation could not be a gift of God. These two, I say, are friends, and also very similar, which wg can squeeze out even from the Remonstrants. For as much as faith desires, they say a thousand times that it is a condition of salvation, and also emphasize in their theses of the third and fourth Articles that faith is a gracious gift of God.

Invocation and thanksgiving are a condition of salvation; Ps. 50; Luke 11. However, invocation and thanksgiving are not less a gracious gift of God; Ps. 51, David desires his mouth to be opened. Rom. 8, and Gal. 4, this is attributed to the Holy Spirit. A physician gives a sick and weak soldier strength to fight, under the condition that he will fight for himself. Justifiable contradiction, sufficiently proved in the foregoing.

The perseverance of true believers in faith is an effect or fruit of election to salvation, and a gift obtained through the death of Christ for all the allies and elect of God, and for them alone. This may rightly be called both a gift of God and a condition, which God, among many other possible conditions, has prescribed for us by His divine grace, requires of us, and also works in His elect, but always preceded by the interior help and comfort of the Holy Spirit, which make the elect, by exercising themselves diligently in faith and obedience, want to fulfill this perseverance, and also infallibly fulfill it.

Examination of the second proposition.

This proposition explains the opposing way of producing perseverance, namely, in a worthy, powerless and changeable will of God; then also in the innate freedom of our will on both sides. Having spoken of these things in the third and fourth Articles, according to the extent of our gifts, we do not think it useful or necessary to add a few more words here.

If the skill of God's help, together with the presence of sufficient grace, is ready there, 116 and also if all those things which are necessary and sufficient for perseverance are there, and which God wants to put into action in order to preserve faith, this is a sure and infallible sign that God wants to produce perseverance, and also actually does produce it. He does not begin, He does not begin, which He does not accomplish; Proverb 9:21; Isa. 46:10. For by his mighty working he lays and pours into the will the abiding capacity of faith, so that in this respect it remains not in man's power to fall away, nor to persevere; Phil. 1:6. And yet this condition is voluntarily fulfilled by man, for as the inborn and evil nature of the will is corrected, and freedom to do good is restored to it by a supernatural action of God, so the will is an accompanying, but not the chief cause of perseverance.

I. Examination of the third proposition.

What we are capable of, both before and after regeneration, has been declared and proved in the examination of the third and fourth Articles, so that it is not necessary here to reply to their doctrines presented at the beginning and end of this thesis, which they have drawn from Socinus, and which also correspond to the Papacy.

II.

That they confess, that the bodily constitution, and moderation of the internal temper of the human body, bring in various weaknesses in various ways, that is quite true; for Galenus says, that morals follow bodily moderation. But since this bodily temperance, or mixture of the internal humours of the body, is for the most part due to the seed, blood and milk, from which man is received and nourished; from where it also happens, that a wicked imagination or act of a pregnant mother, is sometimes also the cause, why the latter is inclined to thievery, who to murder, and another to unchastity, far above others; Yes, it also comes from here, that the vices and evils of the pregnant women imprint in the mind or soul of her offspring no less evil, than otherwise some natural spots and various disorders are imprinted by these or those imaginations in her tender bodies; likewise, several diseases of the parents

are transferred to their fellow-fruits, which are much harder to cure, than some other diseases; Yes, what is more, that Pluarchus and others testify, how the nursery children of their mistresses, who only offer them breasts, not only deduct good pure milk, and the sincere womb as food for the bodies, but also take from them the impurity of their minds, as food for the vices, so that such nurture children, with the increase and increase of their years, sometimes distinctly show and imitate the manners and nature of such nurture women; Thus it is concluded from all this, that which some of the Remonstrants are not very willing to admit, namely, that original sin is real and actual, and that it not only has the appearance of a very severe punishment, but that it is also a whole depravity and contamination of the whole human nature, which is imprinted on the wretched man from the very beginning of his imprisonment; Ps. 51; wherefore we also may and must rightly be said to be children of wrath, and dead in sin; Eph. 2. It is then a most heinous and shameful slander and church robbery, if one wishes to attribute perseverance, faith, and all that is good in us, not to God, but to himself and his powers.

Entitled Contradiction.

There is no one among men who does not at times sin against the conviction of natural reason, and also against supernatural revelation; so many weaknesses are we subject to. These weaknesses show themselves in various ways, according to the occasion of bodily temperament, according to the occasion of years, according to the occasion of places and other circumstances, not only in unregenerate people. However much man does the utmost diligence in correcting these weaknesses, and how much he thus perseveres in faith by the grace of God, yet he cannot be acquitted by it in the Divine judgment. And this endurance of faith serves in no way to make faith graciously estimated by God to be worthy of the reward of eternal life. For though this life is a reward, yet they are unworthy, and such have in the least not earned it, to whom this reward is given by grace, only for the merits of Chris' will. But all this has been sufficiently proven in the preceding Articles.

1. Examination of the fourth proposition.

That they say that true believers always lose true faith completely when they do any work of the flesh is false, whether one understands it to mean the actuality of faith, or its inherent quality. As far as the actuality of faith is concerned, it often remains, even when and while man sins. For the actuality of faith itself is not pure of sin, and is not in its proper stage in this life. Now, where there is lack, there is sin; Mare. 9. And what reason is there why the saints, while committing even venial and grievous sins, should not equally feel the actuality of faith? For they sin only out of weakness, without despair. What incongruity is there if we say that Peter, even under the acts of temptation, would have felt a certain presence of faith, and that he would still have found with himself a spark of faith and of the love of Christ, and that he would also have hoped in his mercy? Moreover, in another way it can also be said that the decency of faith can be found and recognized even in the sin of believers, as much as faith bears its fruits, such as struggle, sadness, fear, trembling, disgust, intention to renounce and return to Christ. Where there are such good fruits, there also remains the good tree, namely the beatific faith. Finally, if they consider faith to be an inherent quality, it is equally false what they say that faith can be completely lost by the work of the flesh, for the faith of Peter did not cease; Luke 22. If the actuality ceases, and a contrary actuality comes in between, the abiding quality is not immediately lost. A sober man who fills himself up once or twice with excessive drink does not lose the inherent quality of sobriety. Cambyes did not lose the indelible quality of righteousness by being sober. What would it be if we said that Cambyes, in the act of righteousness, felt the love of injustice?

n.

That they say that the born-again and true believers can fall into abominable sins, even fall into sins unto death, and persist in them. This we readily admit, and we surrender it with a full hand, well, if one looks at them, and at their own powers. But that they could also fall away from God, who sustains and preserves them, we deny to the utmost; 1 John 3:9. They cannot sin because they are born of God. We pray for the faithful; John 17. But for those who sin unto death we are forbidden to pray; 1 Jn. 5:16; Matt. 12.

ni.

That they say, that the true believers may wholly fall away from righteous faith, after death, and salvation, and that this has happened and happened to many: such a doctrine is repudiated, and nullified, a thousand testimonies of scripture. For God has promised that though they may be tempted, and may succumb in temptation, and may also be severely chastened, yet his grace will not be taken from them, so that the outcome must always be good and blessed; 1 Cor. 10:13; 2 Sam. 7:13; Ps. 89:34; 1 John 2:19. We will add another testimony; for there it is said, Rom. 8:28, that to those who love God all things are equally helpful for good. If all evil with which they are chastened follows, so also do sins; which sins, though they sometimes have a look of punishment in the wicked, so also sins in believers often have a look of paternal chastisement. Just as a father, when he draws his hand to himself, does not want his son to fall in such a way that he does not get up again, but so that he grasps the father's hand more firmly and guards himself more earnestly from the fall; so God truly and indeed kills one sin by permitting another. For they find that by the sin committed they are much more humbled with Peter, and that they become more repulsed and disgusted with sin, and make a more earnest effort to practice penitence. This will be confessed by all those who have been trained in the school of the Holy Spirit. Since then everything, yes even sins, help the faithful for good, what can we think of by which they could fall away from grace altogether*?

Contradiction, sufficiently proved in the foregoing.

True believers, even if they sometimes do works of the flesh, do not immediately lose their faith completely. They may fall into grave and abominable sins, which devastate the conscience; 1 Sam. 11; but nevertheless in sins unto death, that is, in such sins as are committed or done against the Holy Spirit, they fall away. Spirit, they do not fall by the grace of God, far from it, that they persist in these sins, and die in them, and according to this they would fall away from righteous faith, from grace, and from salvation entirely and to the end.

Examination of the fifth proposition.

I.

That they say, that no believers and the born-again, in this life could be assured of perseverance and of salvation, that would be true, if the election were conditional, and if the principle and the progress of regeneration were contrary; for on such grounds they build the belief of the uncertainty of salvation, as can be seen in the Hague Conf. p. 423. For they confess themselves, if we can affirm an absolute election, and a rebirth which is not withstood, that perseverance should also be such as we teach. But perseverance, and the assurance of it, sufficiently proves that single place, Rom. 8:29 etc., and more

other proofs in that very cap. Rom. 8:1, two-fold testimony of our perseverance is given; 1. that we are endowed with sanctifying faith;

2, that we do not walk after the flesh; 1 John 3:19. By this we confess that we are of the truth, and make our hearts easy before him; Rom. 8:15. There are three proofs that we can be sure of our salvation; 1. because believers do not have the Spirit of fear; 2. because they have received the Spirit of adoption into children; 3. because they cry out with complete confidence: Abba, Father; so that they are always heard, and also obtain that which they desire; Jac. 1:6; Luke 11; Rom. 8:16, two witnesses of perseverance are again presented; 1. the Spirit of God; 2. our spirit. Now, in the mouth of two or three witnesses all testimony will exist. We forsake other unfinal and unalloyable witnesses and proofs.

n.

From this first answer it follows that what they believe to be false, namely, that the certainty of salvation and perseverance is assured and confirmed to a few believers by some special revelation, is false. For Paul, speaking of this matter, usually speaks in the number of many, and not in the singular number; Rom. 8:1, 28, 30, 38; Rom. 5:1, 2.

HI.

That they say that the assurance of perseverance and of salvation is not necessary to the fasting and well-founded comfort of believers, and to the peace of consciences in this life, is false. For it is prescribed in the Apostolic Symbolum, or in the Articles of our faith, that we should believe in a doubtful manner, that is, in all certainty and security, the forgiveness of sins and eternal life. Therefore it is necessary, etc.

IV.

That they say that our doctrine of the assurance of perseverance, of itself, and by its own nature and character, is pernicious to true godliness, we deny. While Paul, Rom. 5:2, says, We glory in the hope of the glory of God. First he says that believers receive a sure hope of eternal glory. Then he says, that the hope not only does not even produce fleshly carelessness, but that it produces and gives birth to a spiritual glory; namely, that believers exalt themselves in gestures and words, and praise God for the sake of so great a good. Now, to praise God is a good work, arising from a good affection of love and joy. As these affections are stronger in men, it is that they also produce in men many good works; verse 11. He adds some more, saying: we glory in God; which is to trust and be glad that we own the supreme good. Therefore it cannot be, that no living works of thankfulness should come forth.

V.

That they are not ashamed at last to say that doubt is priceless, and in particular, that it is also beneficial, that is not only false, but it is also a Socinian and Papist heresy. A Socinian heresy, because it rests on this false ground, and which is entirely ridiculous, as if God did not naturally have the expiatory righteousness, which punishes sins, either in us, or in Christ, and also that sins, once punished, are no longer imputed to us; against the Scripture; Rom. 2: We know that the judgment of God is according to truth.

Secondly, we have also said, that this is also Papist, inasmuch as it introduces the doubt of the Papists, who teach there, that there is nothing else, as an uncertain and infallible conjecture and reckoning of

the grace of God, and that faith is a conjecture and reckoning, yea, much more a wild and uncertain flying opinion and mockery, than a faith. By this strange and incongruous doctrine they take away the joy of the faithful, and bring a steady distress and anguish to the consciences, and also a despair, which finally devours and takes away the miserable sinner. So much the more is this doctrine a doctrine pernicious and deadly poison, and a pain to the conscience; yea, it is an antichristian doctrine, overpowering, and forcibly exorcising firm and thorough faith in Jesus Christ, which is not only a knowledge and consent, but also a firm confidence and sure assurance of the heart and mind of the good will of God, etc.; Rom. 14:5; Rom. 4:21. Our endurance is grounded not in our slippery, and our own feeble and weak strength, but in love and in the mighty strength of our Shepherds; John 10; Psalm 37:23; Psalm 125:1. In short, he who doubts whether he is of those who will be saved, does not believe in the forgiveness of sins, nor in eternal life, and accordingly is not endowed with sanctifying faith. Now, where there is no faith, there are no good works. On the other hand, where faith wavers and doubts, there love is also cold, so much so that such doubt could be blessed and beneficial.

Contradiction, sufficiently proven in the foregoing.

All true believers and those who have been born again can be sure of their perseverance and salvation in this life. Though this assurance varies in degrees, and is stronger in some, and weaker in some; yet it is given to all as much and as great as is sufficient for salvation. Far be it from that, that this doctrine of the assurance of perseverance, of itself, and by its own nature and character, should be harmful and pernicious to true godliness, and to the whole religion, and that it should serve, as a soft ear cushion, to produce and nourish all carnal carelessness; and, on the contrary, that the doubt should be praiseworthy, and especially beneficial.

Examination of the first appendix.

I.

Faith which endures only for a time cannot be a justifying faith; for all those who are justified were chosen beforehand, and shall afterwards be glorified; Rom. 8:29; even as the Apostle speaks of faith which endures for a time; Heb. 6:4, 5, 6; there he makes no mention at all of justification.

II.

Beatific faith overcomes the world; 1 John 5; it is rooted in Christ; John 15; it bears fruit; Matt. 13; but faith that endures for a time does not overcome the world, it has no root, it bears no thorns and no fruit; Matt. 13:6. Therefore, sanctifying faith is only of the elect of God; Titus 1; and differs in variety of being from temporal faith. Examination of the second appendix.

I.

That they say, that they leave it in the middle between the two, whether God endows one by an absolute right, with the gift of unceasing perseverance. Immers, they confess that they find no reasons in Scripture to deny and repudiate this. Why, then, do the Remonstrants persist in denying that God acts by absolute right, and that He acts equally in those who are equal.

II.

That they say: if God would act in this way, as has been said, that this would be out of order, they will never be able to prove this from the Word of God. Although this Word is much clearer than they would dare to oppose it at all, they nevertheless belittle it, distort it, and define it, when they say that it is an extraordinary gift of God, given in the ordinary order. For that it is an ordinary gift, we have proved before. Examination of the last appendix.

They say that if someone who holds the doctrine of the assurance of perseverance is devout, he does not get it from the doctrine, but from elsewhere; so it is not. For the contrary has now already been proved, namely, that the sure confidence of perseverance produces good fruits, but the twofoldness hinders and prevents at most these good works and fruits.

Thus we conclude, that this statement together with its appendages, do contain the true sentiments of the Remonstrants, but that they are not true, but wholly false, and wholly contrary to God's Word, and consequently that they are not worthy of being part of the Church, and unworthy to be taught in the Reformed Churches, since these, as well as the other Hague Articles, are a fountain and spring, out of which abominable, horrible, foul and vile errors, yes a whole new theology or doctrine, (God better it!).

JUDGMENT OF THE DEPUTED BRETHREN OF THE WAAL SYNOD.

OF THE FIFTH ARTICLE OF THE REMONSTRANTS,

WHICH IS THE PERSEVERANCE OF THE SAINTS, AND THE ASSURANCE OF SALVATION.

Concerning this Article, these seem to be the main teachings of the Remonstrants.

Perseverance is not different from the faith itself, which is steadily going on and ever lasting; or it is a steady endurance in believing and obeying. Hague Conf. pg. 341; and in the transmitted statement.

In the judgment of God it is said to persevere, who is not guilty himself of those crimes which are there against the conviction of natural reason, or of supernatural revelation, and who henceforth makes a proper diligence to improve his infirmities. In the transmitted statement.

Perseverance is not a gift of God, as if it were co-instilled. Hague Conf. page 343.

Neither is it a caused working or fruit of election to salvation. Legend, Thes. 1.

We admit of no internal or external principle, or powerful working, or preserving power, by which the power of the will is prevented to such an extent that it should not be brought into the form of a contrary capacity. In their handed down statement.

God provides the true believers with supernatural powers, and with such as are sufficient to persevere if they will. Surrendered statement, Thes. 2, and generally.

Not only does the ability to deviate always remain in true believers; but even when all things necessary and sufficient to persevere in faith have already been established, and when the willingness of Divine help, and the presence of sufficient grace, have also been skilfully placed there; yea, also, when the abiding capacity of faith has already been established in the will; yet it is up to man whether he will or will not persevere. In the transmitted statement.

If they are nevertheless willing to go to war, and are not themselves at fault, that God is then ready to strengthen them, yea, what is more, that He sustains and strengthens them. Conf. p. 256.

We do not refrain from calling the born-again will the cause of perseverance. Conf. p. 343.

The true believers may fall away from the true faith both wholly and to the end; they may persist in abominable crimes and die, and according to them fall away and be lost. Overgel. statement, Thes. 3, 4.

God leaves true believers in the last place under themselves, and under their own lusts; Hy gives them over into the power of the Boozen, or into the hands of Satan, and hardens them by a righteous judgment. In the transmitted statement.

Faith is produced by many deeds, and is also thus corrupted. In the transmitted statement.

As some incarnate qualities lighten the ability to work, and make it mediate to contrary works, so also make it naturally inclined to receive an opposite quality; Thus the inherent quality of believing is gradually driven away by such actions as are contrary to it, so that even the most practiced gradually cease to believe and obey, and consequently a believing and pious person becomes unbelieving and impious.

But he who has acquired for himself the abiding quality or virtue of believing by long habit, not only can he persevere, but will gladly persevere, and cannot deviate except with great difficulty. In the overlooked statement.

The faith which endures for a time, spoken of in Matt. 13:21, is a true and complete faith, and is pleasing to God, and is not essentially different from the faith which endures to the end; but differs in that it is not joined to the promised obtaining of the reward. In the overlooked statement.

It is no wonder if someone is born again twice. For we believe that it is only by the change of properties, without any new infusion, that rebirth takes place here; and it is not strange that it often happens. Conf. 384.

He who departs from faith does not thereby immediately fall into the old state of sin, and does not need a complete and general rebirth or rebaptism, but is only set apart from the state of grace. In the submitted statement.

The certainty of faith is below the certainty of science, and arises from such clear conception and firm assurance of things themselves, that, after all things have been properly considered, no just or thorough reason can be stated to the contrary, why anyone should or could not be certain of them. In the overgel. verklar.

With this assurance the believer can be sure of his salvation. And first of all, for the present time he can and must be sure of his salvation and of the goodness of God; but for the time to come, that he can persevere in the faith, if he maintains the means conducive to it. And that he will truly remain in it, unless he himself puts an obstacle in the way, whether by a clearly expressed will, or by something that may be designated for the will, etc. Explanation.

For this one thing God has willed to man, that he may set carelessness and wantonness against God's will, and that when God requires something, he may want it, or the contrary. In the same statement.

But absolutely and explicitly, no one is certain that he will persevere in faith, as well as in the works of godliness, because it is not promised, and because it was neither useful nor necessary to be promised. Overgel. verklar.

Yes, moreover, the doctrine of the Counter-Remonstrants, of the whole and final perseverance, and of the certainty of salvation, is so manifestly false, and so utterly hostile and injurious to the religion, and to all godliness and good morals, that it can by no means be tolerated in the Church of Christ, but must be eradicated, weeded out, and drawn out with all power. In the verklar.

These and many more such things are found in the books and writings of the Re-monstrants, which are not said Scripturally, nor in accordance with the Scriptures, but which are drawn from the dirty pools of Philosophy, which exalt the powers of the free will, attach perseverance to the will of man, obscure the grace of God, make consciences uncertain and unsteady, strengthen twisting and wavering, which finally rob the Church of her true consolation.

Against which, in a few words, we present this orthodox opinion of the Reformed Churches.

I. Thesis.

Perseverance, by which true believers endure to the end, is a pure and gracious gift of God, which sanctifies, sanctifies and strengthens all those whom He has called into the fellowship of His Son, to the glory of glory in Christ, and further strengthens them with the Holy Spirit until the day of redemption. Spirit until the day of redemption, and finally accomplishes the good work which He has begun in His elect until the day of Christ; Philipp. 2:13; 1 Cor. 1:8, 9; 1 Thess. 3:13; and 5:23, 24 ; 2 Thess. 2:16, 17; 1 Petri 5:10; Eph. 1:13, 14; Phil. 1:6,

2. This gift of perseverance flows from the gracious decree of election, by which it pleased God by His grace to bring His elect mercifully and infallibly to glory; Eph. 1:4, 11, 12, 13; 2 Thess. 2:13, 14; Rom. 8:30, 33, 34; John 15:16; Matt. 24:24. Therefore it does not depend on a doubtful condition, or on the uncertainty and mediocrity of the human will, nor on many acts of faith, of which even experience alone sufficiently demonstrates that they can be broken, moved and diminished in various ways.

3. It is true that true believers and those who are fully incorporated in Christ by faith are not free as long as they live, even from heavy falls, by which they are sometimes torn away to the flesh, either from ignorance or from too great weakness and violent trials; by which they also severely disturb God, afflict the Holy Spirit, feel the sensations of the Holy Spirit, and are subjected to many acts of faith, which even experience alone sufficiently attests to their being broken, moved and diminished. Spirit, disturbing the sense of joy and of a good conscience, and depriving themselves not without reason of many gifts of God, and consequently bringing the wrath of God upon themselves, and also feeling it with tremors of conscience sometimes very terribly; yet they are never so utterly forsaken of God, that they persist in sin wickedly, or fall away wholly and finally from the faith and all the grace of God; but by the beneficence of God they rise again, and in the power of God they are sustained by faith, that thus salvation may be given them in due season, after the endurance of the struggle, and after the victory obtained; 2 Sam. 7:14; Psa. 125:3; Psa. 6:1; 1 Cor. 10:13; Matt. 9:14; 1 Jn. 3:9; and 5:17, 18; Rom. 8:30; and 11:29; Jn. 10:27, 28, 29; and Matt. 24:24; Luke 23:31, 32; Psa. 103:3, 9, 10, 13; 1 Pet. 1 Pet. 1:5; John 17:15. Add to these the examples of all believers, whose traps are recounted in Scripture.

4. The faith of God's elect is never a faith that lasts only for a time; for it is rooted, and brings forth fruit by endurance, which is not due to the faith that lasts only for a time; Luke 8:13,14,15.

5. True and justifying faith not only excludes all doubt as to the past or present goods of God, but also as to the future, especially the goods of salvation and eternal life. I believe eternal life, etc. In the Symbolum or Articles of Faith; Rom. 8:38, 39; 1 Jn. 3:2; Mare. 11:24; Jac. 1:6; Heb. 11:1; Psalm 138:8.

6. Although the promises of future goods cannot be obtained without the means of faith, repentance, invocation, diligence and godly effort, the fear of God, and a good conscience that avoids sin; Yet God has not trusted this firmness and security to their own strength, nor has He trusted it to the weakness of the faithful, in the midst of so many struggles and dangers, but has graciously preserved it in His mighty hand, as a matter laid up for Him to take care of, and which He will also infallibly give to His own by these means; Is. 46:3, 4; 1 Pet. 1:5; John 10:28, 29; Matt. 16:18; 2 Tim. 1:12, and 4:18; 1 Thess. 5:24; 2 Cor. 1:11.

7. The assurance of faith applies not only to the ability to persevere, but also to the undoubted and infallible perseverance itself; 2 Tim. 1:12; and 4:18; Rom. 8:38; and 4:20, 21; Rom. 5:1, 2, etc.; Psalm 23; John 5:24; Rev. 20:6; Heb. 11:1; 1 Cor. 1:8, 9; 1 Jn. 5:10, 11, 13.

8. The assurance of faith of salvation and eternal life, being above all proof and science, has for its foundation:

1. The divine promises made to the believers, inasmuch as they are believers; Jer. 32:40; John 3:16; John 5:24; Rom. 9:33; and 10:11.

2. The very death and intercession of Christ; John 17:11, 15, 17, 20; Luke 22:32; Rom. 8:34.

3. The eternity of the Divine Covenant; Jerem. 31:35, 36; Isa. 54:10; Hos. 2:19.

4. The testimony and sealing of the Holy Spirit; Rom. 8:16, 17; 2 Cor. 1:21, 22; Eph. 1:13, 14.

5. The most powerful preservation of God; 1 Pet. 1:5; John 17:11, 15; John 10:29.

6. His faithfulness and righteousness; 1 Cor. 1:9; and 10:13; 1 Thess. 5:24; Heb. 6:10.

7. The mercy of God, and his love, everlasting; Psalm 138:8; John 13:1.

8. The powerful calling of God, and his eternal election; Eph. 1:4, 5, 6; 1 Cor. 1:9; Rom. 8:30.

And this calling and election are also not little strengthened, even by the works of faith and conversion, together with, by the testimony of the good conscience; 2 Pet. 1:10; 1 John 3:14, etc.

9. Far be it from it that this doctrine of the whole and final perseverance of the true believing children of God, together with the assurance of salvation and eternal life, is harmful to godliness or morals, or that it is a mistress of carelessness; On the contrary, it makes believers more cautious throughout their lives, and sharpens them up to the fear of God, to fervent invocation, and to true godliness; Pil. 2:13, 14; 1 Thess. 5:22, 23, etc.; 2 Pet. 1:10, 11; Heb. 6:10, 11; furthermore, in temptations and afflictions of conscience, it raises the fallen again, strengthens the faltering, arms them against despair, and establishes them in confidence, and in the sure hope of divine grace; 1 Jn. 2:2; 1 Sam. 12:20, 22; 2 Kings 13:23; Jer. 14:7, 9; Isa. 48:9, 11; Joel 2:13; Psalm 103:9, 10, and Psalm 25:11; Rom. 7:24, 25.

This two-fold use of this doctrine does not mix together a devout man, nor turn it upside down, but he knows that he must rightly discern it according to his position, and appropriate it in due time.

Hitherto we have searched and examined the opinions of the Remonstrants, concerning the Five Articles; in which we have found nothing unusual, but false pretenses and uncertainties of words, together with mere condensed imaginations of human minds; furthermore many corners of many harmful errors, condensed in favor of the free will of man, which are not only not contained in the Scriptures, but which also expressly contradict the Scriptures for the most part, and deviate very far from the doctrine of the Reformed Churches. By what judgment of the Synod, these should all be signed and improved, should henceforth be seriously considered and deliberated upon.

Meanwhile we pray God and the Father of our Lord, Jesus Christ, the God of truth and peace, that He will give this venerable Synod His divine grace, so that through this Synod, in the presence of the Lord, all these things may be decided in unity, which are greatly needed for the honor of the Divine name, for the protection and preservation of the truth, for peace and quiet of the Dutch Churches, and that He will graciously bless all this. Amen.

JUDGMENT AND SENTENCE, WITH THE OATH OF APPROVAL

OF THE NATIONAL SYNOD OF THE REFORMED CHURCHES OF FRANCE,

Held at Alez in the Cevennes, decided and arrested October 6, 1620, on the National Synod of the Reformed Churches of the United Netherlands, held at Dordrecht, in the year 1618 and 1619, in relation to the Five Articles discussed in these Churches.

CANON

OF THE REFORMED CHURCHES OF FRANCE,

DECIDED AND 'ARRESTED IN THE NATIONAL SYNOD,

HELD AT ALEZ IN THE CEVENNES ON OCTOBER 6, 1620,

WITH THE OATH OF APPROBATION.

On the proposal made by Mons. Turretin in this National Synod, that it should be thought of means to prevent the errors of Arminians, which have troubled the Netherlands, from creeping into the Churches of this Kingdom; having understood this proposal as praiseworthy and commendable, also as fair and necessary for the peace of the Church and the maintenance of purity of doctrine, and to bind our unity more and more with the foreign Reformed Churches, the assembly deemed and judged that, as the sickness of the Reformed Dutch Churches warned us to think our way, we should also follow her example, and prevent this evil, by the same means that they used to prevent it.

Therefore, it being so, that the National Synod of Dordrecht; convened by the authority, wise counsel, and vigilant vigilance of the august Lords, the States General of the United Netherlands, and of all the Provinces of their government, to which also assisted many outstanding Theologians of other Reformed Churches; in the Netherlands has been, and still is, a powerful remedy to purify the Church, and to eradicate heresies in the matter of praedestinatio and other chapters, which depend on it; the assembly, after the invocation of the name of God, desired that the Canons of the aforesaid Council of Dordrecht should be read at the full Synod; these having been read, and each Article carefully considered, they were altogether adopted, and with general consent ratified, as conforming to the Word of God and the Confession of Faith of our Churches, set forth with very great wisdom and purity,

very able to discover and refute the errors of Arminians. Therefore all the ministers and elders deputed in this assembly have sworn and affirmed, each in particular, that they consented to and agreed with these doctrines, and that they would uphold and protect them to the best of their ability until their last breath. The form and content of this oath with the names of the undersigned Deputies will follow below.

And in order to make this consenting concurrence more authentic, and to bind all the Provinces to it, the meeting has ordered that this present Article be printed and appended to the Canons of the said Council, and that it be read at the Provincial Synods and at the Academies, to be there approved, sworn to and signed by the ministers, elders and professors of the Academies, as well as by those who desire to be admitted to the holy service of the Church or to any of the Academic Professions.

And if anyone, in whole or in part, rejects the teaching contained in the aforementioned Council and decided by its Canons, or refuses to take the oath of consent and approval, the assembly has ordained that he shall not be received into any Church service or school office.

Furthermore, the assembly exhorts, by the bowels and inwardness of the mercy of God, and through the blood of the covenant, all those to whom the care and burden of souls is committed, that they will act in unison, that they will refrain from vain and curious inquiries, that they intrude not into the common counsel of God, or outside the limits of the Word of God, and that they be rather ignorant of hidden things, as they engage in unlawful things, but that they direct the whole doctrine of praedestinatio for the betterment of life, for the consolation of consciences, and for the practice of godliness, that by this means all cause for opposing may be prevented, and that we may be joined together in the same faith with our brethren of the United Netherlands and of other Churches outside of this Kingdom, as with them engaged in the same fight, beset by the same enemies, and called to the same hope in Jesus Christ our Lord, whom with the Father and the Holy Ghost he honors and glorifies from everlasting to everlasting. Amen.

FORM OF OATH, MADE IN THE NATIONAL SYNOD, AND TO BE MADE IN THE PROVINCIAL SYNODS.

I, N. Swear and testify before God and before this holy assembly, that I accept, approve and embrace the whole doctrine, taught and decided in the Synod of Dordrecht, as entirely consistent with the Word of God and the Confession of our Churches. Swear and promise, during my life, to persevere in the ministry of this doctrine, and to protect it to the best of my ability, and that I will neither in sermons, nor in teaching in the schools, nor in writing ever more separate myself from this rule. I also declare and affirm that I reject and condemn the doctrine of Arminians, since it makes the election of God dependent on man's will, diminishes and destroys the grace of God, exalts man and the powers of his free will to cast him down from above, reintroduces Pelagianism, exalts the Papacy, and overthrows the whole security of salvation. So truly will God help me and have mercy on me, if I swear the above before Him, without any ambiguity, subterfuge, or internal reservation of meaning.

WE HAVE SIGNED THIS TOGETHER.

Pieter du Molin, President, Minister in the Church of Paris, Delegate of the French Islands, Picardy, Champagne, etc.

Laurens Brunier, Assessor, Servant of Christ in the Church of Uses, deputized of the Lower Languedoc.

.Nicholas Vignier, Servant of Christ in the Church of Blois, elected to assemble and set the Synodal Acts, deputed from the Province of Orleans and Berri.

Thomas Papillon, Lawyer in Parliament, Elder of the Church of Paris, Delegate of the French Isles, and Secretary of the Assembly.

Iza&k of Iuigne, Minister of the Church of Vassi, and deputy for the Province of the French Islands.

Samnel de l'Echerpierre la Riviere, Minister of the Word of God at Rouaan, and deputed from Normandy.

Daniel Massys, Minister in the Reformed Church at Caen, and deputed from Normandy.

Jakob de Montbray, Elder of the Church of Conde on Noireau, deputed from Normandia.

Boscleroy, Elder of the Church of Fescamp, and deputed from Normandy.

Paulus Guyon, Minister of the Word of God in the Church of Dieulefit, and deputy of the Province of Dauphine.

Pieter de la Crose, Minister of the Holy Gospels in the Church of Courteson, souve- rity of Orange, and deputy of the Province of Dauphine.

Moses du Port, Squire, Doctor and Advocate, Elder of the Church de la Mure, and deputed of the Province of Dauphine.

Jakob Bernard, Doctor and Lawyer, Elderling of the Church of Montelimard, and deputed of the Province of Dauphine.

Pieter Huron, Servant of the Church of Riez in Provence, deputed of Provence.

Elias de Clandeves, Sieur d'Aion, Elder of the Church of Puymichel, and deputed of Provence.

Daniel Venturin, Servant of the Church of Vegan, and deputed of the Province of Cevennes.

Pieter Guillaumence, Servant of the Church of S. Andrae de Valborgne in the Cevennes, and deputy of the Province of Cevennes.

Johan de Vigulos, Sieur de S. Bonnet and of Cognac, Elder of this Church, deputed of the Province of Cevennes.

Johan Boudoin, Doctor of Laws, Elderling of the Church de la Salie in the Cevennes, deputed of this Province.

Ezechiël Marmet, Minister of the Church, assembled at the house of my Lord the Duke of Rohan, and deputed from the Province of Bretagne.

Philip of Vassaut, Elder of the Church de la Rochebernard, and deputed of the Province of Bretagne.

Daniel Iamet, minister of the Church of

S. Amand in Bourbonnois, and deputy of the Province of Berri.

Johan de Benes, Lawyer in Parliament, Elder of the Church of Gyan, and deputy of the Province of Berri.

Pieter Heliot, Servant at the Church of Arnay le Duc, deputized of the Province of Bourgongne.

Frans Perreaud, Servant of the Holy Gospel in the Church of Masoon, and deputized of the Province of Bourgongne.

Noah du Noyer, Sieur de Ioncey, Elderling of the Church of Bussi, deputized of the Province of the Duchy of Bourgongne, Lionnois, Beaujolais and Bresse.

Daniel Chanet, Servant of the Church of Ars, in the Island of Rhe, deputized of the Province of Xaintonge, Aulniz and Angoumois.

I. Constans, Servant of the Church of Pons, deputized from the Province of Xaintonge, Aulniz and Angoumois.

Pasquet, Elder of the Church of la Roche-foucault, deputized of the Provinces of Xaintonge, Aulniz and Angoumois.

Pieter Fromentin, Squire, Sieur du Chastenet, Alderman of S. Ian Angely, deputized from the Provinces of Xaintonge, Angoumois and Aulniz.

Johan de Voycin, Servant of the Church of Realmout in Albigeois, Deputy of the Province of High-Languedoc, and High-Guienne.

Antonie Gareissoules, Servant of the Church of Puylaurens in Lauragais, deputy of the Province of High-Languedoc and High-Guienne.

Paulus de Luppe Meravat, Governor of Mauvezin in Armagnac, Elder of the aforementioned Church, and deputy of the Province of Upper Languedoc and Upper Guienne.

Jakob du Puy, Elder of the Church of Montauban, and deputy of the Province of Upper Guienne and Upper Languedoc.

Chaufepied, Servant of the Church of Niort in Poitou, and deputy of the Province of Poitou.

Johan Carre, Servant of the Church of Chastelheraut, deputy of the Province of Poitou.

Begaudiere, Elder of the Church of Montiegu, and deputized vsn the Province of Poitou.

Samuel Bouchereau, Servant in the Church of Saumur, and deputized in the Synod by the Province of Anjou.

Matthieu Cottiere, Servant of the Word of God, in the Church of Tours.

G. Raboteau, Elder of the Church of Priully in Touraine, deputized from the Province of Touraine, Anjou and le Mayne.

G. Duluck, Minister of the Church of Casteljaloux, and deputy of the Lower Guienne.

Jakob Privat, Minister of the Church of Castillon on Dordogne, and deputy of the Province of Lower Guienne.

Frans Joly, Elder of the Church of Bordeaux, and deputy of the Lower Guienne.

G. de Boutiers, Squire of the Kings, Sieur d'Artigues, Elder of the Church of Grateloup, and deputy of the Province of Lower Guienne.

Pieter d'Abbadie, Servant of the Church of Pau in Bearn, and deputy of the Churches of the Sovereignty of Bearn.

David Agard, Servant of the Church of Valence and of Soyon, deputy of the Province of Vivarais.

Daniel Richard, Servant in the Church of Cheylar in Potiere de Vivarais, and deputy of the Province of Vivarais.

Johannes de Roure, Doctor of Laws, Sieur Desbonaud, Elder of the Church of Aubenas, deputy of the Province of Vivarais.

Johannes de la Blache du Besset, Elder of the Church de la Bastie, and deputy of the Province of Vivarais.

Michael Faucheur, Servant in the Church of Montpellier, and deputy of the Province of Lower Languedoc.

Antonie de Roques, Sieur de Clausonne, Elder of the Church of Montfrin, and deputy of the Province of Lower Languedoc.

Karei de Bouques du Pous, Doctor of Laws, Elder of the Church of Montpellier, and deputy of the Province of Lower Languedoc.

Johannes Chales, Delegate General of the Reformed Churches to His Majesty.

ACT

OF

NATIONAL SYNOD,

IN THE NAME OF OUR LORD JESUS CHRIST,

by authority of the Supreme Majesty of the States-General of the United Netherlands, held at Dordrecht in the years 1618 and 1619, after the Theologians from abroad had departed.

USUALLY CALLED

POST-ACTA, OR AFTER-ACTS.

Transcribed from Latin into Dutch.

TO THE READER.

The POST-ACTA of the National Synod, held at Dordrecht in the years 1618 and 1619, which had been missing for a long time, and which have been found in the last visitation of the National Scriptures, and which have been printed by public order, we, the undersigned Deputation of the Synod of South Holland, have, at the proposal of the Synod, held at Leiden in the year 1668, Article 24, and with the authorization (legal approval or power of attorney) of the High Mog. Heeren Staten-Generaal der Vereenigde Nederlanden, under date of May 4, 1669, as well as by order of the Synod held at Schoonhoven in the year 1669, Art. 26, transcribed from the Latin into the Dutch language, and produced in print. x

W1NANDUS SCHULIUS. CORNELIUS TR1GLANDIUS. CORNELIUS VERGEER. PETRUS HOLLEBEECK.

ACT

of the National Synod, held at Dordrecht, after the Foreign Theologians had departed.

The 155th SITTING.

The 13th of May on Monday morning.

It was proposed, that this was the consent of the Lords Political Commissioners, that the (Canones) Articles of Church Order, devised in the last held National Synod, be reviewed and examined by this Synod.

The Commissioners of the South Holland Churches desired and insisted that the remaining objections concerning the doctrine be dealt with before the discussion of those things which belong to the government of the Church. The president promised them that the objections would be dealt with after that, when the discussion of the church regulations would be over; with which condition and promises they were satisfied.

Were read the (Canons) Articles of the Church Order, established at the last National Synod, held in 's Graven- hage, Anno 1586.

It has been found good to compare the Latin, French and Dutch copies of the New-Dutch Confession, because in all the editions a certain diversity was found in some words, in order to formulate a copy from the editions of these three languages, and to authorize it for the future, and in this comparison to pay particular attention to the copy, in the Dutch French Churches hitherto considered authentic. To this work Antonius Thysius, Hermannus Faukelius, Daniël Colonius, Festus Hommius, and Gode- fridus Udeannus were appointed.

The 156th SITTING.

The same day at noon.

The (Canones) Articles of Church Order were approved in substance (being) of all the Deputies, Pastors and Elders, of each Province. Some declared that they had in their Provinces special Churches ordinances, ratified by legal approval of the States of their Provinces, in substance (being) similar to these. It was resolved, to request the Lords States-General, that their High Majesties grant, with their authority and approval, to strengthen these (Canones) Articles, so that they may generally have the force of public laws in the Dutch Churches, and all the more closely maintained for the peace and foundation of the Churches.

It was discussed whether the jus patronatus, as it is called, could be kept out of the Dutch Churches in one way or another, or at least determined, so that the Church would not be harmed. The Lords Commissioners have given notice, that it could by no means be to take away this right entirely; for that the Lords States would never again tolerate, that those who are in legal possession of this right, should be deprived of it by any ecclesiastical constitution; and therefore, that the Synod would rather devise means to improve the abuses, if there are any, than to eliminate it entirely.

The 157th SITTING.

The 14th day of Tuesday, in the morning.

It was discussed the equitable provisions, by which the use of jus patronatus could be circumscribed, so that, the Patrons being left free, the use of jus patronatus could be less detrimental to the Churches, and the abuses, as much as possible, could be prevented in the future. To this end it is ordered that the following Articles be presented to the Majesties and that they be recommended to the respective Provinces.

I. That the jus patronatus be granted to no one except those who can prove to their High Majesty that they are in good standing, so that the Church will not be burdened with unnecessary burdens in vain.

II. That the Patrons be given no other right than to present a competent Person; as they had no other right even under the Papacy.

III. That the Patrons shall provide the Servants of the Churches with such maintenance, as is proper, and is enjoyed by the same Servants of the Churches; without ever allowing them to deal with anyone about the salary, as if they were hiring him; or to present such a person, who would demand a lesser salary for the service.

IV. That the presentation be made within two, or at most three months, after the service has started; and if not, that they will be deprived of the right of presentation for that trip, because of this negligence.

V. That the Patrons present such a Person, who is beyond all suspicion of unsoundness in doctrine, who is also of a good life, and endowed with such gifts, that he may be agreeable to the congregation, and give them pleasure.

VI. That the Churches reserve the full right to refuse the Person presented, if his gifts or manners do not please the Church; so that no Preacher may be forced upon them against their thanks.

VII. That the Person, being presented and accepted of the Church, after the Class shall be assured thereof, shall further be examined according to the (Canons) Articles of Church Order in the Class, presented to the Church, and confirmed in the Service.

VIII. That the differences, if any may arise between the Patrons and the Churches about this presentation, be attended or settled by the Classis, or by the private Synods.

IX. That the Patron shall have no power to remove from service a minister presented by him, and legally confirmed in the service, by his own authority alone, without the judgment of the Classis or Synod.

The 158th SITTING.

This afternoon.

Have been proposed some objections. 1. Concerning the Visiting Officers of the Churches, and their Office. 2. The Deputies of the Provincial Synods. 3. The Correspondence between the private Synods of each Province. 4. The promotion of the illiterate to the ministry of the Word. 5. The votes of the ministers in the classes; namely, whether more ministers, coming from one church to the classis, should

have one vote each. 6. Finally, concerning the institution of a competent form of signature of the Confession, and of the Catechism, to be made henceforth of all who are in the ecclesiastical ministry; all this being taken into consideration.

The 159th SITTING.

The 15th of May on Wednesday, in the morning.

The Collegiums each gave their opinions on the proposed objections; and it was decided thereon by most votes, as follows.

I. Each classis shall send a few ministers from among them, at least two of the oldest, most experienced, and most careful, who shall annually visit all the Churches, both in the cities and in the countryside, and diligently see to it that the ministers, elders and schoolmasters faithfully perform their duties, remain true to the purity of the doctrine, maintain the order adopted by the Church in all parts, and promote the foundation of the Church, as well as that of the youth, to the best of their ability, by word and deed; That they may admonish those who may be found slow in one or another part of their office, in time and brotherly exhortation; and help in word and deed, so that all may be directed to peace, foundation, and best of Churches and Schools. And each Classis shall be free to let the Visitatores continue in this service, as long as the Classis agrees; unless perhaps the Visitatores themselves, for important reasons, to be judged by the Classis, wish to be dismissed. Art. 44.

II. Each Synod shall also appoint one delegate to execute all that the Synod has decided, both with the Supreme Government, and with the respective Classes under that Synod; as well as, all together, or in less number, to attend all the examinations of newly arriving ministers; and furthermore in all occurring difficulties to lend a helping hand to the Classes; so that the good unity, order, and purity of doctrine, may be preserved and assured. And these delegates shall keep an accurate account of all their actions, and give account of them to the Synod, whenever it is demanded of them. Nor shall they leave the service until the Synod itself shall dismiss them. Art. 49.

III. Each Synod shall be free to request and maintain correspondence, as it is called, with the neighboring Synod or Synods, in such manner as they shall deem most conducive to its edification. Art. 48.

IV. No school teachers, craftsmen, or others, who have not studied languages, liberal arts, and theology, shall be promoted to the ministry of the Word unless they are assured of their special gifts, godliness, humility, morality, excellent judgment, prudence, and eloquence. So when such persons desire to be promoted to the ministry, they shall first be examined by the class (if it pleases the Synod), and, if they pass the examination, they shall practice preaching for a considerable time, in secret; and then they shall be dealt with as they shall deem proper. Art. 8.

V. Where in any Church there are more ministers than one, they shall all appear together in the class, and have their elective votes, unless perhaps in matters concerning their persons or Churches in particular. Art. 42.

VI. It has been decided to draw up a precise form of signature, according to which the ministers of the Church will sign the Confession, the Catechism, and the declaration of the National Synod on the

Five Articles of Remonstrance, in order to clearly testify their righteousness, and to prevent some false pretences around the signature.

Some other gravamina (objections) of the Synod were proposed, so that each committee could give its advice about them in the next session, as I. Unanimity about the feast days, church hymns, and the ministry of baptism to children and the elderly. II. Of the Baptism of the Mass Priests, who wander in these lands; of the Rebaptists, and of the excommunicated. IH. Of the public confirmation of marriage of those not yet baptized. IV. Correspondence with the foreign churches, especially the French churches. V. Common marriage regulations for all the United Provinces. VI. Of more precise discipline over the congregation, and especially over those in church ministry.

The 160sle SITTING.

This afternoon.

A form was read out from the advice of all the colleges, concerning the order of calling church ministers, which was discussed, but not all of them liked it. Therefore the Collegiums have been admonished to consider, whether or not this form could be left in place, with the addition of this ending, <that each Province shall be free, subject to everything that belongs to the essence of the calling, in some circumstances to remain with the order that is adopted and customary in their Province.

The 161'*" SITTING.

Hen 16 Ulei on Thursday morning.

Was read another Form of Appeal of Church Servants, prepared by the Praeses, which, altered in some things, was thus approved.

The legal appeals of those who have not been

118 before this, both in the cities and in the countryside, consists first of all in the election, which, after prior prayer and fasting, shall be made by the Church Council and the Deacons, and that not without proper correspondence with the Christian Government of its place, and knowledge of the Class, where this has been customary until now. Second, in the examination, both of doctrine and of life, which shall stand before the class, in the presence of the Deputies 'of the Synod, or of any of them. Thirdly, in the approval of the authorities, and thereafter also of the members of the Church, when, the name of the appointed minister having been announced for a period of fourteen days, no impediment is produced against it. Lastly, in the public confirmation before the congregation, which shall take place with proper ascertainment, questioning, exhortation, prayers, and laying on of hands of the preacher who makes this confirmation, or of another, if there are more preachers present, according to the form instituted and customary. However, for those ministers who are sent to the service of the churches under the cross, and then come to the service first, the laying on of hands may take place in the Classical Assembly. Art. 4.

As to ministers who, having previously been in the ministry of the Word, are called to another congregation, their appointment shall be made, both in the cities and in the country, by the Church Council and the Deacons, with the advice and approval of the Classis, and with correspondence as stated before. And the called ministers shall show the Church Council good ecclesiastical attainments of doctrine and life. After they have been so called, they shall be presented to the government of their

place, as well as to the congregation itself, for a period of 14 days, as above; and thereupon they shall be confirmed with previous determination and prayers, as has been said, without prejudice, in what has been said, to each one's proper right of presentation, or any other right, in so far as it may be used edifyingly, without prejudice to God's Church and the Articles of Church Order; to which the High Authority and the Synod of the respective Provinces are requested to pay due attention, and to make the necessary arrangements therein for the benefit of the Churches. Art. 5.

It was also agreed that the examinations of the ministers of the Divine Word in the Church will not be held except in the presence of one of the Synod delegates, and that to this end the day of the examination will be announced to them by the Church in good time.

13 read the Article of Friendly Correspondence, to be held between the Christian Magistrates and the Churchwardens, which was agreed to insert the rest of the {Canonical} Articles of Church Order, in manner, as follows:

As the office of Christian government requires, the h. In the same way, all ministers, elders and deacons are bound to promptly and sincerely inculcate in the entire congregation the obedience, love and reverence that each of them owes to the authorities; and all ecclesiastical persons should lead the congregation by their example in this matter, and try by charming esteem and correspondence, to arouse and maintain the favor of the authorities towards the Churches, in order that, each faithfully fulfilling his or her office, all evil thoughts and distrust from both sides are counteracted, and the good unity for the good of the Church is maintained.

The 162'48 SITTING.

This afternoon.

The Colleagues have each given their opinions on the last proposed objections, and on each in particular it was decided as follows:

I. The Churches shall observe, besides the Lord's Day, also the Christ Day, Easter and Pentecost, with the following day. And since, in most cities and provinces of the Netherlands, the day of the Circumcision, and of the Ascension of Christ are also observed, the ministers shall everywhere, where this is not yet in use, labor with the government, that in this part with the other Churches a unity may be maintained. Art. 67.

In the Churches only the 150 Psalms of David, the Ten Prayers, the Lord's Prayer, the Articles of Faith, the Hymns of Mary, of Zechariah, and of Simeon shall be sung; the Hymn: O God, who is our Father, etc., shall be left to the discretion of the Churches, that they may use it or not, as they think fit. The rest of the hymns will be banned from the Churches, and if some have perhaps already been introduced into the Churches, they will be left as they see fit.

The Ministers of the Divine Word shall use in Baptism, both of young children and of elderly persons, the Forms of the institution and use of Baptism, which to that end are clearly described. Art. 51.

Elderly persons are incorporated into the Christian Church through Baptism, and are accepted as members of the Church, and are therefore required to partake of the Lord's Supper, which they must promise when they are baptized. Art. 59.

H. One shall not repeat the Baptism of the Papists, who are wandering in these lands, and of the Mennists, without noticeable reason, but shall diligently examine whether the form and essentials of Baptism have been maintained; which being found, one shall by no means repeat the Baptism. It shall also be held of the Baptism administered by an excommunicated minister, if he has an ordinary profession of any Assembly. On all this the Churches will diligently investigate and take heed.

IH. The marriages of those who have not yet been incorporated into the Christian Church through Baptism may not be confirmed with a public and solemn blessing in the Church before they have received Baptism.

IV. In what way correspondence can and must be kept with the foreign churches, and especially with the French churches, this will be discussed with the States-General.

V. They will also request from their High Majesties, that by their authority first of all a marriage ordinance be made and published, in which something certain will be established about the most important serious incidents, and unanimously maintained by the whole of the united Netherlands.

VI. All Churches shall be seriously admonished to observe diligently and strictly the (Canons) Articles of Church Order of Discipline, both for the people and especially for those who are in Church ministry; to which the Visiting Officers of the Churches shall pay particular attention, that the Churches are not negligent in this matter.

Some other concerns have also been proposed. 1. Concerning the administering of Baptism outside the ecclesiastical assemblies, as to sick children, other sick people and those who have been condemned to death. 2. Of certain tests to be set for those who come to us from the Papacy, before they are admitted to the Church service. 3. Of the good order of schools, whether high or university, as well as minor or trivial. 4. Of the confirmation of marriages with the excommunicated, and with those who are foreign to the Reformed Churches. 5. Of keeping out the violations of the Sabbath. 6. Of serving the secret Churches under the cross. 7. Of the propagation of the Gospel in the East Indies, and other places which our nation tends to visit.

It is resolved to design a precise form of signature of the Creed, the Catechism, and the Declaration of the National Synod, by which all ministers of the Church shall clearly declare their concordance in the right doctrine, and the evasions of some, with which they tend to deceive the Churches, shall be forbidden; likewise, a Form of Questions, to be presented to the aged in their Baptism. And is that work imposed upon those of Gelderland, South Holland, Zeeland and Groningen.

The 163rd* SITTING.

The 17th of May, Friday morning.

The opinions and judgements of the respective colleges on the previous Gravamina (objections) were produced, and decided upon there:

1. Baptism will not be administered to sick children or the sick outside the church meeting, except in extreme need, and that with the knowledge and in the interest of the Church Council, nor to referred criminals, except with the advice of the deputies of the Classis.

2. Novices, Priests and Monks, and all who have left any sect, shall not be admitted to the worship service, except with great care and prudence, after they have been tried for a considerable time.

3. In those Provinces where there are Universities or High Schools, the Lords States of these Provinces will be requested to pay attention to the following articles in the order of these Schools.

I. That over the government of the Academies learned men, members of the Reformed Church, of whom it is assured, that they are committed to the doctrine, adopted with us from the beginning of the Reformation.

II. That the Trustees of the Academies shall not remain forever, but shall change every three or four years, so that every year in the place of some who leave, others will follow.

III. That, besides the political persons, also a minister or two be recommended for this care and supervision, in order to have closer supervision of the Theological Faculty.

IV. That no one shall be called to the ministry of Theology except with the consent of the Synod and its Deputies; to whom it shall be free to call in a few ministers from each classis, to deliberate about this appeal with each other, if possible it could not be postponed until the next Synod. And it would be wished that this footing was also maintained in the appeal of the Regent and Vice-Regent of the Theological College.

V. That in the appointment of professors, not only of Theology, but also of the other faculties, and especially of Hebrew and Greek languages, as well as of Philosophy, good care should be taken that no others are appointed than those who excel in learning and understanding, and who are renowned; Whose godliness and piety of life are not in doubt, and who hold to the traditionally Reformed doctrine, and have never given just cause to suspect impurity in the doctrine.

VI. That all Professors of every Faculty and Art, in testimony of their agreement in sound doctrine, at the beginning of their ministry, sign the Forms of Unity, the Confession and the Catechism of these Churches.

VII. That the Professors of Philosophy and Languages not be allowed to discuss theological subjects or disputes in their classes or meetings before they have communicated the matter to the Theological Faculty and obtained permission to do so.

VIII. That the Professors of Theology be forbidden to propose new sentiments contrary to those adopted in the Church; and not to raise lightly any doubts of conscience against the adopted doctrine by twofold questions.

IX. Whether it be advisable for the professors of theology and the directors of the theological colleges to appear before the Synod and give an account there of their teaching, and be subject to the judgment of the Synod.

X. That the alumni (students) of the Churches, both those living in the colleges and those elsewhere, be examined frequently, especially by the Synod delegates.

And concerning the elementary schools, the Lords States-General will be requested, with the advice of a few learned men, who have the best understanding of the way of educating the youth, to devise and establish a general school order, by which the deficiencies usually found in the schools will be corrected,

and (as much as possible) uniformity will be maintained in the education of the youth, especially in the rules of speech, elocution and rhetoric.

4. That marriages contracted with excommunicated people, and who are completely alien to the Reformed Church, should not be openly confirmed with a solemn blessing in the Reformed Churches.

5. That the High Lords of the States General will be requested that the frequent and daily increasing violation of the Sabbath everywhere in this province, may be averted and prevented by new and sharp placards.

On the occasion of the order to prevent the violation of the Sabbath, the question of the necessity of the maintenance of the Lord's Day, which has been started to be investigated in the Churches of Zeeland, has been considered, and the Lords Professors have been requested to have a friendly conference with the brethren of Zeeland about the matter, and to consider at once, whether some certain general rules might be understood and established by mutual consent, within whose limits both parties, in discussing this matter, would keep themselves until, at the next National Synod, this matter would be further investigated.

It was decided to seriously recommend the cause of the secret churches in the parts of the Netherlands under the Spaniard's cross to their High Majesty the States General, if it happened that a prolongation of the truce, or condition of peace was still dealt with.

The 164th SITTING.

This afternoon.

The rules concerning the observance of the Sabbath, or Lord's Day, designed by the Lords Professors, with the consent of the brethren of Zeeland, were read and approved, and are as follows:

I. In the fourth Commandment of the Divine Law is something ceremonial and something moral.

H. Ceremonial has been the rest of the seventh day after creation and the strict observance of the same day, specially imposed on the Jewish people.

1H. Moral, that a certain and set day is appropriated for worship, and to which both rest and a holy recital of it are necessary.

IV. The Sabbath being abolished by the Jews, the Lord's Day is to be solemnly sanctified by Christians.

V. This day has always been kept in the early Catholic Church since the times of the Apostles.

VI. This day is to be so consecrated to the religion, that on it one may rest from all servile works, except those requiring love and present necessity, and from all such amusements as hinder the religion.

It has been decided, that all ministers of the Divine Word, to testify to their agreement in sound doctrine, shall sign the Confession and Catechism of these Churches, together with the (Oanones) Articles or Declarations of this Synod; and in order to prevent some false excuses in this signing, this form, which has been read and approved, shall be signed before them.

We the undersigned ministers of the divine word, belonging to the class of N. N., declare sincerely and in good conscience before the Lord, with this our signature, that we sincerely feel and believe that all the articles and parts of the doctrine, included in the Confession and Catechism of the Reformed Netherlands Churches, together with the Declaration on certain points of the doctrine described, made in the National Synod, Anno 1619, in Dordrecht, are in agreement with God's Word; promise therefore, that we shall diligently teach and faithfully stand for the foretold doctrine, without teaching or writing anything against it, whether openly or secretly, directly or indirectly. Likewise, that we not only reject all errors contrary to this doctrine, especially those condemned at the Synod, but that we are also prepared to refute and contradict them, and to use all our efforts to keep them out of the Church. And if it should happen, that after this we should have any thoughts or other feelings against this doctrine, we promise, that we will not propose, teach or defend it, either openly or secretly, by preaching or writing; That we will disclose the same before the Church Council, Classis and Synod, in order to be examined there; willing at all times to willingly submit to the judgment of the Church Council, Classis or Synod; under penalty, that if we do so, we shall be suspended from our services. And if the Church Council, Classis or Synod, at any time, for important reasons of consideration, in order to preserve the unity and purity of the doctrine, should agree to require from us a further explanation of our feelings about any article of this Confession, the Catechism or of the Declaration of the National Synod, we also hereby promise that we shall be willing and ready to do so at any time, under penalty as mentioned above. Retaining, however, the right of appeal, in case we thought we might be encumbered by the judgment of the Church Council, Classis or Synod; during which time of appeal, we will be satisfied with the judgment of the Provincial Synod.

It has also been decided, that all Rectors and Schoolmasters will sign the Confession, the Catechism, and the Declarations of this Synod, to show their agreement in the Reformed doctrine, under this form.

We the undersigned Rectors and Schoolmasters of N. N. declare sincerely in good conscience before the Lord, with this signature, that we sincerely feel and believe, that all the articles and parts of the doctrine, included in this Confession and Catechism of the Reformed Netherlands Churches, as well as the statement about some articles of the aforementioned doctrine, made at the National Synod in Dordrecht, Anno 1619, are in agreement with God's Word; promise therefore, that we will faithfully advocate the aforesaid doctrine, and diligently teach the youth according to the requirements of our profession and its understanding, under penalty that we will be dismissed from our school service if we do not do so.

The Churches will be mindful, when the preachers, in signing the above form, promise to be prepared at all times, at the request of the brethren, to explain more broadly their view of the doctrines of faith, that this is not to be understood in such a way, as if they will always, at anyone's will, be bound to do so (lest sensible teachers should not be suspected in vain), but then only when they have given just reasons for thinking, the judgment of which shall be for the Church Meeting.

The 165th® SITTING.

Ben 18 May on Saturday morning.

The Dutch translation of the Synod's Declaration on the First Article was read and examined.

The 166BtB SITTING.

The same day at noon.

The reading and examination of the Dutch translation of the Synod's Articles on the First Article continued.

The 167th SITTING.

Ben May 20 on Monday afternoon.

Was read and examined the Nederduitsche transposition of the {Canones} Articles, about the second Article.

The 168th SITTING.

Am May 21 on Tuesday, at noon.

Was read and examined the Dutch translation of the Synod's {Canones} Articles, regarding the third, fourth and fifth Article.

As the Province of Utrecht was not provided with competent ministers, the Synod was requested to depute one of their number to assist the Churches of Utrecht with advice and assistance at the next Provincial Synod. At which request Eilhardus Menhius, Sebastianus Dammanus, Johannes Dibbetius, Jakobus Triglandius, Godefridus Udemannus, and Johannes Bogermannus were deputed to these matters.

The 169th SITTING.

Am May 22 on Wednesday, at noon.

Since Everhardus Vosculus and Johannes Schotlerius, Preachers at Kampen, accused before this Synod, and having been summoned several times, had not appeared (for which stubbornness they have already been suspended from the office of preacher), it was decided to examine their case from the writings handed over to this Synod. And, to that end having read the documents of accusations, and their principal proofs; it has been judged, that they shall be banished entirely; and that this judgement shall be made known to the honourable Magistrate, together with the Church and Class of Kampen; and request the Magistrate, that they will take care, that in their place immediately other competent and upright preachers may be lawfully appointed, and instead of the readings that take place in the Church, public sermons may again be appointed.

The 170th SITTING.

The same day at noon.

The Dutch transcription of the Preface and the Decision of the (Canons) Articles of the Synod was read and examined, and since some things seemed to be missing in this transcription, Jacobus Rolandus and Antonius Walaeus were requested to look over all the aforementioned Dutch transcriptions of those (Canons) Articles a little more carefully.

The 171st SITTING.

The 23rd of May on Thursday, at noon.

The improved French and Dutch editions of the Confession of the Dutch Church were read; the Dutch one by D. Godefridus Udemannus, and the French one by D. Daniel Colonius, and the reason for the improvement was generally pointed out.

The 172nd SITTING.

This afternoon.

The reading of the above-mentioned correction was continued, and, this being finished, they were all requested, if they thought that something significant had been omitted from this correction, to point it out. The Praeses announced that the Theologians of Geneva had left in his hands a few minutes of our Confession, which had been taken into account. He also received two Monitoria (Transcripts), one from the Theologians of Palatinate, the other from the Theologians of Hesse, which were also read out. At which occasion it was asked whether it was not advisable to replace these words, and so many holy works which He has done for us, in the twenty-second Article of our Confession, with the general word, obedience of Chris; but since this change was contradicted, and the time had expired, this was postponed until the next day, and the brethren were requested to answer in groups.

The 173, to SITTING.

The 24th of May on Friday morning.

Was decided by unanimous votes of all the Collegiums to stay with the statement, expressed in the Dutch and French Confession; and that it is by no means advisable to make any change in the words of the said Confession, for which many important reasons have been brought forward. However, at the request of some, it was decided to add these words to the words for us, and in our place.

After the others had also introduced their comments, and these had all been examined, and some things had been changed by mutual consent, the copies, thus corrected, were approved in both the Dutch and French languages, and it was declared that in the future only these copies would be considered authentic, and that they would immediately be printed and published accurately.

The 174'th SITTING.

The same day at noon.

The acts of some previous sessions were read and approved, until this present one.

The Deputies of several Synods have made known that there were still some objections from their Churches, about which they wished that a decision could be made in this Synod, but, as the time did not permit all of them to be dealt with now, it was agreed that these would be postponed until the next National Synod, and that the Churches might be assured that the Deputies had done their duty, and that this would be noted in the Acts.

As the ministers of Hoorn, who had appealed to this Synod from the judgement of the Noord-Holland Synod, and also the deputies of the Noord-Holland Synod were said to have arrived, it was considered whether their case should be examined in the Synod itself, by some deputies. And it has been decided to depute some one from this Synod, to hear both parties in particular, to take note of the case, and to report to the Synod. And' this charge was imposed on D. Doctor Johannes Polyander, D. Doctor Guilielmus Stephani, D. Balthazar Lydius, D. Godefridus Udemannus, and D. Cornelius Hillemus.

The 175*to SITTING.

The 25th of May on Saturday morning.

Was read the statement of Johannes Arnoldi Rodingenius, Pastor at Hoorn; in which hij expressed, for reasons given to D. Praeses, to abandon his appèl. D. Praeses also inserted, that Johannes Valesius, Predikant in Hoorn, had requested time to consider for himself, whether he wanted to continue his appeal. Isaacus Welsingius, preacher at Hoorn, appeared before the Synod to pursue his appeal, and requested that his case be heard first. Also appearing were the venerable D. Petrus Plantius, pastor at Amsterdam, and D. Hermannus Gerardi, pastor at Enkhuizen, deputies of the Noord-Holland Synod, stating that they had arrived and already appeared here, on behalf of the Noord-Holland Synod, to give an account of the opinion of this Synod, expressed against the pastors of Hoorn, and requested that this matter be dealt with immediately. The brethren, deputed for this purpose, were admonished to take up the examination of this matter immediately in the Departure Room, and they were joined by D. Her-Manus Faukelius, Assessor, with joint advice.

The form was read and approved, according to which the Professors of Theology, the Regents and Sub-Regents of the Theological Colleges, the Confession, the Catechism and the Declaration of the Synod must sign, as follows:

We undersigned Professors of Holy Theology in the Academy at N., or we Regent and Sub-Regent of the Theological Collegium of N., declare sincerely and in good conscience before God, with this signature, that we sincerely feel and believe, that all the articles and parts of the doctrine, contained in this Confession and Catechism of the Dutch Reformed Churches, as well as the Declaration on some articles of its doctrine, made at the National Synod in Dordrecht in the year 1619, are in agreement with God's Word. Promise therefore, that we will diligently teach and faithfully stand for the above doctrine, without teaching or writing anything against this doctrine, overtly or covertly, directly or indirectly; Likewise, not only do we reject all the errors contrary to these teachings, especially those condemned in this Synod, but we are also prepared to refute them, to stand against them, and to use all our efforts to keep them out of the Churches. However, should it happen afterwards, that we might have against this doctrine, or various considerations or feelings, we promise, that we will neither openly nor secretly present, teach or defend it, either with sermons, or with writings, but that we will fully reveal it before and with the order of the Provincial Synod, to which we belong, or its Delegates, so that such opinion may be fully examined in the aforesaid Synod; Being prepared to submit ourselves willingly to the judgment of the aforementioned Synod at any time, under penalty that, in doing so, we shall be suspended from the Synod. And if at any time the Synod, for important reasons of reflection, in order to preserve the unity and purity of the doctrine, should agree to demand from us a further explanation of our opinion on any Article of the aforesaid Confession, Catechism or Statement of the Synod, we also hereby promise that we will be willing and ready to do so at any time, under penalty as mentioned above; subject, however, to the right of appeal, should we consider ourselves encumbered by the opinion of the Synod. During which time of appeal we shall be satisfied with the decision and the verdict of the Provincial Synod.

It has been decided, that the crankbezoekera will sign the Confession, Catechism and Statement of the Synod in the same way as the Rectors and Schoolmasters have been ordered to do. Whether, and in what manner, the Elders of the Churches shall sign, is left to the discretion of each Classis and Synod.

Was read and approved the Formulier of the ministry of Baptism to the aged, thus reading:

And though the children of Christians (not understanding this) must be baptized by virtue of the covenant, yet it is not lawful to baptize the aged, unless they beforehand, feeling their sins, confess their penance and faith in Christ; for for this cause not only John the Baptist, preaching according to the commandment of God, baptized those who confessed their sins, the Baptism of Penance for the remission of sins; Mare. 1 :

4, 5; and Luc. 3:3; but our Lord Jesus Christ also commanded His Disciples to teach all nations, and to baptize them in the name of the Father and of the Son and of the Holy Spirit; Matt. 28:19; and Mark. 16:15; adding this promise that whoever will believe and be baptized will be saved. As also the Apostles (as appears from the Acts of the Apostles; Acts 2:38; and 8:31; and 10:47, 48; and 16:14, 15, 31, 32, 33), according to this rule, baptized no other aged persons than those who confessed their faith and repented. Accordingly, it is not permissible today to baptize any other elderly person unless they have learned and understood the mysteries of Holy Baptism from the preaching of Holy Eucharist, and can simultaneously give an account of their faith by oral profession.

Address to the aged who are to be baptized.

Since you N. therefore desire to be baptized with holy baptism, in order that it may be for you a seal of incorporation into the Church of God, and that it may prove that you not only accept the Christian religion, in which you have been separately taught by us, and of which you have also professed before us, but that you also wish to conform your life to it by the grace of God, you shall answer unreservedly before God and his congregation:

First, whether you believe in the one true God, distinguished into three Persons, Father, Son and Holy Spirit, who created heaven and earth, and all that is therein, from nothing, and still maintains and governs them, so that nothing happens in heaven and earth without his divine will?

Ans. Yes.

Second, whether ye believe that ye were conceived and born in sin, and consequently a child of wrath, by nature wholly incapable of good, and inclined to all evil, and that ye have many times transgressed the commandments of the Lord by thought, word, and deed, and whether these sins are grievous to you?

Ans. Yes.

Thirdly, whether you believe that Christ, who is truly and eternally God, and truly man, who took on his human nature from the flesh and blood of the Virgin Mary, was given to you as a Supper of God, and that by this faith you receive forgiveness of sins in his blood, and that you have become a member of Jesus Christ, and of his Church, by the power of the Holy Spirit?

Ans. Yes.

Fourth, do you accept all the Articles of Christian Religion as taught here in the Christian Church from the Word of God, and do you intend to persevere in these teachings for the end of your life; and in addition to this, renounce all heresies and errors contrary to these teachings, and promise to persevere

in the fellowship of our Christian Church, not only in the hearing of the Word, but also in the use of Holy Communion?

Ans. Yes.

Fifthly, do you with all your heart resolve to walk in a Christian manner always, to forsake the world and its evil desires, as befits the members of Christ and his church, and to submit to all Christian admonitions?

Yes.

The good and great God grant His grace and blessing through Jesus Christ for this purpose. Amen.

Whether and in what manner Baptism, in case of necessity, as it is called, may be administered secretly, is left to the prudence and freedom of the Church Councils and Classes.

The 167th SITTING.

The 27th of May on Monday morning.

Those deputed to the cause of Isaacus Welsingius, have reported thereon to the Synod, and at the same time opened their advice, how they judge that this should be handled. The verdict of the deputies of the North Holland Synod was also read out, in which the main points of the accusations were included, and likewise Isaacus Welsingius' answers to them. Finally, ii" having heard D. Petrus Plancius and D. Hermannis Gerardi, deputies of the Synod of Noord-Holland, and considering the whole matter carefully, it was judged that the opinion of the deputies of the Synod of Noord-Holland against Welsingius was based on just cause; however, that the Synod of North Holland should be admonished, if it had examined more completely the righteousness of the said Welsingius, both by his confession and signing of the Confession, Catechism, and Declaration of this Synod, then to work, that he may be reconciled with the Magistrate and Church of Hoorn, and restored to the worship service, in such a place, where it will be judged most advantageous, and he will be able to live with the most foundation and fruit; and see to it that in the meantime he is properly provided for.

D. Assessor Hermanus Faukelius announced that Johannes Valesius had informed him that he had decided to abandon his appeal, but requested that his case be recommended to the Synod of North Holland. And those of North Holland were admonished to deal in the gentlest way possible with those who were willing to sign the Forms of Unity and the declarations of this Synod, as much as truth and foundation could suffer.

The 177^{Bt}® SITTING.

That same day at noon.

The opinion of the Synod, expressed in the case of Welsingius, was read to the Deputies of the North Holland Synod, and also to Welsingius, who requested copies; and these were granted. The deputies thanked the Synod for these statements. Welsingius stated that he had expected a different opinion from the Synod. But, since the Synod had so desired, he wanted to keep himself at ease in this judgment, and sincerely fulfill everything he could in good conscience for the good of the Church.

It was presented, that the two small Catechisms, which the Churches use, besides the large Catechism, in the instruction of the young youth, were now ready and written by those, who were delegated by this Synod for that purpose. The small one was read and approved, with the condition that some things from the large Catechism would be added. The other one, which was somewhat larger, the Presbyter judged that it should not be read out, because it seemed to be too long; and it was agreed that the Churches could either use this one, or the other one, written and published by the Church of Middelburg.

Deputed from the Synod are D. Johannes Bogermannus, Praeses of this Synod, D. Hermanus Faulkelius, Assessor, and D. Festus Hommius, Scriba, to whom from among the Lords Professors is attached D. Dr. Johannes Polyander, to act for this Synod. Johannes Polyander, on behalf of this Synod, to thank the Lords General States for the benefits rendered to our Churches, both in their merciful protection, and for the convocation of this Synod, and at the same time to obligingly request their High Majesties to confirm with their consent and approval what has been decided in this Synod, and to have it carried out by their authority.

Also' the Delegates were instructed, that by this following Request they would show the Gravamina (Objections) of the Churches, which have been left at the disposal of their High Majesty in this Synod, and would earnestly request them to dispose of these for the best of the Church. The Request reads as follows: To the august, High Powerful Lords, the Lords States General of the Free United Netherlands, our commanding Lords. Give notice with due reverence and due submission to the National Synod of the Reformed Churches in the United Netherlands, by Your High Majesty's convocation convened within the city of Dordrecht, how they have met according to Your High Majesty's. praiseworthy commands, and the custom of all National Synods, in the fear of the Lord, has taken heed both in general of the doctrine and government of these Churches, and also in particular of the Gravamina (Objections), of the Churches of these Provinces, sent to this Synod, and concerning these such ecclesiastical ordinances prepared, as by the acts of this Synod, to be delivered to Your High Majesty in the near future, shall be made known.

I. But as these Ordinances of the Synod, without the consent, approval and permission of Your High Majesty our Supreme Government, cannot, as they ought not to be, be executed and maintained in the Churches of these Provinces, this Synod with all humility requests and prays that Your High Majesty may be graciously disposed to execute and maintain them. May favorably believe, that the acts of this Synod, after they shall have read and examined them, may be strengthened by their Christian approbation and consent, and by their authority command that they may be maintained everywhere for the peace and establishment of the Churches of these countries.

II. Particularly because the doctrine of these Churches, understood and declared in the Confession of these Churches, and in the Heidelberg Catechism, which has been adopted by these Churches, according to the expressed command of Your High Majesty in the aforesaid Synod, according to the Word of God, has been thoroughly examined, investigated, and with unanimous advice, both from the foreign theologians called to this Synod by Your High Majesty, and from the foreign theologians called by Your High Majesty, as well as from the foreign theologians. called to this Synod, as well as the delegates of the Dutch Churches, has been judged to be in agreement with God's Word, and the Confession of all the Reformed Churches, as can be seen from the attached statement; the said Synod requests and prays with all humility, that Your High Majesty may believe, that this Synod will be approved. favorably believe to protect, strengthen, confirm and defend the aforesaid doctrine

henceforth in the Churches of these countries, as well as its broad Declaration, made and established in this Synod, by order of Your Highness from the Word of God, on the five points of divergence, rejecting the errors advocated by some in these countries against sound doctrine.

Furthermore, Your High Majesty desires to approve the Church Order, as it has been examined at this Synod, and increased in some Articles for greater peace and foundation, and to order that it be maintained uniformly throughout the Churches of these countries, as far as this can be done.

IV. And since the Synod has deemed it necessary, that the Low German Churches, following the example of all Reformed Churches of other Nations and Languages, also have an accurate and faithful transcription of the Old and New Testament into the Low German Language from the original Languages; as has been decided for this purpose several times in the previous National Synod, and therefore this work by order of Your High Majesty. den WelEdelen Heer Philips Marnix van St. Aldegonde, blissful in memory, and after him D. Warner Helmichius, blissful in memory, and D. Arnoldus Cornelius, blissful in memory, and D. Arnoldus Cornelius, blissful in memory. Arnoldus Cornelius, the blessed memory was laid down, and by them started; so now the Synod has deputed (if it please Your Highness. approve) three ministers of the Church to the transcription of the Old Testament, and three others to the transcription of the New Testament and the Apocryphal Books, who, in order that they may proceed more speedily in that work, and accomplish it so much sooner, should meanwhile be free from all other ecclesiastical ministrations, and meet together in one place, as well as share their work among themselves. And since to such a work, according to this footing, very great expenses must be made, the Synod also requests, that Your Excellency believe, that this decision of the Synod be approved. believe, to approve this decision of the Synod, and to ordain for this work such a sum of money as is necessary to cover these expenses, in addition also to send letters to those Churches that serve the ministers delegated to this work, so that these Churches will not make any difficulty in allowing them to be free of their services as long as they are.

V. And since Your Majesty is well aware how much the Churches of these countries depend on the fact that both the large and smaller elementary school are well regulated, and experience itself has taught us how great mischief in the Churches and Police of these countries has arisen from the fact that the schools are not well provided for, it is requested that Your Majesty may also make such regulations in this matter, by which all mishaps can be averted and prevented, and the proper fruits thereof be enjoyed all the better.

VI. For which purpose, concerning the Universities and Illustre Schools, the Synod also humbly requests, that Your High Majesty will pay attention to the Articles of last year by and on behalf of the Synod of South Holland to the Ed. Great Mog. Heeren Staten van Holland en West-Friesland to that end, which are attached here, and to the Ed. Mog. Heeren Staten der respectieve Provincien, in which Universities or Illustre Schools are, to recommend.

VII. And concerning the elementary schools, the Synod also very humbly requests, that Your High Majesty. kindly order, that, according to the advice of learned men, who know best what belongs to the education of youth, a general school order be devised and arranged, by which the defects usually found in the schools may be corrected, and, as far as possible, uniformity kept in the education of youth; and especially in the fundamentals of Grammar, Dialectics and Rhetoric.

VIII. Since we find that the abuses in the matter of marriage are growing more and more, and that daily many difficulties occur in the Churches of these countries, and that also no unanimous order is kept therein, Your High Majesty, after taking the advice of Theologians, would like to establish a general marriage ordinance, to be complied with in all the Churches of these Provinces in the same way, as much as possible.

IX. That, besides the praiseworthy ordinances against those who print and sell all kinds of books, a more perfect order be devised, both about the visitation of the books that are printed, and about the whole work of printing; so as to prevent the spread of all kinds of harmful and disgraceful books, with which these countries have been filled to the great detriment of the Church, and to the noticeable disruption.

X. And, as all sincere Christians, because of the love which they owe to the salvation of their neighbor, and because of the zeal to spread God's glory among men, are bound to use all means to that end; and God has opened to us in these countries a way to several far-off countries in the Indies and elsewhere, which are entirely lacking in the knowledge of the goods of God; the Synod also humbly requests that Your High Majesty, with Christian zeal, will make these countries and their people aware of the true nature of God. with Christian zeal take this holy matter to heart, and apply to it with all earnestness, and to ordain and supply such means as will be most advantageous and most suitable for the propagation of the holy Gospel in those countries.

XI. That Your High Majesty also be pleased to take notice of those pious Christians and Churches, who, in the neighbouring Provinces of the exalted Netherlands, are suffering under the cross, so that for their service, and strengthening in the true Christian religion, some means may be invented and employed,- And that to this end Your High Majesty may be pleased to arrange for the respective Provinces to be informed. might move the respective Provinces to maintain some competent persons for the service of their Churches; as the Lords States of Holland and West Friesland, as well as the Lords States of Zeeland, have already maintained two ministers for their service for a long time, and still maintain them.

XII. That at the same time attention will be paid to the priests, who still perform public services within the borders of the United Provinces, especially in the Barony of Breda and the Marquisate of Bergen op den Zoom; so that they will finally be banned from their public services, and Reformed ministers will be instituted in their place, as we see is happening in other places of Your Highness.

XIII. By the same token, that stricter laws may be made about the implementation of your laws and placards, against the creeping in and wandering around of the Popish Priests and Jesuits everywhere in these countries, by which many simple souls are seduced, as well as against the practice of the Popish idolatry and superstition, because it is found that these abuses increase daily. That the calumny of the Jews living among us, and of those who, having been seduced by them, fall away from the Christian religion to Judaism, may at once be heeded.

XIV. That those abominable and frequent profanations of the Sabbath, which occur daily by market days, fairs, meals of guilds, guards, neighborhoods, weddings, by weapon exercises, hunting, fishing, bird-catching, embalming, by the playing of comedies, by dances, boating, lying, and all manner of little-needed slave works, and very many other such things, which in these countries, with great annoyance,

and to the dishonor of the Reformed religion, and great impediment of the religion, are generally increasing, may be very severely forbidden and prevented.

XV. That also the gross and frequent abuses, by which men are diverted from true godliness to the vanities and frivolities of this world, as there are the holding of fasting evenings, the playing of comedies, both by those who call themselves re-enactors, and other circulating comedians, theatrical and gui- che games, drinking bouts, dancing schools, and many other similar things, may be forbidden and done away with in these lands; and especially, that on that abominable swearing and swearing, which is heard daily, with the greatest profanation of God's al- teacher's holy name, some civil punishment may be imposed.

XVI. And whereas it is found, that in some places such forms of oaths are in vogue, which are not pure of the Papal afgodery, that everywhere a uniform form of oaths may be introduced, and such abuses cease.

XVII. Finally, since in many Provinces the salaries of the ministers and the maintenance of their widows are very sober, yet there are enough ecclesiastical means in these places, the aforementioned Synod also requests that Your Excellency would like to recommend the matter favourably to the respective Provinces, in order that the ministers may be provided with their needs, as the honor of the service requires.

So that the Scriba D. Sebastianus Dam- mannus, who is in the process of condensing the proceedings of this Synod, from the diary of the Scriba, D. Festes Hommius, and from the opinions delivered, will not be able to finish this work before the separation, because of various impediments, it has been decided to deputize from the respective colleges, who, when this work is finished, will be convened by D. Festes Hommius. Dam- mannus, to examine the shortened proceedings, and to approve them in the name of the Synod.

The 178'te SITTING.

The 28th of May on Tuesday, in the morning.

To the revision and examination of the condensed acts of the Synod of the Scriba, D. Sebastianus Dammannus, were deputed, from among the renowned Lords Professors, D. Doctor Johannes Polyander, from Gelderland, Eilhardus van Mehen, from South Holland, Balthasar Lydius, from North Holland, Jacobus Rolandus, from Zeeland, Cornelius Regius, from the Sticht of Utrecht, Johannes Dibbetzius, from Friesland, Johannes Bogermannus, from Overijsel, Hieronymus Vo- gelius, from the province of Groningen and Ommelanden, Cornelius Hillenius, or if he may not be present, in his place Wigboldus Homerus, and from the French Dutch Churches, Daniël Colonius.

The Classis of Dordrecht, as Synodal Classis, will see to it that the calling of the next National Synod is convened and appointed in due time, and furthermore will do everything that has been done so far by the National Church.

It has been decided, that in the calling of the next National Synod, the High Lords will be requested, that for this purpose also the Dutch Churches of both languages, the Dutch and French, spread through Germany and Great-Britain, may be invited to be recognized as members of the Dutch National Synod, as before, as well as of this Synod.

In order that the things which are included in the aforesaid Request of this Synod of the Dutch Churches, and which will be requested and urged from the High Majesty's States General, may be carried out more carefully, Doctor Johannes Polyander, Festus Hommius, Henricus Arnoldi, and Henricus Resaeus have been deputed to this Synod for that purpose, who will report and give an account of their work at the next National Synod.

The Dutch Liturgy, in which are included the general prayers and forms of the ministration of the Sacraments, exercise of church discipline, confirmation of Churchwardens, Elders and Deacons, and consecration of marriages, will be added to the other general scriptures, having been reviewed by the revisers of the Synod's brief proceedings.

It has been proposed that the renowned Mr. Thomas Erpenius, Professor of Oriental Languages at the Academy of Leiden, has an excellent work in hand on the New Testament, under the title The Tabernacle of our Lord, Jesu Christi, and it has been discussed whether that book should not be presented to the High Majesty of the Lords of the States General on behalf of this Synod. Lords States-General; the matter having been well considered, it was agreed to wait first for a proof of the work, which he promises, that having seen it and shown it to the Provincial Synods, the Churches may then consider the recommendation of this work for the best.

It was also decided to end this Synod with a public thanksgiving to God, which the Venerable D. Lydius, a member of the Provincial Synod, received. Balthasar Lydius, Shepherd of this congregation, in the presence of the people, and of the entire Synod, with a public sermon in the Great Church.

The Honorable D. Praeses, with his Assessors are deputed, after the separation of the Synod, to thank the esteemed Magistreet of the city of Dordrecht, in the common name of the Synod, for the buiten extraordinary courtesy extended to this Synod.

The 179th SITTING.

On this same day at noon.

The acts of the preceding sessions, since May 22 until this one, were read and approved.

The 1808th[®] and last SITTING.

On the 29th of Wednesday, at noon.

The proceedings of the Synod having by the grace of God now come to an end, the Lords Political Commissioners, and all the Delegates of the Dutch Churches, were assembled in the meeting place, and after a short prayer had been said there, they went out at once in order to the Great Church, the Lords Commissioners preceding, and the Honourable Magistrate of this city from the Council House accompanying them, where the honourable D. Balthasar Lydius, Shepherd of this Congregation, in a large assembly of people, preached a sermon from Isaiah 12: 1, 2, 3; explaining the sad condition of these Churches in previous years, and the wonderful and profitable benefits of God, recently granted to them, and admonishing them all earnestly and with many reasons to give thanks, has solemnly thanked the good and great God in public, both for all these benefits, rendered to the Dutch Churches, and in particular for the blessing, with which He has pursued the acts of this Synod, and brought them to a desirable conclusion; and at the same time an attentive prayer to God, that everything decided at this Synod may be happily executed for the good of the Church. All returned in the same order to the

meeting place. D. Praeses and the Assessors, returning to the Town Hall, thanked the esteemed Magistrate in the name of the whole Synod for the rare piety, courtesy and generosity, which he has favourably shown to all the Dutch Churches and their Synod. When they had now all returned to the meeting place, after the president had once again said a short prayer, the Very Honourable Hugo Musius of Holi, in the name of the Lords Political Commissioners, addressed the Synod and thanked them on behalf of the High Majesty. States General for their diligence and faithfulness in standing up for the truth of the Reformed religion, against the errors, with which he had been opposed for some time, and declared, that this work of the Synod was pleasing to the High Majesty. Lords States was most agreeable; and desired, that all the Churches would certainly trust, that the High Majesty Lords of the States General would not neglect what would serve for the protection and propagation of the Reformed religion, and peace and foundation of the Churches; and that their High Majesty would always take the cause of the Reformed Church to the highest heart. Has also at once admonished all and every one, that they would henceforth and unanimously advocate and continue the straightforward truth in brotherly love, peace and mutual concord, to the honor of God and the foundation and peace of the Churches. The honorable D. Praeses, broadly speaking, recounted the grace and blessing of God, with which He has benevolently pursued this entire Synod, especially that in so difficult and obscure a matter, He had given such a wonderful agreement among all, both expatriates and natives, by the grace of His Holy Spirit; has given his blessing to this Synod, and has made it possible for it to be held in peace and harmony. In the name of the whole Synod he thanked the Lords Political Commissioners, for having administered the proceedings of this Synod so prudently, diligently and tirelessly, and for having helped the Synod very often with so much salutary advice; and he requested, if perhaps something human had happened to anyone in the Synod, to make the best of it, and to keep the human weakness for good. The Lords Commissioners were answered by the Very Reverend Musius, that they had received abundant satisfaction in this Synod, and that they were delighted at the grace of God shown to this Synod, and especially at the great agreement in the orthodox doctrine. Afterwards, D. Praeses, turning to the Synodal brethren, thanked them, and each one in particular, for the labor and advice, with which they had served this Synod, and expressed his dismay, that, being overwhelmed with various burdens, he had not been able to do all that he would have wanted, and the Synod might have wanted; and at the same time requested that they would take his labor, done in good conscience to this Synod, for granted; has finally offered all and every one all possible services in a broad way, and prayed God that He would give all those who belong to the Synod that grace, that they may finally meet in the heavenly Synod, and there all in unison glorify God for eternity. To this the Very Reverend Lord Musius replied, that the Lords Commissioners had been given abundant pleasure in this Synod, and that they thanked the Venerable D. Praeses, Assessors and Scriba's and all the members of the Synod for the services and labor done to the Dutch Churches in this Synod. All the other members of the Synod also jointly declared and expressed their thanks, and immediately thanked the Lords Commissioners for the immense benefits rendered to this Synod, expressing their gratitude and wishing them God's blessing. And so, after solemn thanksgiving to God by Mr. Praeses, and after mutual and friendly salutations and presentation of the right hand of mutual fellowship, the Assembly was dissolved and separated in the name of the Lord, with abundant testimony of brotherly unity and love.

As a certificate of the proceedings we have signed this.

SEBASTIANUS DAMMANIÜS,

Scribe of the Synod.

FESTUS HOMMIUS,

Scribe of the Synod.

TABLE OR REGISTER

of all the principal Chapters dealt with at each Session or Meeting of this Synod of Dordrecht, each document mentioned on its own page, for the convenience of the Christian reader.

The 1st Session, November 13, 1618.

Balthasar Lydius makes a beautiful prayer at the first beginning of the Synod. . 1.

Mr. Martinus Gregorjj, principal Council of the Duchy of Gelder, and of the County of Zutphen, has, in the name of the Commissioners of the H. M. Lords States-General, with a beautiful speech made the presentation of the Synod, in which he recounts the need of the Churches, which has moved the H. M. Lords States to gather this Synod 5.

The credentials of H. M. Lords States to this Synod are delivered to D. Lydius, who reads them to the Synod 5.

Daniel Hevnsius is elected Secretary of the E. H. Committeemen at this Synod 7.

The 2nd Session.

The credentials of the delegates of the Dutch Synod to this general Synod have been shown. . 7.

The credentials of the professors of these provinces are publicly presented 9.

The 3rd Session.

Those of Geneva, besides their credentials to H.M. H. States, delivered a letter written to the Synod 11.

The letter of the Geneva Congregation, in which they lament the sad state of our Churches, which are oppressed of a part Arians and Pelagians, is expressed ... 11.

The 4th Session.

The laws according to which the Synod would be held, laid down by the Lords States, were read out. . 13.

The names of the Remonstrants, who will be summoned to the Synod, to present and defend their opinions, are mentioned 15.

The 5th Session.

The call letters, with which the Remonstrants are summoned to the Synod, are approved 16.

The Synod requests to the Delegates that Sybrandus Lubbertus van Franeker be summoned to the Synod. 18.

From 6-13th Session.

In these eight Sessions a new translation of the Book of Acts 18 was discussed.

Those of England give notice of the manner in which the King has caused the English Bible to be transmitted 19.

How one will act in transcribing the Apocryphal books 20.

How one will skillfully transcribe the word Jehovah in German 22.

Sybrandus appears at the Synod. What men will be delegated to transcribe the Bible, and what overseers will be appointed 23.

The 14th and 15th Sessions.

In these two Sessions the catechizing of old and young persons is discussed 23.

The judgement of the English theologians, concerning catechism 25.

The opinion of the Palatine Theologians. 26.

Views of the Hessian Theologians. The opinions of Theodatius and Tron- chinus 31.

Feelings of the Bremen Theologians. 32.

The sentiments of those of Embden . 34.

The 16thth Session.

In this Session a beautiful speech was delivered by Josephus Hallus, from the 7 Cap. of Ecclesiastes verse 16 35.

The 17th Session.

Was read the form of the Synodal Decree concerning the catechism 41.

A question was presented, whether children born of pagan parents, and now adopted by Christians as household members, should be baptized, if those who present them for baptism promise to bring them up in Christian doctrine 44.

The 18th Session.

It is proposed, what order should be given to the education of the young students.

The long report of the advice of the Brethren of Zeeland. 44.

The 19th" Session.

The Synod's opinion on the baptism of heathen children is stated. 46.

The 20th Session.

To consider whether the Students of Theology, preparing for service, may baptize. 47.

The 218th Session.

Since the time had passed for the cited Remonstrants to appear, they were again cited by the president 47,

Some complaints were also made, concerning the mistakes of the printers. 48.

The 228th Session.

The Praeses informed the Synod that the Remonstrants had come, and that they were seeking two more days to appear; but they were sent for by the Utrecht Remonstrants. 48.

Here are also stated the feelings of the foreign Theologians, concerning the possible, to prevent the abuses of the printers 48.

Plakkaat of the M.H. Staten, concerning the printing works 53.

Remonstrants appear for the first trip in the Synod 55.

The 238th Session.

Grevinchovius and Goulartius are permitted to assist the Remonstrants with advice and counsel in the Synod. 56.

Episcopus made a long speech in this Session, which is also printed here 57.

Episcopus is reprimanded, because he made this speech without asking permission from the president.

The oath is taken by the Praeses, and by all the members of the Synod.... 68.

The 24th, ° Session.

In this Session the Utrecht Remonstrators were arraigned, in what manner they might continue to sit in the Synod, as Judges of the case, or otherwise, that they might join the defendants 68.

The 25th Session.

The Utrecht Remonstrants, after many protests against the conditions, which had been presented to them in the 248th Session, joined the defendant Remonstrants 70

Remonstrants in arriving at the Synod had attempted, with a certain writing, to take in the foreign Theologians with a prejudice 70.

Episcopus was admonished, that he had acted faithlessly in delivering his Rede to the Synod; because he had delivered another copy, than the one from which he had read the Rede, because he had said beforehand that he had only one copy 71.

Episcopal writings of the Remonstrants, in which they relate, on what terms they would like to act in the Synod, and what laws they sought to prescribe to the Synod 71-86.

The 26th Session.

The conditions, requested beforehand from the Remonstrants, are rejected by the resolution of the Lords States and by the whole Synod 87.

Remonstrants are exhorted to submit to the Synod, to which they are very much opposed, saying that this is a Synod which is divisive 88.

Episcopius is asked, since he would not recognize the Reformed teachers for Judges, what Judge he knew how to appoint; but he knows of none 89.

Answer to the writing of the Remonstrants, in which they are answered, on what conditions one should hold Synod, being the judgment of the Synod of Delft 90-98.

The 270th Session.

The Remonstrants were admonished to present their opinion of the Five Articles; but before they would do so, they read a document, in which they complained that they had been unjustly punished by the president. . 99.

Protest of the Remonstrants, in which they reject the judgment of the present Synod, and hold it of no value 101.

The president asks the Synod by common votes whether they had unjustly punished Episcopius. 102.

The 28th and 29th Session.

In these Sessions the protest, which the Remonstrants had made against the Synod, was dealt with, as the Synod considered to be divisive, and of no value, what could be concluded against them 102.

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And especially in the 29th session the opinion of all the foreign theologians about this protest is broadly stated

The opinion of those from England. 103. The Theologians of the Palatinate. 104.

The feelings of the Hessian Brethren. 106.

Her Swiss 108.

Of those of Geneva 109.

Of those of Bremen 111.

Of those of Embden 113.

Decision of the Lords of State against this protest of the Remonstrants, and their accusation, with which they had accused the Praeses of falsehood. . . 115

The 30th Session.

Episcopius, having previously been accused of lying, and accused of the same by a vote, delivers a document to the Synod, with which he seeks to defend himself. . . , . 117

The Remonstrants, being admonished that they would come to the matter at hand, and abandon all protestations, requested first to have the opinions of the foreign Theologians about their protest, to see them, and to deliberate; this being refused to them, they left together, then returning, saying they would obey under certain conditions, which were mentioned there. Finally it can be seen in this Session, that the Remonstrants are looking for the futsal book . . . 118.

The 318th Session.

The defendants delivered their opinion about the first article of predestination, and this scripture is given in length 119.

The 32Bt® Session.

The Remonstrants are admonished to give their opinion on the four other Articles 121.

The 338th Session.

Abrahamus Scultetus delivered a beautiful and learned Discourse from the 122Bnd Psalm 122.

The 34 "u Session.

The deputies of the Wetteravian Correspondence are received into the Synod 129.

The respondent Remonstrants delivered their sentiments of the four other Articles 130.

The 35th and 36th Session.

Have appeared the deputies of the Reformed Churches of Kampen. 138.

The 37Bt® Session.

Has appeared in the Synod Gualterus Balcanquallus, delegate of the Reformed Church of Scotland 139. The Letters of Citation of the H. M. Lords States, whose sense of the Remonstrants is distorted, were explained and declared by the States and the whole Synod. 140.

The 38Bth Session.

The Remonstrants delivered their reflections on the Confession. 140.

Resolution of His Lordships the States, charging that they, the Remonstrants, should deliver their reflections on the Catechism 140.

The 39th Session.

The Remonstrants delivered their reflections on the Catechism. 143.

The 4084® Session.

In this Session the unwillingness of the Remonstrants can be seen 145.

The 41Bte Session.

The writings of the Remonstrants, in which they show that they do not refuse obedience without reason, are set at length 148 to 152.

It was decided that the decision of the Synod would be explained a little more widely, concerning the fact that the Remonstrants had been permitted by the Synod to defend their own views, and to oppose the contrary 152.

The 42Bt0 Session. .

The sweeping statement on the preceding decision is read to the Remonstranten, to satisfy them in all things 152.

The Remonstrants desire a copy, and time, to consider this widening statement, and remain as obstinate in their previous disobedience . . . 154.

In order to persuade the Remonstrants to obey, the opinions of the foreign theologians were read to them, concerning the fairness of the decision submitted to them t 154.

Opinion of the Theologians of Great. British 155.

Opinion of the Paltsch Theologians. 156.

Opinion of the Hessian Theologians. 157. Opinion of the Swiss Theologians. 161.

Opinion of the "Wetteravische Theol. 162. Opinion of the Geneva Theologians. 162.

Opinion of the Theologians of Bremen. 165. Opinion of those of Embden . . . 167.

All the opinions are concerned with whether the Remonstrants should comply with the orders of the Synod in presenting their feelings without injury to their conscience.

The Remonstrants, having heard all these opinions, however, still desire time to consider whether they will obey or not, and they have been granted time. 169.

The 43'*® Session.

The Remonstrants say outright that they still stand by their previous answer of not being able to obey. 170.

The Synod is therefore considered to be unwilling to act any longer with them, and being charged not to leave the city, delegates are sent to the Hague, to report to the Lord and States about their actions. 171.

The 44'*® Session.

D. Johannes Polyander, Professor at the Academy of Leiden, delivered a Speech on the 52 Cap. of Isaiah. 171.

The 45 and 46'*® Session.

Henricus Leo is requested from those of Bommel to come home, to deliver the Night Supper, but it is refused from the Synod . . 178.

The envoys of the H.M. Lords Staten having returned from The Hague, the Remonstrants were summoned again, and the decision of the H.M. Lords Staten was read to them; in which they were commanded by the Synod to obey the Synod, and not to leave the city. 179.

Remonstrants are asked, whether they recognize the five Hague articles for theirs, and especially the first, which is read out, to which none of them wants to answer 180.

Scripture in which the Remonstrants demonstrate to the Lords and States that, with a good conscience, they cannot and may not place the cause of God and their Churches in the hands of their opponents 182.

The Remonstrants are again asked by the Praeses, what they understand by the foregoing obedience in the first Article, but they do not want to answer 186.

The 47th Session.

Henricus Leo, as he had been absent when the Remonstrants last appeared in Synod, was called alone, and the same questions were presented to him as the others, but he did not want to answer 188.

The 48-53rd Session.

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That the reprobation is made by reference to unbelief, is refuted, by the English Theologians 350.

English Theol. 350; Paltsch Theol. 359. Hessian . 372. Bremensche . 398. Embdensche . 419. Nederl. profes. 605. Z.-Hollandsche 633. N.-Hollandsche 639. Utrechtsche . 648. Frisian . . 663. Groningsche . 683.

Acquisition and appropriation, being subdivisions of the Remonstrants, are refuted 713, 725, 759.

Perseverance.

Perseverance of the faithful is ordained of God in such a way that after their heavy sins conversion always follows, otherwise it would be impossible for them to be saved. English theologians... . . . 537. Bremensche Th. 579. Drentsche Theol. 924.

Certainty of perseverance has not that step of perfection which always excludes all fear. 543.

Perseverance of the saints is understood only of those who, being mature, have accepted the true faith. 536,578.

Perseverance of the saints is a gracious gift of God.

English Theol. 540. Paltsch Theol. 552. Hessian 559. Nassausche. . . 568.

Geneva 572. Bremensche . 578.

Embdensche . 594. Nederl. profes. 847.

Lubertus 853. Z.-Hollandsche. 861.

N.-Hollandsche 871. Zeeuwsche 876.

Utrechtsche . 885. Frisian 894.

Overijselsche . 900. Groningsche . 910.

Drentsche 921. Walloon . 928.

Perseverance does not rest on the natural powers of man 560, 565.

Perseverance of true believers is fixed, but hypocrites decay.

English Theol.536. Geneva Th. 573. Embdensche 595. Geldersche . . . 855.

N.-Hollandsche 872. Frisian 899.

Groningsche . 919. Drentsche 926.

Perseverance is powerfully worked

by the Holy Spirit.

Hessian Theol. 560; Swiss Th. 565.

DicjitiX'□/ yj)

Nassausche Th. 568. Bremensche Th. 578. Nederl. profes. 846. Z.-Hollandsche. 861. Zeelandic 878.

Perseverance in faith is a fruit of election.

Paltsch Theol. 552. Hessian Theol. 559. Genevian . 577. Embdensche . 592.

Nederl. profes. 846. N.-Hollandsche. 871.

Utrechtsche . 885. Friesche . . 894.

Overijselsche . 901. Groningsche . 909.

Drentsche . 921. Walloon . 928.

Perseverance of believers must be believed surely and not doubtfully, though without bizarre revelation.

English Theol. 547. Paltsch Theol. 555. Nassausche Theol. . 569. Genevan. . 572.

Bremensche . 579. Embdensche . 595.

Nederl. profes. 849. Geldersche . 851.

Z.-Hollandsche . 862. N.-Hollandsche 875.

Zeelandche . . 882. Utrechtsche . 888.

Overijselsche . 906. Groningsche . 916.

Walloon Theologians 929.

Preface pp. fil. to XXXVIII.

Object; sees object.

Fruit and certainty of election is felt in this life.

English Theol. 347. Paltsch Theol. 356. Hessian. .. 371. Swiss . 377.

Nassausche . . 383. Geneva . 390.

Bremensche . . 396. Embdensche . 401.

Nederl. profes. 603. Sybrandus . . 613.

Gomarus. . . 619. Z.-Hollandsche 632.

N.-Hollandsche 638. Zeeuwsche. . 643.

Utrechtsche . . 648. Friesche . . . 662.

Overijselsche . 670. Groningsche . 680.

Drentsche 688.

W.

Rebirth of man is brought about by different workings, namely, external and internal; the external can be neglected and resisted by men.

English Theol. 470. Paltsch Theol. 481. Hessian . . 487. Nassausche. . 494.

Genevan . 499. Bremensche . 505.

Embdensche 510, 519. Nederl. profes. 770.

Geldersche . 776. Z.-Hollandsche 781.

N.-Hollandsche 790. Zeeuwsche . 797. Drentsche . . 839. Walloon . . 845.

Rebirth is worked of God by an irresistible power, which nevertheless does not take away the freedom of the will, but strengthens it.

English Theol. 473. Paltsch Theol. 482. Hessian . 488. Nassausche. . 496.

Genevan . 501. Bremensche . 505.

Embdensche . 513. Nederl. profes. 770.

Geldersche . 775. Z.-Hollandsche 783.

N.-Hollandsche 790. Zeeuwsche . 794.

Utrechtsche . . 805.

Frisian 814.

Overijsselsche . 821. Groningsche . 836. Drentsche . 840. Walloon . 845.

In true regeneration man appears idle, and not working.

Éngelsche Theol. 473. Paltssche Th. . Hessian . 489. Embdensche . 513, 522 and 527.

Nederl. profes. 769. Zeeuwsche . 795. Utrecht 803.

A born again man often departs from the leading of grace, and is obedient to his own lusts, but does not persevere therein.

English Theol. 471. Hessian . 489. Genevan . 501. Bremensche . 505. Embdensche . 527. Nederl. profes. 770.

Laws and laws, according to which matters will be settled in the Synod, are broadly stated 13.

The will of fallen man is deprived of all supernatural and salvific gifts; therefore it can do nothing by itself for spiritual works.

English Theol. 469. Paltsch Theol. 482. Hessian . 485. Nassausche. . 494.

Geneva . 498. Bremensche . 505.

Embdens . 508, 517, 520. Nederl. profes. 769. Geldersche . . 774. Z.-Hollandsche . 782. N.-Hollandsche . 785. Zeeuwsche . 795.

Utrechtsche . 804. Friesche . . 808.

Overijselsche . 818. Groningsche . 823.

Drentsche . 839. Waalsche . 845.

The will of the fallen man has alone an ability and skill to sin.

English Theol. 473. Hessian Theol. 486. Gelderland . 774. Utrechtian . 804. Frisian 809.

Z.

Certainty of perseverance has not that step of perfection which always excludes all fear 543.

Certainty of our election does not make us Godless, but kindles us to love 397.

END.

RELIGION.

On p. 6 reg. 10 v. o. reads East Dongeradeel; reads: East Dongeradeel.

" " 443 middle of " Bremen; " Geneva.

" 533, 2nd column, read line 21-16 v. o. thus:

If these (says Augustine) increased in this entrance of faith, they would, with the increase of it, overcome the love of human honor [Tractat. 53 in John].

On p. 534, le column, read the word "become" (lines 20, 21) after 26, (reg. 19). " " 682 line 21 v. o., reads twice II; reads: I.

" " 789, le column, line 17, one reads after "be" not, (period) but: (colon)

and then go back to p. 788, 2nd column, line 11 v. o.

Digitized

l, ?-*. **. V-*'v

